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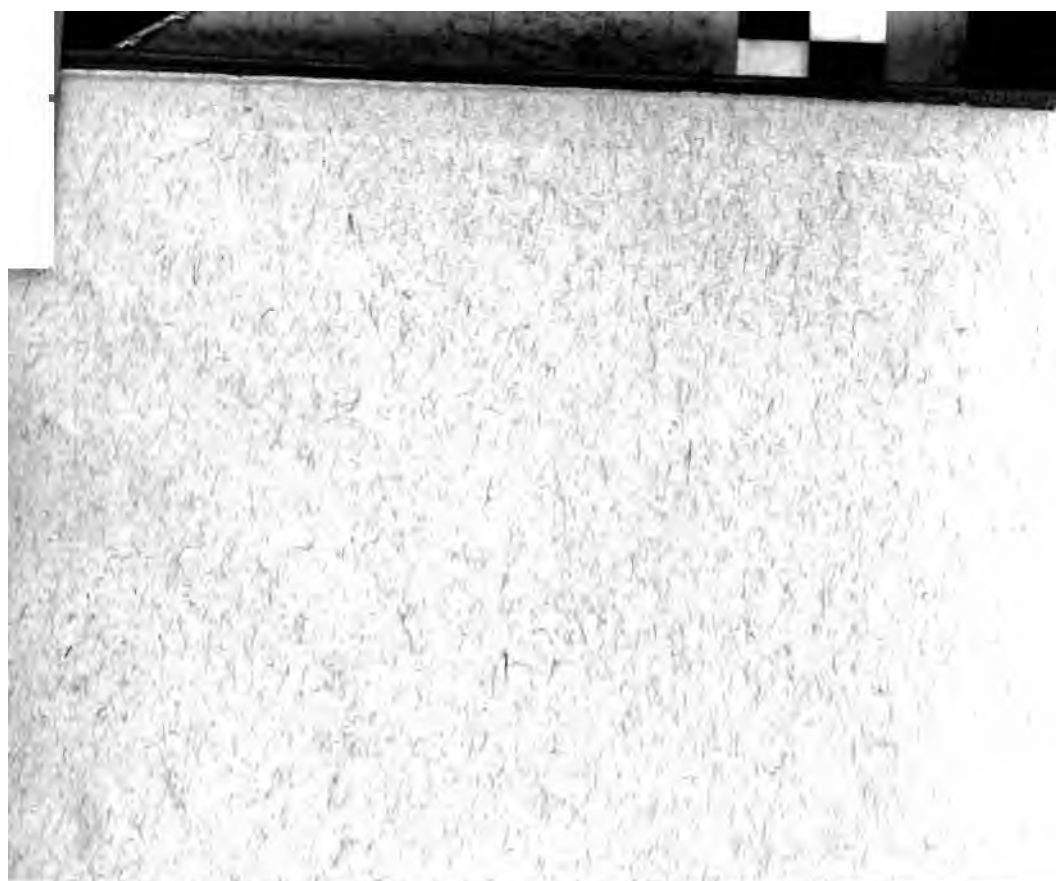
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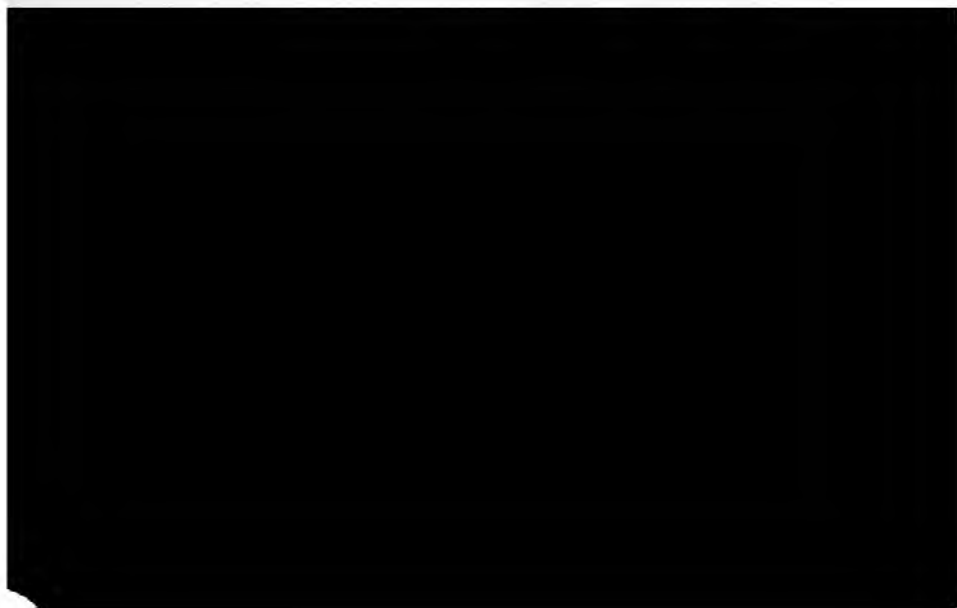


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INDEX TO VOLUME LXXVI.

~~Moscow Yennam~~, 501, 542.

A New Baptist Church and Its Founder, 475.

A New Station, 535.

A Taste of Romance, 22.

Adams, J. S., Letters, 56, 83; The Mohammedan Rebellion, 109.

Adamson, Hans, Letters, 52, 149.

Africa, Missions in, 59, 88, 89, 118, 153, 458, 555; Report on, 376.

American Board Deputation to Japan, 70.

An Old Motive Brought to a New Problem, 132.

Anniversaries, Change in, 100, 126, 127.

Annual Meeting of the A. B. M. Union, 187.

Answers to Prayer, 575.

Armenia, Action on, 198; Persecutions in, 2, 29, 38, 64, 116, 129, 131, 463, 555.

Ashmore, William, A Discussion of Marriage Questions, 533; China's Need, 77; Evangelize the Heathen in Order to Save America, 567; Our Quarterly Communion Week, 104; The Situation in China, 19.

Ashmore, William, Jr., Letter, 27; Pope and Pagan, 471.

Asia, Unsettled Condition of, 1.

Assam, Missionary Conference in, 72; Report on, 290.

Baldwin, B. A., Letter, 577.

Bailey, E. Letter, 455.

Bangkok, Report on, 332.

Baptists and Stundists of Russia, 531.

Barchet, S. P., Letter, 55.

Beaman, W. F., Letters, 455, 550.

Benevolence, Not an Act of, 467.

Bessie Richards' Memorial Hospital, The, 512.

Bible, The, 88; and The People, 152.

Bible Reading Nations, 151.

Case, J. E., Letter, 111.

Cheap Missionaries, 152.

China, Disturbance in, 2; Dowager Empress of, 436; Missions in, 59, 118, 130, 153, 458, 492, 555; Report on, 331; Success in, 30, 131; The Situation in, 19, 30, 36, 116, 117, 130.

China's Need, 77.

Chinese Benevolence, 88; Conservatism, 58, 171; Proclamation, A, 449.

Chou Han, Conversion of, 496.

Church Missionary Society, The, 530.

Clark, E. W., Letter, 517; The Bengal-Assam Railway, 555.

Clark, J., Fighting on the Upper Congo, 568; Letters, 151, 456.

Clement, E. W., Letters, 169, 522.

Clough, J. E., Good Tidings from Ongole, 101; Letters, 148, 517; Notes from Ongole, 15.

Cochrane, W. W., Letter, 577.

Colby, Charles L., Obituary, 238.

Colby, H. F., Address, "Go and Lo" 187.

Collection Districts Report on, 218.

Commission on Systematic Christian Beneficence, 431, 503.

Congo, Living and Working on the, 164.

Congo, Free State, The, 37, 58, 65.

Conferences on Missions, 3, 95.

Copp, Alfred, Letters, 28, 582.

Cossum, W. H., Letter, 55.

Crawley, Mrs. L., Letter, 24.

Criticisms on Missionaries, 6, 128.

Cronkhite, L. W., Letters, 49, 81, 166, 453.

Cross, E. B., The Paku Karen Association, 482; Letter, 515.

Cruelties to the Natives, 530.

Cummings, J. E., District Secretary, *pro tem*, 40;

Index to Volume LXXVI.

- Ferguson, W. L., Letters, 518, 581.
 Fetzner, J. G., Letters, 85, 114, 551.
 Fighting on the Upper Congo, 568.
 Finance, Report on, 195.
 Financial Notes, 1, 33, 34, 35, 63, 93, 123, 124, 155, 431, 433, 559.
 Finch, James Alton, Obituary, 41, 241.
 Finland, Report on, 403.
 Firth, J., Letters, 112, 579.
 Fletcher, M. E., Letters, 49, 147.
 Foreign Department, Report on, 230.
 France, Report on, 388.
 Frederickson, P., A New Station, 535.
 Friesen, A., Letters, 168, 454, 487, 519.
 Fuller, A. C., Letter, 26; Progress and Work Among Caste Hindus, 107.
 Fuller, L. K., Obituary, 562.
 Geis, G. J., Letter, 516.
 Germany, Report on, 393.
 Gifford, O. P., Interest in Missions and Spiritual Life, 101.
 Giving, The Blessedness of, 491.
 Gleams of Light, 560.
 Gloversville, Karen Association of, 39.
 Goble, Jonathan, Death of, 436.
 Goddard, J. R., Letters, 54, 168, 521.
 Gordon Memorial Fund, 182, 435.
 Grant, J. S., Letters, 83, 149, 169.
 Gray, W. F., Letters, 56, 150.
 Greene, B. A., An Old Motive Brought to a New Problem, 132.
 Griggs, W. C., The Bessie Richards Memorial Hospital, 512; Letters, 516, 547.
 Gurney, A. K., Letter, 578.
 Hadley, Charles, Obituary, 40, 241.
 Hale, H. W., Letter, 576.
 Hall, W. A., Letters, 84, 550.
 Hamblen, S. W., Annual Meeting in Japan, 445; Japan's Latest Calamity, 545.
 Hankins, I. S., Letter, 455.
 Hanson, Ola, Letters, 50, 454, 578; Kachin Religion, 78.
 Harris, E. N. Stirring times at Shwegyin, 42.
 Harris, Miss Amy B., Obituary, 242.
 Hasseltine House, 68.
 Heinrich, J., Letter, 518; Ramapatan Theological Seminary, 469.
 Helbostad, P., Letters, 87, 583.
 Henderson, A. H., Letter, 50.
 Henzada, Karen Association, Visiting the, 484; Report on, 266.
 Hill, G. W., Letters, 28, 170.
 Hindus, Progress and Work Among Caste, 107.
 Holmes, T. D., Letter, 114.
 Home Department, Report on, 211.
 Hopkins, W. E., Letter, 149.
 Hoste, T. H., Letters, 29, 56, 523.
 Howe, Mrs. A. J., Death of, 236.
 Hyde, J. C., Living and Working on the Congo, 164.
 Immanuel Baptist Church, Rangoon, 497.
 India, Missions in 118, 492.
 Ingalls, Mrs. M. B., Letters, 110, 166; My Dumb Teacher, 137.
 Interest in Missions and Spiritual Life, 101.
 Islands of the Sea, Missions in, 59, 118, 458, 555.
 Janeson, E., Letter, 490.
 Japan, Annual Meetings in, 445; Changes in, 448; Missions in, 59, 153, 492; Report on, 358; Russia and, 30; Tidal Wave in, 434, 545.
 Japanese Women, 491.
 Japan's Latest Calamity, 545.
 Jones, E. H., Changes in Japan, 448.
 Kachin Religion, The, 78.
 Karens and the Wild People of China, 141.
 Kelly, E. W., Letters, 81, 514.
 Kemp, H. A., Letter, 53.
 Khama, King, 58.
 Kiangyin, Riot at, 436.
 King, C. D., A Taste of Romance, 22; Letter, 112.
 Kofu, New and Strange Events at, 441.
 Korea, The Situation in, 20, 555.
 Kurtz, Frank, Letters, 27, 82, 581.
 Leaves from My Notebook, 46.
 Leslie, W. H., Letter, 114.
 Levering, F. H., Letter, 454; Touring in the Nellore District, 451.
 Li Hung Chang, Visit to U. S., 495.
 Living Like the Natives, 508.
 Lord Palmerston's Prophecy, 64.
 Lynch, F. P., The Work at Mukimvika, Congo, 506.
 Madagascar, 36.
 Manley, W. R., Letter, 51.
 Martin, L. E., Letter, 167.
 Mason, G. L., Letters, 28, 54, 149, 487.
 Marriage Questions, A Discussion of, 533.
 McAllister, Miss E. F., Letter, 576.
 McKenzie, William Scott, Obituary, 437.
 McKibben, W. K., Letter, 82.
 Merriam, Mary H., A Baptist Prayer Meeting in Paris, 447.
 Missions in Every Sermon, 58.
 Missionary Concert Programmes, 15, 42, 72, 100, 132, 160, 440, 468, 501, 532, 566.
 Missionary Problem, The, 170.
 Missionaries, List of, 9. Changes in, 235.
 Mito, 497.
 Mohammedan Rebellion, The, 109.
 Montague, Richard, Obituary, 237.
 Monthly Missionary Meetings, 433.
 Moody, T., Letter, 582.
 Moore, P. E., Letter, 580.
 Moore, P. H., Letters, 167, 486, 517.
 Morrow, H., Letter, 147, 547.
 Mosier, Mrs. L. H., Answers to Prayer, 575; Letter, 166.
 Mukimvika, The Work at, 507.
 Muller, George and His Work, 491.
 My Dumb Teacher, 137.
 Nellore District, Touring in, 451.
 Nemuro, Report on, 374; The Fire at, 80.
 Newcomb, John, Letters, 51, 148.
 Nichols, C. A., The Karens and the Wild People of China, 141.
 No Growth in Self, 117.
 Noonday Prayer Meeting, 66.
 North Lakhimpur, Report on, 299.
 Obituary Notices, 236.
 Officers, Election of, 192; of the A. B. M. U., 427.
 Official Commendation of Missions, 129, 145, 152, 554.

Index to Volume LXXVII.

- Ongole, Good Tidings from, 101; Notes from, 15.
 Openshaw, H. J., Letter, 150.
 Oriental Mind, The, 30.
 Our Quarterly Communion Week, 104.
 Owen, W. C., Letter, 51.
 Paku Karen Association, The, 482.
 Paris, A Baptist Prayer Meeting in, 447; The
 Second Baptist Church of, 44.
 Parshley, W. B., The Fire at Nemuro, 80.
 Paul, Joseph, Letters, 25, 580.
 Paul, Mrs. J., Letter, 580.
 Payne, Miss E. H., Letter, 576.
 Personal Notes, 6, 40, 66, 127, 156, 435, 464, 498,
 528, 563.
 Petrick, C. E., A Visit to Russia, 450.
 Philips, E. G., Missionary Conference in Assam, 72.
 Phinney, F. D., Bible Distribution in Burma, 448.
 Place and Preacher, Report on, 193.
 Poate, Mrs. T. P., Death of, 128.
 Pope and Pagan, 471.
 Powell, W., Letters, 149, 519.
 Price, Mrs. W. I., Visiting the Henzada Karen As-
 sociation, 481.
 Publication Society, Loss by Fire, 63.
 Ramapatam, Theological Seminary, 469.
 Rangoon Baptist College, 65.
 Rangoon to Bassein, 161.
 Relation of the Pastor to the Missionary Spirit of
 his Church, The, 537.
 Retrenchment, The Effect of, 559, 560.
 Rhees, H. H., Letters, 84, 522.
 Richards, H., Letter, 150.
 Rivenburg, S. W., Letter, 517.
 Roberts, W. H., Letters, 166, 486.
 Robins, H. E., The Relation of the Pastor to the
 Missionary Spirit of his Church, 537.
 Rood, Miss A. J., Letter, 24.
 Rose, A. T., Letter, 146; Obituary, 439, 513.
 Russia, A Visit to, 450; Religion in, 118; Report
 Story, W. E., Letter, 489.
 Stundists of Russia, 457, 497, 531.
 Sutherland, F. P., Letters, 111, 515.
 Swanson, O. L., Letter, 516.
 Sweden, Foes and Friends in, 511; Report on, 399.
 Taiping Rebellion, The, 565.
 Telugu Conference, The, 156.
 Telugu Mission, Report on, 301.
 The Enthroned Lord, 170.
 The Purpose of the Ages, 478.
 Thomas, Charlotte B., Obituary, 240.
 Thomson, R. A., Letter, 84.
 Tilbe, H. H., Letter, 576.
 Timpany, J. S., Letter, 582.
 Tokyo Baptist Academy, 67.
 Treasurer, Report of, 412.
 Tremont Temple, The New, 96.
 Triennial and Annual Meetings, 428.
 Turkey, Russia and, 95.
 Twentieth Century's Call to Christendom, 561.
 Upcraft, W. M., A Chinese Missionary in Burma,
 139; Across Yunnan, 501, 542.
 Viking, C. F., Letter, 548.
 Villers, T. J., The Purpose of the Ages, 478.
 Missionary,
 Warner, George, Letter, 55.
 Wellwood, R., Home Again in West China, 483.
 West China, Home Again in, 483; In, 490, Mission,
 The, 36.
 Where are the Nine, 463.
 Whitman, G. E., Letters, 488, 549.
 Whitman, Mrs. G. E., Obituary, 241.
 Witter, W. E., District Secretary, 433.
 Womans Societies, Relations, 4; Report on Rela-
 tions, 194.
 Wynd, W., Letter, 456.
 Young, W. M., Letters, 49, 82, 112, 577.

ILLUSTRATIONS.

THE
BAPTIST
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EDITORIAL.

A VERY IMPORTANT CRISIS seems to be hanging over the Missionary Union. The debt of \$203,595.88 two years ago was followed by a retrenchment in the missions to the amount of \$109,000. Yet last year there was still a debt of \$189,956.82. The expenses of the missions the present year have been sharply kept down to the lowest possible point, and on account of a large legacy it was expected that the debt would be very much reduced. But a new and startling difficulty has arisen. During the first eight months of this year the donations from churches and individuals have fallen *twenty-seven per cent* below the reduced receipts of last year. The calculations of the executives of the Union are upset by this unexpected deficiency. The large receipts from legacies have been drawn upon to supply the loss of income from donations. If the decline continues during the next four months at the same rate as in the last eight months a debt of about \$221,000 is in prospect. The obligations of the Union to March 31, were on Dec. 1, \$484,721.08. An average debt of \$200,000 a year is too great a burden for the Union to carry. The remedy is further and disastrous retrenchments in the missions or increased receipts. The churches must decide before March 31 which it shall be. Immediate and vigorous action is necessary.

THE LARGER PART OF ASIA is unsettled. The vast and barren plateaus of Central Asia have always been a bone of contention between Russia, England and China. Now China itself is passing through the throes of war, riots, rebellions, and possible loss of territory. Turkey is tottering on the verge of the downfall of the Ottoman power. If the Sultan of Turkey falls the whole Mohammedan world will vibrate with the shock. Persia and Arabia and even Mohammedan India will tremble with dismay, and be cast into the crucible of political readjustment. Not since the seventh century have such political changes occurred in Western Asia as now seem imminent. Then Chosroes II. of Persia, the Byzantine Emperor Heraclius and the Saracens

contended for the supremacy, and West Asia was not settled until it fell into the hands of the Turk. At present there appears no prospect of permanent peace until Turkey, Syria, Armenia and Persia are partitioned among the Powers of Europe.

THE AMERICAN BOARD has suffered severely by the troubled condition of affairs in Armenia. Many of the Christians have been killed; the native churches broken up; the school buildings and other property of the Board at Harput and Marash have been greatly damaged and some of the buildings wholly destroyed, entailing a loss of many thousands of dollars; and missionaries have been compelled to leave the field and flee to the Mediterranean shores for the protection of the foreign warships. No loss of life among the missionaries is reported. We are thankful for this and feel the greatest sympathy for our Congregationalist friends in the serious interruption to their important missionary work in Turkey.

THE NORTHWEST OF CHINA appears to be now in the hands of the Mohammedan rebels. There is no efficient force to check their progress and it is uncertain how far their conquests may extend. At this writing the whole province of Kansu is in the hands of the rebels and they are reported to have captured the capital of Shensi Province. We trust the reports of the massacre of foreigners, including the English Baptist missionaries at Singan, may prove to be untrue. It seems probable that the rebels will continue their course eastward rather than southward, and whether or not any power will be found to defeat them can hardly be told.

THIS PAST YEAR will be long remembered for the great disaster in mission



in the earth. It is not necessary to think that God is the author of these troubles, but he is sure to make the wrath of man to praise him and the remainder of wrath will he restrain. If we believe the word of God we have only to rest secure in faith that all these trials will turn out for the furtherance of the gospel, and no opposition or hindrance to the work of God shall be permitted to go farther than is for the best interests of his kingdom. Out of disaster and defeat shall come victory. It is the Cross which is the emblem of Conquest. "In hoc signo vinces."

NOTES.—The sketch of Rev. Nathan Brown, D. D., prepared by Rev. A. A. Bennett of Yokohama, Japan, and read before the Conference of Baptist missionaries in Japan, is published in pamphlet form. We presume copies can be obtained from the author, but we cannot tell the price.——The report of the massacre of Baptist missionaries in the province of Shensi, China, by the Mohammedan rebels refers to the English Baptist missionaries, concerning whom great anxiety has been felt at the offices of the society in London. As long ago as last October efforts to communicate with them by telegraph were unsuccessful. The rebels were advancing rapidly, but it was hoped that the missionaries would take warning from the imminence of the peril, and flee to a place of safety. There is too much reason to fear that the reports in the daily press of the murder of these missionaries may be true.——"The Southern Pulpit," published by the American Baptist Publication Society at \$2, contains an excellent historical sketch of the Southern Baptist Convention by Rev. W. H. Whitsitt, D. D., president of the Baptist Theological Seminary at Louisville. The sermons in the volume are chiefly those delivered at the time of the fiftieth anniversary of the Convention held in the city of Washington, May, 1895.

A MISSIONARY CONFERENCE was held in the First Baptist Church, Dayton, Ohio, December 10, 11 and 12, under the leadership of Rev. Henry C. Mabie, D. D., the Home Secretary of the American Baptist Missionary Union. Rev. Henry F. Colby, D. D., pastor of the church and President of the Missionary Union, presided, and addresses were given by a large number of pastors in Ohio and Indiana, by missionaries from various fields, by President Purington of Denison University, President Weston of Crozer Theological Seminary, Dr. F. M. Ellis of Brooklyn, Dr. E. E. Chivers of New York and others. These conferences, organized by Dr. Mabie and held in various parts of the country, have proved a most efficient means of quickening and deepening the interest of Baptists in the work of spreading the gospel throughout the world, and have also been a spiritual blessing to the communities reached by them. A knowledge of the principles laid down in the

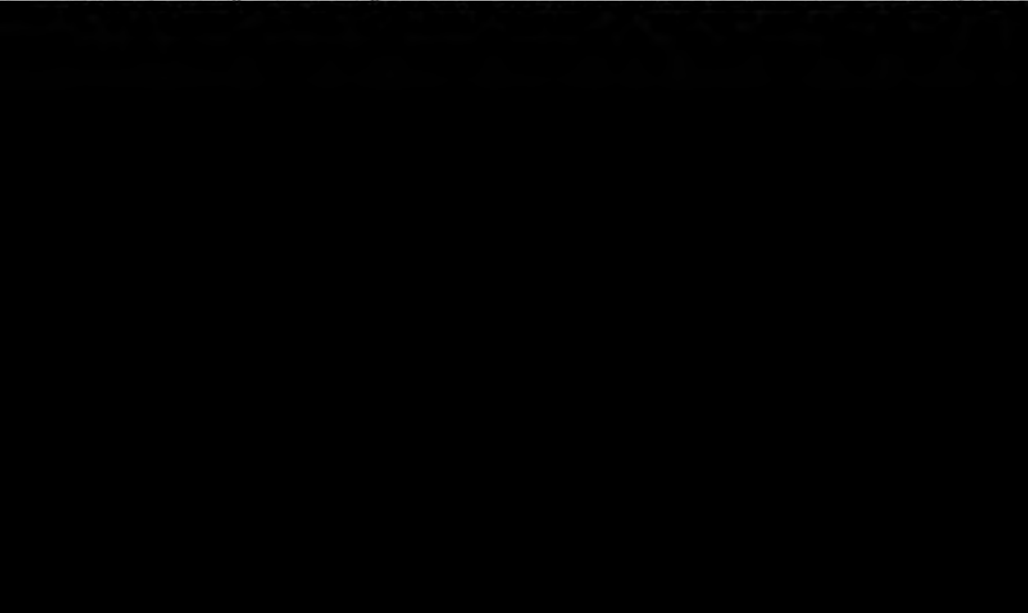
word of God for the world-wide proclamation of the gospel, and a rich experience of the power of the Holy Spirit are the main essentials for an active interest in foreign missions.

PARTICULAR NOTICE is called to the following which is published in response to many inquiries on the subject: —

By an existing arrangement between the Executive Committee of the Missionary Union and the Woman's Foreign Missionary Societies of the East and West, all Young People's organizations except Junior Societies, and all the Children in our Sunday Schools, except the Primary Departments, should devote their Foreign Missionary offerings to the treasury of the Missionary Union, which is virtually distinct from the treasuries of all the Women's Societies. — HOME SECRETARY.

KINJILA STATION in the Congo Mission was opened as a temporary place of residence for the missionaries on a new and promising field, the intention being to remove the station to some town near the line of the Congo Railway. This has now been done. KIFWA is the name of the new station, which is within a few miles of a proposed station on the railway, which will render access very easy. It is expected that the railway will be completed to the vicinity of Kifwa about September of this year. Rev. P. Frederickson and Rev. C. Nelson are the missionaries on this field.

THE MISSIONARY CALENDAR OF PRAYER for 1896, is now ready for delivery. It is gotten up in exceedingly tasteful style and contains the portraits of many missionary workers at home as well as abroad. This calendar




"CHRISTIAN TEACHING AND LIFE," by Alvah Hovey, D. D., LL. D., is not specially a missionary book, but it brings out clearly the scriptural foundation and duty of missionary work, particularly in the chapters on "Christ's Teaching in Respect to the Progress and Outcome of His Kingdom," and "The Apostles' Teaching in Respect to the Progress and Outcome of this Kingdom." Although Dr. Hovey has been careful not to announce it as such, this volume is a complete manual of Biblical theology and Christian ethics for popular use. Though no technical terms are used the plan of the book is not very different from Dr. Hovey's "Manual of Theology and Christian Ethics" which he uses in his classes at Newton Theological Institution, to the great advantage of his students. With this book in his hand a layman is prepared to call his pastor to account for any views he may present not grounded in the Bible. No Sunday-school teacher can afford to be without this most convenient and complete guide to the teachings of God's word. Published by the American Baptist Publication Society, price \$1.25.

THE FLEMING H. REVELL COMPANY of New York, Chicago and Toronto, has issued two books of unusual value and interest to missionary readers. "From Far Formosa" is the only good book on that interesting island which is now occupying so large a share of public attention, written by the man who has the best knowledge of the subject, Rev. George L. Mackay, D. D., missionary of the Canadian Presbyterians on Formosa for more than twenty years. Dr. Mackay's book occupies a field all its own. It is unique in its subject, and especially valuable in the point of view. The author loves the beautiful island, and the people, though degraded, are dear to him. He is an enthusiast on Formosa. In no other way can so much information on the island be had in so interesting a form as by reading this book. Dr. Mackay is an ideal missionary, earnest, devoted, entering fully into the life of the people, and successful. The record of his observations and work is peculiarly important and valuable at the present time. Price \$2. — The "Diary of a Japanese Convert" is an extraordinary book. It is utterly frank in its record of his personal experiences and of his observations, and affords the best insight into the desire of the Japanese for church independence of anything we have seen. That which, viewed in some lights, seems pride, here appears as a sincere desire to follow the teachings of the New Testament free from other influences. Kanzō Uchimura is a Japanese of good family, converted to Christianity and educated in America. He has unusual qualities of introspection, and the account of his conversion is of great value to missionary workers. His quaint, keen, ingenuous comments on American life and religion are amusing, instructive and worthy of attention. A very readable book. Price \$1.

PERSONAL.—Rev. W. B. Boggs, D. D., and wife reached Secunderabad, India, September 27.—October 3 Mr. W. F. Beaman and Miss F. C. Bliss of the West China Mission were married at Ningpo.—Mr. J. B. Murphy of Bolengi, Congo, has returned to England.—Rev. C. K. Harrington arrived at Yokohama, Japan, October 18.—Mrs. E. W. Clark sailed from New York November 13, returning to Molung, Assam, and Mrs. Lorena M. Breed sailed on the same steamer for Nalgonda, India.—Rev. James M. Baker and wife have reached Ongole, India, where Mr. Baker takes the position of Vice Principal of the Baptist Mission College.—Miss M. M. Carpenter has arrived safely in Yokohama, Japan, to join Mrs. Carpenter in the Nemuro Mission.—Rev. William Ashmore, D. D., and wife reached Swatow, China, about the middle of October.—Rev. B. A. Baldwin and wife arrived at Thayetmyo, Burma, early in September.—Miss N. J. Wilson of Yokohama, Japan, has returned to the United States and severed her connection with the mission.—Rev. George W. Hill has been transferred from the West China Mission to Japan, with his cordial acquiescence, and his address will be at Yokohama.

THE DEATH OF MRS. GEORGE E. WHITMAN of the Hakka Mission, South China, October 4, comes as an entire surprise. We have received the sad intelligence but without particulars. Mrs. Whitman was formerly a teacher in the Hartshorn Memorial School at Richmond, Va., and later studied at Newton Centre, Mass., with the intention of offering herself as a missionary to the heathen. While at Newton Centre she met Mr. Whitman, who was at that time a student in Newton Theological Institution, and together they devoted their lives to the service of Christ in foreign lands. They sailed from San Francisco, Octo-



affairs that they may devote their attention to spiritual labor, than for them to occupy their whole time and strength in petty household cares when others can be obtained to do the work at a very small cost. The wages of one servant in America will hire five or six servants in Asia, and each will do only his special work. If it is not extravagant for pastors in this country to have one servant in order that their wives may give some attention to the work of the churches, it is not luxury for missionaries to have four or five servants in Asia.

The charge that missionaries as a whole are mercenary is almost too ridiculous to be mentioned. Many of them, like Dr. Ashmore of China, Dr. Cushing of Burma, Dr. Clough of India, and others, are men who might be obtaining large incomes from positions to which their abilities would call them in this country, but they have sacrificed them all for the sake of carrying the gospel of Christ to the heathen, and live on the very small incomes which can be afforded to the missionaries. Many missionaries also have opportunities to obtain large incomes abroad. Their abilities are coveted by governments and business houses in Asia. The most recent example of this which has come to us is the case of Edward Bailey, M. D., of the Hakka Mission, China. At the time of the plague in Hongkong, Dr. Bailey volunteered his services, and his management of the hospital which was committed to his charge showed such high ability that he was offered a salary of \$5,000 (Mexican) if he would accept a position as physician in secular work; but he declined it and returned to his mission work at a salary of \$800 gold. This is only one instance of many which might be mentioned. Rev. W. H. Roberts of Bhamo, Upper Burma, could make thousands of dollars a year in the orchid business; and Dr. Sims, or any of the physicians in the Congo Mission, might be receiving large salaries from the State if they would leave the mission work. The fact that they do not do so is sufficient evidence of their consecration to the cause of Christ. Those persons who can accuse such men as these of unworthy motives are either so ignorant of the matter that it is a shame for them to attempt to write upon it, or else they are so prejudiced against the work of Christ that they deliberately tell what they know to be false.

SAMUEL FRANCIS SMITH.

REV. JOHN N. MURDOCK, D. D., LL. D., HONORARY SECRETARY.

The daily and weekly papers have already recorded the death of Dr. Smith in all the forms of eulogistic expression. There is little need, therefore, that we should add anything to what has been published from the Atlantic to the Pacific, and little hope that we should succeed were we to attempt to enlarge on the estimates of his virtues and his work which have already been so fully set forth. But it is proper that the *Magazine* which he edited for fifteen years or more, and which he contributed to make so worthy of the love in which it is held by so many readers, should contain a brief record of his long, useful and honorable career.

Dr. Smith was born in Sheafe Street, Boston, Oct. 21, 1808. He received his early education in the Elliot and Latin schools of his native city, and went from the Latin school to Harvard College where he took high rank and was graduated in the celebrated class of

1829. Soon after his graduation he entered a newspaper office, apparently with the pose of devoting himself to journalism as a profession. But whatever views he may have entertained on this subject he soon chose another line of work, and entered Andover Theological Seminary, from which he was graduated in 1832. His interest in Foreign Missions was doubtless fostered, if not originally awakened, during his stay in the Seminary, for it was here that he wrote his two best missionary hymns, "Yes, my native land I love thee," and the nobler lyric, "The morning light is breaking," which is worthy to be classed with Heber's immortal hymn, "From Greenland's icy mountains."

He was married in September, 1834, to Mary White Smith, daughter of the distinguished Hezekiah Smith, D. D.,—a worthy daughter of an honored father who has proved to



and edification of our missionary laborers in Germany, France and Sweden. In 1880 they visited those missions again, and extended their tour to the missions in Burma and India, having spent about two years in the journey. Of course the closest personal interest of this visit centred in the home and the work of their noble son, Dr. Daniel Appleton White Smith, who has so long been the head of the Theological Seminary, then located in Rangoon, but since removed to Insein, about nine miles from the city. It was Dr. Smith's privilege to hear his own hymn sung in the Burman, Karen and Telugu languages, and he always spoke with deep interest of the opportunity of baptizing several converts from heathenism, especially among the Telugus.

The literary labors of Dr. Smith were very extensive. Early in his public life he translated about one thousand pages from the German Conversations Lexicon for the Encyclopedia Americana. In the midst of the abundant labors detailed above he preached stately about ten years for the Baptist church in Needham, where he was acting pastor from January, 1866, till August, 1873, and again from December, 1877, till August, 1880, not only spending his Sabbaths with them but also his weekdays whenever it seemed necessary. He loved to preach the gospel, and improved every opportunity to exercise his high vocation to the last, and he was on his way to preach in Readville when the call of the Master came suddenly to come up higher. His "Missionary Sketches," consisting of brief histories of our various missions, and his "Rambles in Mission Fields" and his "History of Newton," a large octavo of nine hundred pages, with contributions to periodicals of various classes, constitute an aggregate of literary work which has few equals. To all this work was added ever and anon the mastery of a new language, till he was able to translate works written in fifteen different languages.

But Dr. Smith will live in history as the author of at least one hundred and fifty hymns which have found places in various collections used for Christian worship. In coöperation with Dr. Baron Stow he compiled and edited "The Psalmist," one of the best of modern hymnals, which held its place in Baptist churches, North and South, for thirty-five years without a rival. This collection contains twenty-four of Dr. Smith's best hymns, missionary and devotional. The writer of these lines vividly remembers how the reading and singing of one of these hymns was used for the awakening of more than one thoughtless soul, in a service appropriate to the last Sabbath of the year 1853—"As flows the rapid river." Many of these hymns will be sung in the congregations of evangelical Christians while the militant church remains. So he, being dead, will continue to speak to the church in "psalms and hymns and spiritual songs," till the praises of the church on earth shall be lost in the transporting hallelujahs of the church triumphant in heaven.

MISSIONARIES OF THE AMERICAN BAPTIST MISSIONARY UNION.

WITH POST-OFFICE ADDRESSES.

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Rev. J. S. Adams and wife, Hankow, China, 1883, 1893.

Rev. Thomas Adams, Leopoldville, Congo, West Africa, *via* Antwerp, 1892.

†Miss Johanna Anderson, Toungoo, Burma, 1888.

Rev. C. B. Antisdel, Lukunga, Congo, West Africa, *via* Antwerp, 1892.

Rev. W. F. Armstrong and wife, Rangoon, Burma, 1884, 1893.

Rev. William Ashmore, D. D., and wife, Swatow, China, 1850, 1895.

Rev. William Ashmore, Jr., Swatow, China, 1879, 1891.

Mrs. William Ashmore, 6625 Lafayette Ave., Englewood, Chicago, Ill.

†Miss Flora E. Ayres, Mandalay, Burma, 1883.

- Edward Bailey, M. D., and wife, Swatow, China, 1893.
 Rev. A. L. Bain and wife, Banza Manteke, Congo, West Africa, *via* Antwerp, 1893.
 Rev. J. M. Baker and wife, Ongole, Madras Presidency, India, 1895.
 Rev. B. A. Baldwin and wife, Thayetmyo, Burma, 1895.
 Rev. C. B. Banks and wife, Equatorville, Congo, West Africa, *via* Antwerp, 1882, 1895.
 †Miss M. E. Barchet, in England, 1893.
 S. P. Barchet, M. D., and wife, Kihwa *via* Ningpo, China, 1875, 1893.
 *Miss D. D. Barlow, 47 Shimotera machi, Himeji, Japan, 1894.
 *Miss Sarah B. Barrows, Thaton, Burma, 1872, 1887.
 Mr. W. F. Beaman and wife, care Rev. J. R. Goddard, Ningpo, China, 1893.
 Rev. W. H. Beeby and wife, care station master, Kazipett, N. G. S. Ry. Deccan, India, 18
 Rev. A. A. Bennett and wife, 67b Bluff, Yokohama, Japan, 1879, 1892.
 †Miss E. A. Bergman, Cumbum, Madras Presidency, India, 1891.
 Rev. Philipp Bickel, D. D., 98 Mittelweg Borgfelde, Hamburg, Germany.
 Mr. Wesley M. Biggs and wife, Matadi, Congo, W. Africa, *via* Antwerp, 1891, 1895.
 Rev. A. Billington, Bwemba, Congo, West Africa, *via* Antwerp, 1881, 1893.
 Mrs. A. Billington, 30 Stockwell Park Road, Clapham, London, S. W., Eng.
 †Miss J. M. Bixby, M. D., Swatow, China, 1894.
 †Miss Lillian R. Black, 1535 Masonic Temple, Chicago, Ill., 1891.
 †Miss Olive M. Blunt, 168 Innai, Chofu, Yamaguchi ken, Japan, 1890.
 Rev. Wheeler Bogges and wife, Kundakur, Madras Presidency, India, 1892.
 Rev. S. A. D. Boggs, Tura, Assam, India, 1891.
 Mrs. S. A. D. Boggs, Burton, Wash.
 Rev. W. B. Boggs, D. D., and wife, Secunderabad, Deccan, India, 1878, 1895.
 Mr. W. E. Boggs and wife, Sattanapalli, Madras Presidency, India, 1890.
 *Miss Ella C. Bond, Mt. Pleasant, Pa., 1885.
 *Miss L. H. Booker, Bapatla, Madras Presidency, India, 1892.
 †Miss E. M. Boynton, Ningpo, China, 1894.
 Rev. F. J. Bradshaw, care the local post, Hankow, China, 1893.
 Rev. J. C. Brand and wife, 9a Tsukiji, Tokyo, Japan, 1890.
 Rev. D. L. Brayton, Rangoon, Burma, 1837, 1872.
 *Mrs. L. M. Breed, M. D., Nalgonda, Deccan, India, 1895.
 Rev. K. O. Broady, D. D., Bethel Seminary, Stockholm, Sweden.
 Rev. George H. Brock and wife, Kanigiri, Nellore District, India, 1891.
 Rev. Aug. Broholm, Walker Hall, Morgan Park, Ill.
 Mrs. M. R. Bronson, 1266 Curtis Avenue, Cleveland, O., 1872.
 †Miss H. M. Browne, 173 Innai, Chofu, Yamaguchi ken, Japan, 1886.
 Rev. J. L. Bulkley and wife, Inyan Kara, Crook Co., Wyo., 1884.

- Clough, D. D., and wife, Ongole, Madras Presidency, India, 1864, 1892.
 . Cochrane and wife, Toungoo, Burma, 1888.
 . Cochrane and wife, Namkham, Northern Shan States, *via* Bhamo, Burma, 1890.
 A. Cole, in England, 1892.
 ra A. Converse, 34 Bluff, Yokohama, Japan, 1889.
 l Copp and wife, Shaohing, *via* Ningpo, China, 1891.
 L. Corbin, Ningpo, China, 1888, 1894.
 l. Cossum and wife, Ningpo, China, 1890.
 ie M. Côté, M. D., Rangoon, Burma, 1888, 1892.
 aighead and wife, Portland, Penn., 1893.
 . Crawley and wife, Moulmein, Burma, 1895.
 ra Crawley, Henzada, Burma, 1853, 1893.
 . Cronkhite and wife, Bassein, Burma, 1881, 1894.
 . Cross and wife, Westfield, Mass., 1872.
 . Cross, D. D., and wife, Toungoo, Burma, 1844, 1869.
 . B. Crumb and wife, Huntington, Mass., 1876.
 . Cummings, 532 Niagara St., Eau Claire, Wis., 1889.
 Cummings, Saco, Me., 1887.
 . Curtis and wife, 1 Cook's Road, Perambore, Madras, India, 1892.
 Cushing, D. D., Rangoon, Burma, 1866, 1886.
 . Cushing, 762 South Tenth Street, Philadelphia, Penn.
 Darmstadt, Nellore, Madras Presidency, India, 1894.
 ry M. Day, Tondiarpetta, Madras, India, 1878, 1891.
 . Davenport and wife, Tavoy, Burma, 1895.
 . Davis and wife, Allur, Madras Presidency, India, 1892.
 Dearing and wife, 67a Bluff, Yokohama, Japan, 1889.
 elia E. Dessau, Ongole, Madras Presidency, India, 1891.
 andre Dez, 22 Ave. de Bellevue, at Sevres, Seine et Oise, Paris, France.
 A. Dowling, Shaohing, P. O. Ningpo, China, 1893.
 d Downie, D. D., and wife, Nellore, Madras Presidency, India, 1873, 1893.
 rake, Bethel Seminary, Stockholm, Sweden.
 iam Dring and wife, Tura, Assam, India, 1890.
 l. Dudley, Jr., and wife, Vepery, Madras, India, 1892.
 A. Duffield, 47 Shimo Teru machi, Himeji, Japan, 1892.
 . Dussman and wife, Vinukonda, Madras Presidency, India, 1891.
 M. Dyer, Moulmein, Burma, 1893.
 . Eastman, Toungoo, Burma, 1872, 1895.
 . Edmunds, Banza Manteke, Congo, West Africa, *via* Antwerp, 1895.
 I. R. Elwell, Moulmein, Burma, 1872, 1889.
 istine Ericson (under appointment), 1893.
 e F. Evans, Thongze, Burma, 1871, 1893.
 I. Eveleth, Sandoway, Burma, 1873, 1890.
 . Eveleth, 9 High Street, Worcester, Mass.
 en E. Fay, Mandalay, Burma, 1889.
 D. Faye, Nellore, Madras Presidency, India, 1892.
 . Ferguson and wife, Ramapatam, Madras Presidency, India, 1895.
 . Fetzer, Baptist Theological Seminary, Rennbahn Str. Horn, Hamburg, Germany.
 lie E. Flfe, Anrakukwan, 797 Jiuji machi, Odawara, Japan, 1887, 1895.
 . Finch, M. D., and wife, Arima, *via* Kobe, Japan, 1891.
 Finch and wife, Box 608, Allegan, Michigan, 1892.
 Firth and wife, North Lakhimpur, Assam, India, 1893.
 D. Fisher and wife, 30b Tsukiji, Tokyo, Japan, 1882, 1891.
 . Fleming, Irebu, Congo, W. Africa, *via* Antwerp, 1887, 1895.
 . Fletcher and wife, Huchau, care 8 Seward Road, Shanghai, China, 1892.
 . Fletcher and wife, Maubin, Burma, 1893.
 e L. Ford, Moulmein, Burma, 1893.
 M. Foster and wife, Burton, Wash., 1887.
 y C. Fowler, M. D., Henzada, Burma, 1890.
 . Frederickson, Mandalay, Burma, 1892.
 ederickson, Kifwa, *via* Lukunga, Congo, West Africa, *via* Antwerp, 1881, 1891.
 ederickson, care Architect Reuter, 17 Grandsen, Christiania, Norway.
 esen and wife, Nalgonda, Deccan, India, 1889.
 Fuller, Ongole, Madras Presidency, India, 1892.
 . Gardner, Wayland Seminary, Washington, D. C., 1891.

- †Miss Naomi Garton, M. D., Toungoo, Burma, 1881, 1892.
 Rev. George J. Geis and wife, Myitkyina, Burma, 1892.
 *Mrs. O. L. George, Newton Centre, Mass., 1870.
 Rev. D. C. Gilmore and wife, Baptist College, Rangoon, Burma, 1890.
 Rev. C. B. Glenesk and wife, Bwemba, Congo, West Africa, *via* Antwerp, 1884, 1894.
 Rev. J. R. Goddard and wife, Ningpo, China, 1867, 1894.
 *Miss O. W. Gould, M. D., Nellore, Madras Presidency, India, 1893.
 J. S. Grant, M. D., and wife, Ningpo, China, 1889.
 Rev. W. F. Gray and wife, Hankow, China, 1892.
 Rev. Ernest Grigg and wife, Sandoway, Burma, 1892.
 Wm. C. Griggs, M. D., and wife, Bhamo, Burma, 1890, 1894.
 Rev. A. K. Gurney and wife, Sibsagor, Assam, India, 1874, 1894.
 Rev. Charles Hadley and wife, Lewiston, Me., 1890.
 Rev. F. P. Haggard and wife, Impur, Assam, India, 1892.
 Rev. H. W. Hale and wife, Tavoy, Burma, 1874, 1894.
 Rev. Wm. A. Hall and wife, Irebu, Congo, West Africa, *via* Antwerp, 1888, 1893.
 Rev. R. L. Halsey, 187 Kogawa cho, Osaka, Japan, 1887, 1895.
 Mrs. R. L. Halsey, 128 E. Main Street, Battle Creek, Mich.
 Rev. S. W. Hamblen and wife, 49 Nizaka-dori, Sendai, Japan, 1889.
 †Mrs. H. W. Hancock, 103 Ledyard Street, Detroit, Mich., 1874.
 Rev. I. S. Hankins and wife, Atmakur, Nellore District, India, 1892.
 Rev. Ola Hanson and wife, Bhamo, Burma, 1890.
 Rev. C. K. Harrington, 2 Bluff, Yokohama, Japan, 1886, 1895.
 Mrs. C. K. Harrington, Sydney, Cape Breton, Nova Scotia.
 Rev. F. G. Harrington and wife, Tokyo, Japan, 1887, 1895.
 Rev. E. N. Harris and wife, Shwegyin, Burma, 1893.
 Mrs. N. Harris, Sioux Falls, So. Dakota, 1858.
 Rev. C. H. Harvey, Palabala, Congo, West Africa, *via* Antwerp, 1880.
 Miss Susie E. Haswell, Amherst, Burma, 1867, 1881.
 *Miss H. E. Hawkes, Shwegyin, Burma, 1888.
 *Miss M. A. Hawley, 34 Bluff, Yokohama, Japan, 1895.
 Rev. J. Heinrichs and wife, Ramapatam, Madras Presidency, India, 1888.
 A. H. Henderson, M. D., and wife, Mouè, Southern Shan States, Burma, 1893.
 Mr. C. H. Heptoustaill, Toungoo, Burma, 1893.
 Prof. L. E. Hicks and wife, Baptist College, Rangoon, Burma, 1894.
 †Miss S. J. Higby, Tharrawaddy, Burma, 1876, 1887.
 *Miss Clara R. Hill, Banza Manteke, Congo, W. Africa, *via* Antwerp, 1895.
 Rev. G. W. Hill and wife, Yokohama, Japan, 1893.

- Miss S. I. Kurtz, Tondiarpetta, Madras, India, 1892.
 Rev. M. Larsen, Griffenfeldtsgeade 20.4, Copenhagen, N. Denmark.
 Miss M. M. Larsh, Henzada, Burma, 1894.
 Miss Elizabeth Lawrence, Thaton, Burma, 1873, 1886.
 Rev. Joseph Lehmann, Horn Seminary, Hamburg, Germany.
 Miss Annie M. Lemon, Sandoway, Burma, 1893.
 V. H. Leslie, M. D., Banza Manteke, Congo, West Africa, *via* Antwerp, 1893.
 Rev. F. H. Levering and wife, Nellore, Madras Presidency, India, 1892.
 Rev. E. Lund, Calle Ancha 10, San Gervasio, Barcelona, Spain.
 F. P. Lynch, M. D., and wife, Mukimvika, Angola, *via* Banana, Congo, West Africa, 1893.
 Miss M. E. Magee, Box 313, Redlands, Cal., 1894.
 F. B. Malcolm, M. D., 8 Seward Road, Shanghai, China, 1893.
 Rev. W. R. Manley and wife, Udayagiri, Madras Presidency, India, 1879, 1890.
 Rev. R. Maplesden and wife, Middletown, Conn., 1881.
 Rev. M. C. Marin and wife, Calle Ancha 10, San Gervasio, Barcelona, Spain.
 Prof. L. E. Martin and wife, Ongole, Madras Presidency, India, 1890.
 Rev. C. R. Marsh and wife, Cumbum, Madras Presidency, India, 1892.
 Rev. G. L. Mason and wife, Huchau, care 8 Seward Road, Shanghai, China, 1880, 1892.
 Rev. M. C. Mason and wife, Hamilton, N. Y., 1874.
 Miss Stella H. Mason, 2a Beacon St., Boston, Mass., 1888.
 Miss E. F. McAllister, Kemendine Girls' School, Rangoon, Burma, 1877, 1891.
 Rev. John McGuire and wife, Mandalay, Burma, 1891.
 Rev. W. K. McKibben, Swatow, China, 1875, 1895.
 Mrs. W. K. McKibben, Granville, O.
 Rev. John McLaurin, D. D., and wife, 7 Primrose Road, Bangalore, Madras Presidency, India, 1869, 1891.
 Miss Lavinia Mead, 27 Nakajima-cho, Sendai, Japan, 1887, 1890.
 Miss G. Milne, Ikoko, Congo, West Africa, *via* Antwerp, 1893.
 Mr. R. R. Milne, Ikoko, Congo, West Africa, *via* Antwerp, 1894.
 Miss Ellen E. Mitchell, M. D., Moulmein, Burma, 1879, 1890.
 Mrs. H. W. Mix, Monè, Southern Shan States, Burma, 1879, 1891.
 Miss A. M. Modisett, 1535 Masonic Temple, Chicago, Ill., 1891.
 Rev. Thomas Moody and wife, Irebu, Congo, W. Africa, *via* Antwerp, 1890, 1895.
 Rev. P. H. Moore and wife, Nowgong, Assam, India, 1879, 1890.
 Rev. P. E. Moore and wife, Nowgong, Assam, India, 1890.
 Miss Henrietta Morgan, Nowgong, Assam, India, 1895.
 Rev. Horatio Morrow and wife, Tavoy, Burma, 1876, 1889.
 Rev. L. H. Mosier and wife, Prome, Burma, 1890.
 Mr. J. B. Murphy and wife, 109 Grafton Street, Mile End, London, England, 1886.
 Rev. Christian Nelson, Kifwa, *via* Lukunga, Congo, West Africa, *via* Antwerp, 1892.
 Mrs. Christian Nelson, 368 Station Street, Kankakee, Ill.
 Rev. John Newcomb and wife, Cumbum, Madras Presidency, India, 1884, 1893.
 Miss H. D. Newcomb, Nursaravapetta, Madras Presidency, India, 1891.
 Rev. C. A. Nichols and wife, Bassein, Burma, 1879, 1893.
 Mr. H. J. Openshaw, Suifu, care the local post, Hankow, China, 1893.
 Miss M. L. Ostroin, Swatow, China, 1892.
 Rev. Wm. C. Owen and wife, Bapatla, Madras Presidency, India, 1891.
 Rev. John Packer, D. D., and wife, Meiktila, Burma, 1872, 1889.
 Miss F. E. Palmer, 13 Cherry Street, Providence, R. I., 1880.
 Miss Emily A. Parker, St. Clair, Mich., 1890.
 Miss Julia A. Parrott, Toungoo, Burma, 1895.
 Rev. W. B. Parshley and wife, 90c Bluff, Yokohama, Japan, 1890.
 Rev. S. B. Partridge, D. D., and wife, Potsdam, N. Y., 1868.
 Rev. Joseph Paul and wife, North Lakhimpur, Assam, India, 1894.
 Miss E. H. Payne, Pegu, Burma, 1876, 1893.
 Mrs. L. P. Pearce, Ootacamund, Madras Presidency, India, 1871, 1888.
 Rev. S. A. Perrine and wife, Impur, Assam, India, 1892.
 Rev. C. E. Petrick and wife, Carls Strasse 16, Bernburg, Anhalt, Germany, 1889.
 Rev. E. G. Phillips and wife, Tura, Assam, India, 1874, 1893.
 Rev. F. D. Phinney, Baptist Mission Press, Rangoon, Burma, 1881, 1895.
 Miss Hattie Phinney, Rangoon, Burma, 1885, 1892.
 Miss R. E. Pinney, Cumbum, Madras Presidency, India, 1893.
 Rev. William E. Powell and wife, Nursaravapetta, Madras Presidency, India, 1886, 1894.
 Rev. W. I. Price and wife, Henzada, Burma, 1879, 1893.

- *Miss Carrie E. Putnam, Mayville, N. Y., 1886.
- *Miss Ruth W. Ranney, Rangoon, Burma, 1884, 1892.
- Rev. Neil D. Reid, Henzada, Burma, 1893.
- Rev. H. H. Rhees, D. D., and wife, 5 Hill, Kobe, Japan, 1878, 1891.
- Rev. H. Richards and wife, Banza Manteke, Congo, West Africa, *via* Antwerp, 1879, 1891.
- *Miss C. E. Richter, Kinhwa, *via* Ningpo, China, 1888, 1894.
- Rev. S. W. Rivenburg and wife, Kohima, Assam, India, 1883, 1894.
- Mr. E. B. Roach and wife, Cordova, Ill., 1887, 1891.
- Rev. W. H. Roberts and wife, Bhamo, Burma, 1878, 1892.
- *Miss Eva L. Roiman, Anrakukwan, 797 Jiuji-machi, Odawara, Japan, 1885, 1894.
- *Miss A. J. Rood, Tura, Assam, India, 1894.
- Rev. A. T. Rose, D. D., and wife, Rangoon, Burma, 1853, 1894.
- Rev. R. Saillens, 4 Rue Angot, Bourg la Reine, Seine, Paris, France.
- Rev. C. A. Salquist, care Rev. J. R. Goddard, Ningpo, China, 1893.
- †Mrs. A. K. Scott, M. D., Swatow, China, 1862, 1889.
- †Miss Mary K. Scott, Swatow, China, 1890.
- §Rev. J. H. Scott and wife, Bangai 59, Kogawa cho, Osaka, Japan, 1892.
- Rev. A. E. Seagrave and wife, Rangoon, Burma, 1888.
- Rev. W. A. Sharp and wife, Moulmein, Burma, 1893.
- *Miss Martha Sheldon, Moulmein, Burma, 1876, 1892.
- Rev. W. G. Silke and wife, Mary St., Bridgewater, Somerset, Eng., 1893.
- †Miss E. R. Simons, Toungoo, Burma, 1887.
- Rev. A. Sims, M. D., Leopoldville, Congo, West Africa, *via* Antwerp, 1882, 1886.
- Rev. E. V. Sjoblom, Equatorville, Congo, West Africa, *via* Antwerp, 1892.
- †Miss Ida A. Skinner, Cumbum, Madras Presidency, India, 1891.
- *Miss Sarah R. Slater, Moulmein, Burma, 1889.
- Rev. D. A. W. Smith, D. D., and wife, Insein, Burma, 1863, 1888.
- *Miss Jenny V. Smith, Hornby, N. Y., 1891.
- *Miss L. A. Snowden, Shaohing, P. O. Ningpo, China, 1893.
- Rev. Jacob Speicher and wife, Swatow, China, 1895.
- †Miss H. E. St. John, Swatow, China, 1895.
- Rev. W. A. Stanton and wife, Kurnool, Madras Presidency, India, 1892.
- *Miss E. C. Stark, Bhamo, Burma, 1884, 1890.
- Rev. A. E. Stephen and wife, Goalpara, Assam, India, 1893.
- Mrs. E. L. Stevens, Rangoon, Burma, 1837, 1876.
- Rev. E. O. Stevens, Moulmein, Burma, 1864, 1889.
- Mrs. E. O. Stevens, Waterville, Maine.
- †Miss Elizabeth Stewart, Ningpo, China, 1886, 1895.
- Rev. William E. Story and wife, 68 Innai, Chofu, Yamaguchi ken, Japan, 1891.

- Miss Agnes Whitehead, 36 Arch Street, Allegheny, Pa., 1884.
 rev. G. E. Whitman, Swatow, China, 1892.
 Miss M. A. Whitman, 10 Fukuro machi, Suruga dai, Tokyo, Japan, 1883, 1890.
 rev. R. R. Williams, D. D., and wife, 1873.
 Miss Isabella Willson, Nowgong, Assam, India, 1895.
 Miss H. M. Witherbee, 34 Bluff, Yokohama, Japan, 1895.
 Miss L. J. Wyckoff, M. D., Huchau, care 8 Seward Road, Shanghai, China, 1893.
 rev. William Wynd and wife, 187 Kogawa cho, Osaka, Japan, 1891.
 Miss Nora M. Yates, 214 So. 6th Street, Goshen, Ind. 1891.
 Miss A. S. Young, Kinhwa, via Ningpo, China, 1888.
 rev. W. M. Young and wife, Thibaw, via Mandalay, Burma, 1892.

MISSIONARY CONCERT PROGRAMME.

[The references are to this number of the MAGAZINE.]

- | | |
|---|---|
| 1. Service of Song. | 15. Prayer for the Presence of the Holy Spirit in all Missions. |
| 2. Scripture and Prayer. | 16. Mr. Dudley's Letter from Madras. (p. 25.) |
| 3. Singing. | 17. Miss Rood's Letter from Assam. (p. 24.) |
| 4. The Larger Part of Asia. (p. 1.) | 18. Dr. Bunker's Letter from Burma. (p. 24.) |
| 5. The American Board. (p. 2.) | 19. Singing. "We Praise Thee, O Lord." |
| 6. The Northwest of China. (p. 2.) | 20. Mr. Brock's Letter from India. (p. 26.) |
| 7. The Past Year. (p. 2.) | 21. Mr. Hoste's Letter from the Congo. (p. 29.) |
| 8. The Lord Reigneth. (p. 2.) | 22. A Very Important Crisis. (p. 1.) |
| 9. Prayer for Missionaries and All Christians in Peril and Persecution. | 23. Offering for the Missionary Union. |
| 10. Criticisms on Missionaries. (p. 6.) | 24. Singing and Benediction. |
| 11. Cause of Armenian Persecutions. (p. 29.) | |
| 12. Singing. | |
| 13. The Oriental Mind. (p. 30.) | |
| 14. Mr. Fuller's Letter from India. (p. 26.) | |

GENERAL ARTICLES.

NOTES FROM ONGOLE.

REV. JOHN E. CLOUGH, D. D.

On the whole the outlook of the Telugu Mission was perhaps never more encouraging than it is to-day. Yet progress always implies corresponding difficulties and trials, and did we not know that our Lord Jesus Christ is at the helm of the Telugu Mission, we would often be wholly discouraged. But he holds the helm and in the end we must succeed.

At the last Conference at Nellore, Dec. 27, 1894, to Jan. 1, 1895, there assembled fifty-four men and women, a noble company—more worthy missionaries never met in council in India. Some few went to Nellore anticipating discords, but they were hap-

pily disappointed, for if there were discords they soon disappeared. Every one felt that all our meetings were honored by the special presence of the Holy Spirit. Great questions were discussed affecting the whole Telugu Mission. We all could not see every subject exactly alike, yet we were able to discuss every question calmly, and we arrived to a good working understanding with one another, and as a body.

Much has been done heretofore by American Baptists for the Telugu Hindus, but more is needed. A woman's hospital, and training school for nurses at Nellore, and a technical institute at Ongole were felt to be

immediate needs. And now another project is urged upon us, the establishment of an

Asylum for Lepers.

Within the bounds of our Telugu Mission there are probably 100 or more Christians and thousands of non-Christians afflicted with the leprosy. Brother Kiernan, who for years was my faithful assistant, after having suffered untold misery with that terrible disease for two or three years, passed away February 9, and other Christians, equally pitiable, leave us every month. When I went to America in 1891, on the steamer from Bombay to Brindisi I had the pleasure of making the acquaintance of Wellesley C. Baily, Esq., of Edinburgh, the secretary of the "Mission to Lepers in India and the East." He then asked me to consider the claims of the lepers in the bounds of our Telugu Mission, and promised such aid as his society could give. Press of work and other important projects have kept the asylum for lepers in the background. The death of Brother Kiernan, however, and a reminder lately to hand from Secretary Baily, offering to furnish the money for the buildings and upkeep of an institution for lepers, sufficiently large to accommodate fifty to begin with, all unsolicited, brings the subject prominently before us again. The terms laid down by Secretary Baily are all that could be desired, it seems to me. What shall be done with his proposition? What do American Baptists say?

At Vinukonda.

In response to an urgent request from Mr. Heinrichs and the church at Vinukonda, I arrived at that place January 19, and remained there to the dedication of their new chapel, the ordination of three Telugu brethren as pastors and evangelists, to their quarterly meeting, and to the service of assigning the Pulnaud division of the Vinukonda Mission to Brother Kurtz. Some brethren from the Pulnaud have been praying for twenty years for a missionary to be sent to live among them, and they were happy, and so were Mr. and Mrs. Kurtz, for they love the Telugus, and see in every one

of them a possible brother or sister of less value. The place, the occasion, the people and all these services were of peculiar interest to me. Well did I remember when there were no Christians near Vinukonda than Ongole, and the labor of seed sowing, the labor of training Christian children and youth, and then the three brethren ordained welcome given to me by three score mission workers, and the 800 or 1,000 Christians present abundantly repaid me my hard work in years gone by at Vinukonda. Brother and Sister Heinrichs grand field to labor in, none better in India, and they have done their best for Jesus and his people, and God has blessed their efforts. The beautiful singing children at Vinukonda particularly pleased me. Mrs. Heinrichs has evidently neither time nor patience in teaching and as a result I think the Vinukonda children are the banner singers of the Telugu Mission.

While I was at Vinukonda my tent was pitched in a grove near Vempal: twenty miles away, whither I expected to go as soon as the meetings at Vinukonda were over, but this was not to be. Telegram came to Mr. Heinrichs and to Brother Newcomb calling us to Cummbum on urgent business. A few hours by train brought us to Cummbum. Mr. Heinrichs, Mr. Thomssen, who came down from Kurnool to attend the ordinations, etc., at Vinukonda, and were

At Cummbum.

As Mr. Newcomb was suffering from malarial fever Miss Skinner met us at the railway station with a carriage, and took us to the mission house, four miles from Vinukonda, where we were most heartily welcomed by Mr. and Mrs. Newcomb. In the afternoon we were all very pleasantly surprised by the leading native gentlemen of Cummbum, the number of about forty, drove up to the mission house, and asked permission of Mr. Newcomb to read an address of welcome from the friends from other districts. The address abounded in thanks and good wishes to the A. B. M. Union, which established the mission at Cummbum, and to the

MRS. ELLEN M. KELLY, REV. A. H. CURTIS,
MISS L. B. KUTHLEN, MRS. CURTIS.



REV. C. R. MARSH.
REV. G. H. BROCK.
REV. J. NEWCOMB.

missionaries, but all these were tame compared to their words of appreciation of Mr. and Mrs. Newcomb, and their love for them. These dear people have a very strong hold not only on the rank and file of the Christians of their mission, but also on the most influential and first citizens of Cumbum. The trouble which had called us to Cumbum appeared formidable, but after two days, harmony was restored and we left the church and mission stronger, probably, and better than it had been for years. Brother and Sister Newcomb and the young lady missionaries were very happy and very thankful. I wish all our friends at home could have witnessed what we did at the meeting for praise and thanksgiving, after the cloud had blown away. Preachers, old men and young men, women and youth, crowded around Mr. and Mrs. Newcomb, and Misses Bergman, Skinner and Pinney, took them by the hands, and some wept aloud, and embraced Brother Newcomb and kissed him. We left Cumbum feeling thankful to God for Brother and Sister Newcomb, and proud of our Telugu Christians. They may be led astray by a skilful, unprincipled leader, but as soon as they are shown that they are wrong they wheel into line, almost to a man.

At Ramapatam.

Our Seminary at Ramapatam is still pros-

left the impress of his own invincible nature on a dozen classes who have gone out from the Seminary to proclaim the gospel of the Son of God. It is a matter of much regret, not only to us personally, but to all who really know the needs of the Telugu Mission, that the accident Dr. Williams met with a few months ago, has told upon his nerves to a degree that will probably necessitate his return to America at no very distant date.

At Ongole.

Pursuant to call of the Telugu Baptist church, Ongole, a council consisting of delegates from the churches at Cumbum, Kanigiri, Addanki, Nellore and Ramapatam, and Missionaries Bagshaw, Dussman, Boggess, Brock, Curtis, Martin, Newcomb and Marsh met at Ongole March 30 to take into consideration the desirability of ordaining Frank H. Levering, Esq., to the work of the ministry, and as a missionary to the Telugus. Brother Levering is one of our clear headed and faithful men. We have habitually found him well informed on a large range of subjects, yet we were hardly prepared to find him so thoroughly at home in discussing questions of a theological nature. After an examination which lasted about three hours, which was very interesting, the council was fully satisfied that Brother Levering was called of

well, but also Greek and Hebrew. The other is the second assistant teacher in our College. He was a member of the Church of England, is a Tamil Hindu, a B. A. of the Madras University, also a graduate of the Teachers' College, Madras, and has been a teacher about twelve years. These good brethren are about to write out statements as to why they became Baptists. I think they will be interesting.

Evangelistic Tours.

Although I have been away from my own field of labor so many times during the past few months, yet I have done since the new year began about nine weeks of persistent evangelistic work among the towns and villages at a distance from Ongole. God was manifestly with us. Thousands listened attentively to the plainest talk I could give them on the only true way of salvation. My audience was often com-

posed of caste people, Sudras generally, but with a few of all other castes. The Sudras are the backbone of Hindu society. Sometimes after listening for an hour they would say: "What you preach is truth. The native preachers have told us this heretofore, but we hesitated. Now we shall go away and pray to Jesus Christ only, and worship idols no more." Many in the aggregate will keep that good resolution. Since January 1 we have baptized 307; one-third of them were Malas, and not a few were the leading men of their hamlets, and hence men of some influence. We hope for at least as many more before the close of the year. We thank God for the hundreds, but what are they among the 300,000,000 Hindus! We want the thousands, yea, the millions. They will come. Our God can just as easily send millions as hundreds, and he will in time—in his own good time.

THE SITUATION IN CHINA.

REV. WILLIAM ASHMORE, D. D.

It is quite natural that there should be a feeling of deep solicitude at the somewhat unexpected turn events have taken in China. We too have been a bit startled, but when we come to look at it we find there is no occasion for surprise at it; and farther, we see the hand of God in it all in a new and wonderful way. We hoped that when the war was over the opening would be vastly greater. And that is true, but we have to have some hand-to-hand conflicts with the Amalekites before we get to the better land; there will be some rough sea tossings before we get into smooth water; but a land of green pastures is ahead, and a smooth, unbroken sea does lie beyond. Szchuan and Kucheng have been to us what Amalek and Moab were to the children of Israel. These two places stand for signs and wonders. They mark the progress that had been made in the organized opposition against foreigners; they exhibit what would have come to pass on a vast scale if the Japan war had not come in and precipitated matters. As it is, they stand as disjointed outbursts

of heathen rage and of oriental jealousy. At the same time they mark turning points in the road for us. They are being marvelously overruled for the better establishment of our position in all China. So we are to have trouble for a little while in order that we may have greater peace by and by; we are to be straitened in the present in order that we may have our feet set in a large place in the future.

There has been a dispute about the missionary status in the interior. It is not a plain concession in our treaties that has enabled us to settle there. Originally it was the outcome of a clause in the French treaty, and even that was of disputed authenticity. We came in under the "most favored nation" provision. But there has been no end of wrangling. The Chinese have tolerated us, and yet have questioned our right to be there. We could not show plain black and white for what we were entering upon. Some of our missionaries have thought the only way to put an end to this uncertainty was to get some supplementary

provision made which should carry with it the force of a treaty stipulation. But that is more easily said than done; I doubt if it would have succeeded. Meanwhile the bare fact of asking for it was an admission that we had no just and certain ground of claim. The Chinese saw it and were ready to take advantage of it, and some of the consular body were ready to back them and challenge the right of missionaries to be spreading themselves inland. Had the case come to an issue in the shape it then was it might have gone hard with us.

But now all at once the Szchuan outrages come to our help. Liu Pin Chang, the viceroy, while doing us a harm, has unintentionally done us a good. He was violent about it, and widespread and furious in his rage against the missions. Had he been moderate he would have pushed his own side, but the thing was overdone; his cake was burned in the baking. His course roused a vast feeling of resentment on the part of the whole foreign community in China, and at all the foreign legations in Peking, as well as in the cabinets of Europe. The Peking officials became frightened. Things were going too fast; the horses were running away with the wagon. So the emperor was advised to issue a plain and positive edict. He did so, and in it he had to chide his officials for not protecting missionaries, and also recognized a right they had for being as far inland as Szchuan. That was the very thing the missionaries wanted; the very thing they needed; the thing which, if they had tried to get it by negotiation, might have been protracted for years, and would have been attended with no end of troubles, and might have failed in the outcome after all. And now all at once, the

whole thing comes about in an imperial edict and is done in a day's time. It is said that edicts do not amount to much; but in this case it amounts to everything. We have now something to go upon, quite as good as a treaty stipulation; we have something to appeal to. That edict is equivalent to "letters patent" to us. Who will order us out after that? What viceroy or consul will now say we have no right to be found in the interior? Far reaching will be the results. Hunan is not so far inland as Szchuan. If we are to be protected in Szchuan then we shall be in Hunan. Let such viceroys as Chang Chi Tung take notice. Liu Pin Chang has done the missionary interest a vast service while never intending it. Missionaries had to fly in hot haste and under cover in the darkness; they will go back deliberately and at midday with banners flying and trumpets sounding.

Still other providences are apparent at Kucheng, but we will leave them till the matter is over. Verily there is a God that maketh the wrath of man to praise him.

Matters are not quiet yet. There is something going on below the surface; we know not what it is, but there is something, and it may have the force of a volcano; we wait and see. This we are sure of, that the time seems at hand when the Lord may begin the work of having mercy on the myriad millions of Chinese.

You are praying for the salvation of the Chinese—for the removal of the barriers in the way. Has it occurred to you to ask what these hindrances are? What if you should be found praying for a revolution of some sort?

Swatow, Oct. 16, 1895.

THE SITUATION IN KOREA.

[The following is an extract from a private letter written to friends in America by a gentleman who stands high in the estimation of the King of Korea. His views of the relation of the Koreans and the Japanese are different from those usually held, and cast a doubt upon the claims of the Japanese as being the protectors of the

Koreans. The letter is of great interest and importance as giving an inside view of matters in Korea. Ed.]

The Japanese have assassinated the Queen of Korea. It stirs the nation to its very depths, far more profoundly than the events of fourteen months ago. Plots and

counter-plots have been forming and failing all through the summer, some of them passing under our very noses, more or less of them known to foreigners through their intercourse with the palace and with high officials. I knew well the Japanese had made various efforts to bring the Tai Won Kun—the king's father and former regent—into the palace, but the old man refused to stay there and passed his time between several villas of his and of relatives near the river. Last week, however, an understanding was established between him and the Japanese and the party among the Koreans who have been most subservient to the Japanese, the latter comprising a large part of the Korean army. A band of Korean soldiers and of *soshi*—a Japanese secret society of paid assassins—went during last Monday night to the Tai Won Kun, brought him to the city, and just before daybreak to the main gate of the palace. Here a large body of Japanese in civilian clothes and of native soldiers were assembled. At their head was Hiun Chusah, a friend of mine of long standing, an old patient who had given me valuable presents, and whom I highly esteemed, the personal favorite of the king, a man who began life as a coolie and who won high rank and fortune by saving the life of the queen in 1884. He was commander of the army outside the palace, but when he found out what was wanted of him he refused to storm the palace and was shot down, probably the first assault of the morning. For a fortnight there had been almost nightly conflicts in the streets between his soldiers and the police, the result of efforts to arrest drunken soldiers; one policeman had been killed and several wounded, and a number of station-houses burned. The police had therefore been wholly withdrawn, and it was announced that the reform cabinet would in consequence retire and be replaced by the Mins, the old conservative faction, the queen's relatives.

After wounding Hiun, the Tai Won Kun summoned General Han, in charge of the gate, to open it. He refused and was immediately shot dead. Here the Japanese troops came to the assistance of the mob

and all together forced the gate, and the Japanese rushed into the women's quarters. They were evidently expected, for a line of gates directly to these quarters had been left open for them. Old General Dye and Mr. Sabbatin were in charge of the king's bodyguard, the former a dear old man, a veteran of our war, the latter a Russian. The old general planted himself with a detachment at the gate of the king's apartment, supposing him to be the intended object of attack, but soon after the first volley was fired at the Japanese found himself alone with only the commanding officer, Major Yi, whom I have long known, a nice little fellow, who often did the queen's errands to foreigners. They were taken prisoners, as was Sabbatin. The *soshi* meanwhile entered the queen's apartments. Two women who refused to tell where she was, were killed at once. The crown princess was knocked down and stunned, but survives. The queen and a waiting-woman who resembled her were both struck down and killed, and then their bodies were burned to a cinder. Meanwhile some of the palace guard, both privates and officers, had been shot down and some killed. The city has been in turmoil ever since and nightly assassinations of officials occur. Last night the king's foster-mother committed suicide by poison. The poor king is a prisoner and his father has again assumed the power. What will happen next no one knows. All is expectancy. Hatred of the Japanese is universal among the Koreans. Usage requires every man in the kingdom to put on mourning for the dead queen and queen dowager and wear it a year. This will be very distasteful to the Japanese, especially as they have just forced another color upon the people. If the Japanese forbid mourning it will precipitate a riot, in which many Japanese will doubtless be slain.

The events of this week take away the last props from the Japanese pretext that last year's war was for the reforming of Korea. We know that now to have been a mere pretence, as so many said then it was. Japan needs civilizing quite as much as Korea or China, although each nation has a

few men already civilized. This and the barbarities at Port Arthur last winter show what most of the nation are. Count Inouye is a fine man and withdrew from Korea because he refused to carry out this and other plots. The poor king is distracted with grief. He is a fine man but weak in character. He has turned wholly to the Ameri-

cans, to Dr. Allen and the missionaries, having no other refuge and saying so plainly. Beginning last night two foreigners will pass each night with him, and General Dye is near him all the time. This is at his own request, but what can three foreigners do if he is attacked? I shall take my turn in a few nights.

A TASTE OF ROMANCE.

REV. C. D. KING, GAUHATI, ASSAM.

It would have cheered the heart of many a mission worker in the home land if he could have gone with me on my recent tour among our Garo Christians in this district. There is something very refreshing and inspiring in such a tour. In the first place there are the good appetite and the physical exhilaration incident to such a stirring life. It is life in the woods; there is the threading of winding paths through forest and thicket, the climbing of grand hills, the crossing of romantic streams by primitive methods. There is much to minister to one's love of the novel, both in one's own mode of life for the time being, and in the people whom we visit. It is found in the people themselves, in their surroundings, in their abodes, in their dress, in their implements, in their industries, and even in their adaptation of church life and school life.

There is also something to minister to one's boyish delight in whatever seems to wear an air of adventure, as for instance in helping one's pony across rocky shallows in a swift stream, or in following a very narrow, slippery path on the cliff of a precipice that reaches to dizzy depths below, or in passing through dark, shady, shut-in caverns and defiles, and planting one's feet in the broad, fresh track of a tiger or the broader track of the more dangerous wild elephant, when it is known also to be all the more dangerous by the presence of tracks of a baby elephant, or in treading over freshly turned-up soil where a bear has just been digging roots for his breakfast, or in sleeping in a grass hut with the cries of wild beasts for a lullaby.

Now while I write in the prosaic shade of a mission bungalow in the station, I am interrupted by one of our Garo teachers who has brought in the skin of a large tiger which he has killed, but not till it had carried off eight cows belonging to his village.

Who would not join such an expedition if only for the rare exhilaration to be gained from it? But there is much more in it than all this.

At a camp-meeting in a wild place, if God's people were enjoying a refreshing from on high, there would be thrilling and melting experiences of heart not to be accounted for by the outward surroundings. In my tour among our Christians there has been much to arouse and enkindle the most lively religious emotions. It has been good to my soul to meet these kindred souls; to shake hands with all these Christians in mutual love and esteem, to join with them in worship and in exercises for the building up of that which pertains to the kingdom of our Lord, to take part with them in examining and receiving a number of young converts over whom our hearts yearned with inexpressible love and with far-reaching hopes; to join with them sympathetically in efforts to set right that which was wrong. There was something that wooed my heart to emotions and exercises of tenderest love and deepest compassion and most devout prayer and most lively faith and most lofty hopes.

Then, too, there was a keen enjoyment to be found in the sense of being loved and respected by all these among whom I was

moving. It is good to be loved and respected. "No wonder," thought I, "the Lord himself delights to have us love and revere him! For there is something very blessed in the relationship that exists between those who give and receive this tribute."

All these are blessed heart experiences. But, again, there is more in it than all this.

One catches new glimpses of the stately steppings of the Almighty in his spiritual realm. It is good for one to learn sometimes to contemplate the spiritual condition and progress of a whole group of churches, and to catch glimpses of God's evident purposes concerning a whole race of people. How can one give any representation of such things by means of cold statements—such for instance as that I saw twenty-six persons baptized, and that 103 have been baptized this year, this being twenty-nine per cent of the actual membership of the churches at the beginning of the year, and that one new church has been formed by setting off what has been till this year only a branch, and that the new church now has branches of its own in two villages where the word of the Lord was not known or taught till less than a year ago. No! such statements of facts cannot, I fear, really make you

feel what I would have you appreciate.

But if you could have been with me, to meet these Christians at home, in eleven widely scattered villages (receiving, too, direct reports from three more villages just visited by two faithful evangelists), if you could have helped examine a school in each of these places, knowing that the school is regarded as belonging to the church and is really the church in action doing an important educational work, if you could have enjoyed good meetings with these scattered groups of Christians in their own meeting houses (thirteen of these built by the Christians who constitute four churches), if you could have taken part in the "little convention" to which the newly formed church had invited all who could come from each of the other churches, if you could have witnessed the order and dignity and spirit in which this convention (lasting from Friday evening till late on Sunday evening), was conducted—if you could only have been with me you would have had a taste of that much feared and not to be mentioned element, the romance of missions. Nay, it was real poetry, a taste of the poetry of missions and the poetry of life.

LETTERS FROM THE FIELD.

INDIA.

BURMA.

The Burman Mission.

Rev. Edward O. Stevens.

MOULMEIN, Oct. 11, 1895.

Baptisms.—Twice I have been called upon to go down into baptismal waters during the quarter ending on the 30th ult. A special interest attaches itself to my last visit to Thabon, in that I was permitted there to baptize two men, Ko Kham, a middle-aged Shan, and Nweh Wong, a Siamese in the prime of life. As the latter is able to read, and manifests some desire to study God's word, I have written to Rev. Hans Adamson, M. D., to inquire whether the Siamese Baptist church at

Bangkok would not like to send me for Nweh Wong, a copy of Dr. Jones' beautiful translation of the New Testament.

On the last Lord's day of September, a baptism took place in the Moulmein Burmese chapel. For the first time during my missionary service in Burma, it became my privilege to baptize as many as fourteen on one occasion. Of these, five were girls from twelve to twenty years old, the rest were boys of ages ranging from nine to nineteen. The first of this company, whom I led into the baptism, was one of the grandsons of Uh Myatkyaw, the Talaing preacher, who was Dr. Wade's interpreter before he reduced the

Karen language to writing. The last was one of the great-grandsons of Uh Myatley, who at his death in 1863 was the ordained pastor of the Tavoy Burmese church. With one exception all of these young pastors may be considered to be the fruit of mission schools. In the long and repeated examinations of the candidates, they showed by their answers what careful religious instruction they had received.

Of these fourteen, two were of Chinese extraction, one was a Taungthu, four were Talaing Taungthus or Talaing Burmans, two were Tavoyans, and five were pure Talaings (Mons). It is true that, although not one of these was a genuine up-country Burman, in this city they could all be reached through the Burmese tongue. That fact, however, should not be allowed to militate against the appointment of the promised American missionary to the Talaings, just as the fact of the wide prevalence of Hindustani in India proper is no argument against the appointing of missionaries to learn the Bengali, Oriya, Tamil and Telugu languages. In a part of the district where Talaing is still the vernacular, there are at present a number of inquirers, three of whom are under instruction with a view to their coming forward for baptism at the first opportunity.

Mrs. L. Crawley.

HENZADA, Oct. 3, 1895.

We long to see more immediate results, but we try to leave this burden with the Lord, and ask His daily help to sow the seed faithfully and patiently. The time will come when Burma will stretch out her hands to the living God. The school is doing on the whole, well. Money is very hard to get—times are pinching—we hear of many in town and jungle living on one meal a day. Poverty has kept many, I have no doubt, from sending their sons. We help in certain cases ourselves; others are able to pay, but the numbers attending will increase when times get easier, as we hope they may after next harvest. The prospects are good for that now.

Miss Lydia M. Dyer.

MOULMEIN, Oct. 11, 1895.

The Morton Lane School.—The kindergarten department has been much smaller this year than last, but I believe better work

has been done. Two of the children have been boarders from the beginning, and all our efforts have been fully repaid in those little ones. They are now only six years old, but give much better evidence of being Christians than most of our big girls who come forward for baptism. I wish you could come in some time at evening worship when only the youngest ones are present. It is very touching to hear them pray, as they are often asked to do, separately. Their prayers are as intelligent and as sweet as those of older Christians, and lacking in the set forms of expression that make prayer sound only formal. I wish we had twenty-five kindergarten boarders, but it is very difficult to get them, for we do not like to take boarders from villages where there are schools, and the heathen will not pay for such little ones when they are not learning to read and write and doing the regular first standard work. I am by no means discouraged, and hope that in time the people will appreciate the school and what it does for the children.

I love the work, and as I can understand more and more the language, it becomes easier and more enjoyable. I bless God every day for the excellent health He has given me and for the blessed privilege of serving Him here, and in His strength hope to prove faithful to the trust.

The Karen Mission.

Rev. A. Bunker, D. D.

TONGGOO, Oct. 5, 1895.

As a foretaste of the incoming harvest, twelve baptisms are reported from one village among the Padoungs. This village seven years ago was buried in heathen superstition and ignorance; now there is a church gathered there of forty-seven members, a good school, and a new wooden chapel erected by the people themselves, and they are preparing to build a parsonage. This is the village of Lennite.

ASSAM.

The Garo Mission.

Miss A. J. Rood.

TURA, Oct. 8, 1895.

The first year in Assam has been a peculiar one, of course, and not an easy one, yet one,

which I have enjoyed nevertheless. The trials which have come have but increased the desire in me for greater work. I am not a bit ashamed of my experience. It has been wearisome at times, together with teaching and no end of outside work. Since being here six months I have been teaching a class in Scripture, and after three months was able to teach reading and spelling. Owing to Miss Mason's absence I had to get another teacher in the school. We seem to be getting along very nicely. The school has increased this last term. One has been dismissed and one baptized.

The sacrifices which we make are nothing when we see the wonderful transforming powers of the gospel, and we long to be multiplied into two or three. For six consecutive communion Sundays, candidates have been received into the church. Pray that every talent we possess may be given for the Master and may multiply.

The Miri Mission.

Rev. Joseph Paul.

NORTH LAKHIMPUR, Oct. 27, 1895.

This is dated as from North Lakhimpur, but in fact we are on the Subansiri River near the mountains. The proclamation of the gospel in the past three weeks among the Miris has been attended with every blessing that a seed sower could wish. In every village where the gospel has been preached, keen attention has been given to it, and much earnest inquiry concerning the Christian religion and its great central fact,—Christ crucified—has been clearly manifested. But the most significant thing, to me, is the eagerness with which these people are purchasing the gospels. There is scarcely a village at which we have stopped whose inhabitants have bought less than eight or ten copies of the gospels. I prefer to sell them Luke, because of its Pauline Catholic character; but the Holy Ghost, who is the author of all the gospels can, and we earnestly pray will, work upon the hearts of those who read or hear the Word. One of the most solemn sights which the human eye could behold, is to see a crowd of these dear people besieging our boat just as the first rays of the sun are streaming in golden glory on the

peaceful waters of the river. Their feet are in the ray-touched waters, while their faces are lit up by the sun's fuller appearance. How significant this might be of the light of the sun of righteousness shining into their hearts through the gospels which they have come to buy, I can only hope. But when I see young men follow on for miles up a rapid stream in order that they may buy a copy of the life of Christ, I feel that we are in line with the eternal purposes of God, who has promised the heathen to His Son for an inheritance through the spirit.

SOUTH INDIA.

The Telugu Mission.

Rev. T. P. Dudley, Jr.

MADRAS, Oct. 16, 1895.

The English Church.—Last week we received five members into our church. I wish to write more particularly concerning two of them. In the August issue of the "Baptist Missionary Review" is a letter from Miss H. Dawson, of the English Baptist Zenana Mission, giving an account of the escape from their home of two high caste Hindu ladies, eighteen and twenty years of age. I was at the home of Miss Dawson when the mob came and took the girls home. They refused to go, saying they were Christians and could not and would not longer live in a heathen home. But they were taken away by force and kept in closest confinement till two weeks ago when they again made their escape. They have been under Miss Dawson's tuition for ten years and their knowledge of the Bible is really wonderful. We have every evidence that their spiritual grasp of it is as strong as the mental. It is not our custom to receive native converts into the English church, always sending them to the Tamil church, which is supported by the English. Exceptional circumstances rendered it impracticable for them to attend services elsewhere, so we took them into the English church. I baptized them last Sunday at the close of the evening service before the largest congregation I have ever seen in our church, many missionaries of other societies coming in to rejoice with us. These girls give exceptional promise of usefulness. The converts from their caste

have been very few. They are well educated and of a prominent, worthy family. After a course of training they will engage with Miss Dawson in zenana work.

Rev. Alfred C. Fuller.

NELLORE, Oct. 23, 1895.

The Hindu Mind.—The whole system of Hindu thought is based on principles so utterly different from those to which we are accustomed that it is a task to reach others with our ideas. Their thoughts are not our thoughts; their process of reasoning is different from ours, and by it they draw different conclusions from those we come to, having the same data. Their ideas of charity, brotherly love and kindness are altogether false, and such is the Hindu mind from A to Z. We must take this material which has thus been bent for generations, and is now surrounded on all sides by the influences of relatives and friends still in heathenism, and raise it up into the enlightenment of the gospel. They see through the glass dimly as yet compared with us who have lived under the strong beams of the Son's love for generations. These people remind me often and often of the children of Israel. They do set up their idols again, and those who have served as ministers of the true God lead the people again in the ceremonies of strange gods, so that their Moses is sorely tried even to the extent of breaking with him all the Law and the Prophets in one grand *coup* upon the first and great commandment of Love. And like Moses we laboriously strive to mend the breach after the storm has burst by giving them yet more patient instruction with precept upon precept. They murmur against their Moses and even rise up against him, as at Cumbum lately, and they even murmur against God, as did the children of old.

I want my people to become not only self-supporting, but I want them to catch the glow of the missionary spirit of self-sacrifice and to carry the gospel out from among themselves to others. But for the accomplishment of all this I am learning to labor, and to labor, and to wait. Even Jerusalem never started in any missionary project to their heathen brethren, though that is no reason why these people should lay back in such matters, but of course self-support must first be attained.

The people, I find, are already becoming willing to give of their means both in cash and in kind, and I have been encouraging them to yet larger gifts up to the time I went from my field. I think we may expect them ere long. They will come.

Rev. George H. Brock.

KANIGIRI, Oct. 14, 1895.

This last quarterly was the most important in some respects in our history. During the past months while touring we, that is, the preachers, teachers and myself have been looking over the field with a view to forming churches. At this quarterly, after prayer and deliberation, ten places were selected, and it is my purpose to organize the villages of these parts into churches as soon as the rains will permit, and then we may hope for much better things among the people.

A Priest Baptized.—I baptized the chief priest of the Malas in these parts, on Sunday. He is a man of about sixty years, and as sharp a man as I have met in the country. He reads the New Testament freely, and sings some of our hymns also. He was utterly fearless before my preachers and teachers while being examined. Great numbers of Malas will follow him, and so I believe we are to have a great work among them as well as among the Madigas. He has many disciples among the Sudras, some of whom, I believe, will also follow him.

The brother of the priest, also a priest, who was baptized twenty years ago by Dr. Clough, but relapsed soon afterwards, came and asked the church to forgive him, and was received. For many months I have been seeing these men and they are well known all through my field. The younger man has, I believe, desired to return for a long time, but waited for the elder, in true Hindu fashion. There is another brother and he will also come, but their sons seem stubborn.

The Caste People.—In touring during August I came across four Sudras who had been baptized ten years ago by Dr. Clough; two had gone bad, one was indifferent, but one was rejoiced to see me. He gave me eggs, and found feed for my cattle, and followed me to two hamlets to preaching. This last man, a well-to-do farmer, came to church last Sunday and to the Lord's Supper. Two Su-

the potter class, who have had several talks with me, came and spent part of the days with us. They declare themselves Christians, but are in difficulty about living, as the Sudras and Brahmins will not give them their pots if they become Christians. The Sudra baptist quarterly has already been preaching, and the priests were busy at it several months. They left here Tuesday to begin in dead end, and have gone right to some Mala, where the people are considering.

Rev. Frank Kurtz.

VINUKONDA, Oct. 4, 1895.

Dussman and I have just returned from a two weeks' tour in the Pulnaud. We held the quarterly meeting in Gurzalla September 14-16. We lived in the cook house and held the meetings in the tent. Mr. Dussman reached on Sunday morning, and in the afternoon at a meeting of the church, about 150 members were received from the Nusara-a church and some were received by

experience, and about fifty dismissed by letter to the other churches. Six candidates were received for baptism, whom Mr. Dussman baptized in the creek close by the compound. A number of new workers were taken on who had formerly been connected with Nursaravapetta, so now there are thirty-one workers in all. Some of them I am afraid may have to be dismissed for laziness, but with a missionary in Gurzalla we hope that they will work better.

After the quarterly we visited about ten villages, chiefly in the eastern part of the field. In one village where six had been baptized years ago, the people pulled their idol house down, and five more Mr. Dussman baptized. The villages visited seemed to be in a much better state than I thought when I visited them before. We called the people to our tent on Sunday and they came from seven villages, and 150 of them gave a collection of one rupee. We were especially pleased with this Sunday service.

CHINA.

South China Mission.

Rev. W. Ashmore, Jr.

SWATOW, Oct. 9, 1895.

Best Quarterly Meeting.—The Gathering is always larger than the last, but this time we have even exceeded the usual number for October. Several of the churches have reported an increased interest, and quite a number from these came out to see the doctors, as they put it, besides those who came to apply for church membership. Between twenty and thirty applied for baptism, and from fifteen were received and baptized today. Including ourselves there were 150 in the communion Sunday afternoon.

During the summer quarter the schools had a vacation, leaving the teachers free for other work. I have thus been able to avail myself of their help in the work of carrying out the colloquial version of the Scriptures to the people. The manuscript of all except one is now in the hands of the printer, and it only awaits copying, before it is sent. It will be a great help to our Christian

people when they can have the whole New Testament in their vernacular. When some of the portions printed in former years have been revised and printed in uniform style with our latest portions, we shall be able to have the whole bound together in one volume, not so small as is possible with an English Testament, but still of a size not inconveniently large. We believe this will be very helpful to those of our people whose education has been limited, and hope further that many may be encouraged to try to learn to read the Scriptures for themselves.

Our schools have begun again with good numbers. We also expect to resume work with a training class for men, for which we have some good material in view. Our country work is also now in order, and we hope to be able to go on with it without hindrance. The northeast monsoon has set in early this year, and with it comes cool and invigorating weather, which we like to improve to the utmost for work in the country. We are glad to know that Mr. Speicher is to come to the

work here, and hope that the disturbances in other parts of China will not cause him to delay his starting. We think there is good reason to hope that matters will quiet down in the interior, but should we be disappointed in this, there is no reason why a new missionary should not come to an open port, and be getting himself ready for future work, of which there will be an abundance to his hand as soon as he is ready to take it up. We strongly hope that the doors, now for a short time closed, will soon be open wider than ever.

You will hear the inexpressibly sad news of Mrs. Whitman's death last Friday. Until within a few days we had all been hopeful of her speedy recovery. She was buried on Saturday in the little cemetery where lie three other of our missionaries, Mr. Johnson, Mrs. Partridge and Mr. Bradt. The service was in English and Chinese, many of our Chinese Christians being present as well as the members of the foreign community.

The East China Mission.

Rev. G. L. Mason.

HUCHAU, Oct. 15, 1895.

In the Huchau field five have been baptized recently. For several months, tidings and rumors of riots elsewhere disquieted the people, lessened the number of hearers and

and medical work. There are hundreds of thousands of people unreached by direct evangelistic effort. The capital of the province is a centre of mighty influence. Our mission lot should be occupied by a resident missionary soon. "Pray ye, therefore, till the harvest, that He would send laborers into His harvest."

Mr. Alfred Copp.

SHAOHING, Oct.

The Morning Light.—We are a little quiet here in Shaohing—not only that, we are quiet, but regular preaching of the gospel goes on as heretofore, no man forbids. The people listen attentively, and some show marked interest in listening to the gospel, but there the matter seems to end. It end there however? Of late I have expressly struck with the expressed opinion of many of the heathen concerning the person of Jesus Christ—I mean the opinion of those who have heard the gospel in different ways, or have seen something of it, or have read any of our books and tracts. There seems to be an underlying—a sort of latent feeling that the religion of Jesus is a good thing to say the least of it. Quite recently, on the sacred island of Pootoo, the head of the largest temple there gave me to understand that from what he has seen of the work of Protestant missions, as against

hope to start some of their men back. British negotiations seem now complete except the matter of money indemnity, which will be attended to. We had felt,

owing to the disturbed state of the country, and the rebellion in Kansu province, that it would be wise to leave the ladies who do not go home, at the coast for a while.

JAPAN.

Miss H. M. Browne.

CHOFU, Oct. 10, 1895.

Yamaguchi there are over a thousand Christians with no Christian work done easily among them. In Hagi there is an academy of about two hundred students. I went out on a seventeen days' tour last week, I was in Hagi six days. It seems wonderful to have the whole town become Christian, and see a large and quiet audience

at the Sunday evening service. What I started to say about Hagi was that six students of the academy asked to make my acquaintance, and after spending one evening asked to come again. This shows that even in Hagi the students are accessible. By work among students in this way many more can be reached and led to become Christians than through a regular school, and with almost no expense.

AFRICA.

Congo Mission.

Rev. T. H. Hoste.

LUKUNGA, Aug. 22, 1895.

Support Successful.—We are going to support our new lines, which I am thankful to say the natives are beginning to appreciate and lay hold of. The Total Abstinence Society now has 160 members, our catechist class twenty-five candidates and our voluntary school forty scholars enrolled, and we see the new and solid foundations so laid are already justifying themselves. "Missionary Society of Lukunga" ac-

count shows a good balance on its books; so far, about \$300 have been raised this year. We are supporting two missionaries, and helping two other churches to support their native unordained pastors, all at an expense of about \$4 a week. We are not by any means straining our resources. The medical work is doing well, and the natives are becoming quite reconciled to paying for their medicines—about £5 has been raised in this manner, some of which however has been devoted to feeding invalids.

MISSIONARY OUTLOOK.

USE OF ARMENIAN PERSECUTION.—Native Christian populations in the Turk have been, during this generation, steadily increasing in numbers, and intelligence, simply because they strive for a share in the civilization of their more fortunate brethren of the West. The Moslem is by his religion absolutely shut out from any such share. Everywhere he is losing ground and growing weaker, while the Christian is growing stronger and wiser than he. He has to wit-ness the despised Christians rapidly out-

stripping him in every respect. It is this which fills him with fury, and prompts him to those acts which we are so apt to regard as the most insane policy he could adopt. The Armenians are among the most industrious and inoffensive people in the world. Their habits of thrift have made them in commerce and in finance correspond in the East to the Jews in Europe. They have been prospering too much, and as many of them have caught some of the spirit and incentive to progress of Europe and America, the word has gone forth from the old

conclave of Islam's real rulers, the Ulema of Constantinople, that the Armenian is to be suppressed in true Moslem fashion.—*Dr. William H. Thomson in Harper's Magazine.*

RUSSIA AND JAPAN.—Rev. J. H. Pet-tee, writing from Japan, says: "Russia is increasingly hated and by many feared in Japan. She is closely watched, and some day will be called to account for interfering with Japan's designs. Even good Bishop Nikolai, one of the best beloved foreigners in Japan, has been compelled to make a public statement disavowing all connection between religion and international politics, or his beautiful cathedral in Tokyo, the most prominent single building in the capital, and the finest religious edifice, save a few of the largest Buddhist temples, in all Japan, might have been razed to the ground ere this. The Russo-Greek Church has a hard time these days in Japan, and some of its adherents are joining the Roman Catholic or Protestant bodies."

CHINA is a sleeping elephant which resents having its slumbers disturbed. She has abundant resources, but is slow to develop them. She has a reserve stock of energy, but does not know how properly to exert it. China is like a man overtaken by a snow-storm, who succumbs to the cold and wishes simply to go to sleep and be let alone. She resents the energy of the St. Bernard dogs which would arouse her and drag her into a place of safety. Conscious of her vast resources, she wonders why other nations do not fear arousing her anger.

and higher type of piety will probably be needed to advise and guide ar the native Christians. But after main work in the evangelistic people must be done by that people selves. It is well known that the J are noted among Asiatic converts : efforts at self-support and self-gov as Christians. Have the Chinese t ties which give us reason to hope t will take up the work of the propa religion among themselves? May w commit the sacred deposit of the their safe keeping in the future? we may. While not so impetuous self-reliant, perhaps, as the Japa the other hand, their very conservat tend to keep them in the "mould of d wherein they have been cast, an them hold fast the "form of sound without running after every th novelty that comes up. When e with self-government, though occa making mistakes, as was natural, t usually justified the confidence pl them. Their efforts for self-sup self-help, too, have been successful are now over one hundred self-su churches in China.—*R. H. Graves, i "Forty Years in China."*

THE ORIENTAL MIND.—In ph I was a total failure. My deduct ental mind was wholly incompatil rigorous inductive processes of perc ceptions and all that, all of whic to me either as self-evident facts needed no distinguishing, or as c

DONATIONS

RECEIVED IN NOVEMBER, 1895.

MAINE, \$34.59.

Lisbon Falls, S. S., for Rev. J. L. Dearing's use at discretion, 25; Alfred, 1st ch., 2.50; No. Alfred ch., 3.50; So. Paris ch., 19.19; Thomaston, Bertha Stackpole, 10; Waterville, Colby University, Y. M. C. A. and Y. W. C. A., for work, care Rev. J. L. Dearing, 10; Belfast, 1st ch. Y. P. S. C. E., 8.60; Waldoboro, I. M. Robbins, 8.

NEW HAMPSHIRE, \$19.

Hinsdale, a thank offering, 12; Salisbury Asso., per C. W. Clarke, treas. Bow ch., 2; Lakeport, Mrs. Ann E. Hall, 5.

VERMONT, \$7.21.

Groton, Jefferson Renfrew, 5; Burlington, Berean ch., 2.21.

MASSACHUSETTS, \$1,028.55.

Natick, 1st ch., 78.10; Charlestown, a friend, 1; Boston, Harvard-st. ch. Y. P. S. C. E., 4th quart. for sup. of Wan Bye, care Rev. W. F. Thomas (to apply), 6.25; Warren-ave. ch. Y. P. S. C. E., tow. sup. nat. pr. in Tura, Assam, formerly care of Rev. M. C. Mason, 13.80; Clarendon-st. ch., 457.32; Fall River, 2d ch., J. M. Leonard, 50; Willimansett ch., 1.07; No. Grafton ch. Y. P. S. C. E., 18; Middlefield ch., 10; Taunton Asso., per Orville A. Barker, treas., Swansea ch., 2.50; Waltham, 1st ch., 11.17; Groton ch., 16; Rockport ch., 5; Newton Centre, a friend, tow. sup. Sabbath, nat. pr. care Dr. Downie, India, 25; Oxford, W. H. Newton, 25; Springfield, State-st. ch., 72.71; W. Acton ch., 20.08; Randolph, 1st ch. B. Y. P. U., to be applied tow. sup. nat. prs. Dasary Guraviyah and Palay Yacobu, care Rev. J. Newcomb, 12.50; W. Somerville ch., by W. L. Teele, for sup. Augustine, care Rev. I. S. Hankins, 25; Foxboro ch., 14.80; No. Bellingham ch., 6.75; Lynn, East S. S., for work, care Mrs. J. L. Dearing, 10; Manchaug ch., 4; Malden, 1st ch., in part, 106; Lowell, Immanuel ch., for sup. of Geddela Henry, care Rev. W. A. Stanton (to apply), 16; W. Fitchburg, Beth Eden ch. Y. P. S., 5; Berkshire Asso. (Cheshire ch., 4; Lanesboro ch., 1; N. Marlboro ch., 4), 9; Sutton, 1st ch., 3; Dalton, 1st ch., 8.50.

RHODE ISLAND, \$192.38.

Providence, 1st ch., 60.63; Union ch. Y. P. S. C. E., tow. salary of Rev. W. A. Stanton, Kurnool, India, 10; Exeter, 1st ch., 4; Quiddnessett ch., 111.50; Wakefield ch., M. R. Phetteplace, tow. sup. nat. worker, Watawba Ohogo, care Rev. J. L. Dearing (to apply), 6.25.

CONNECTICUT, \$318.72.

Groton Heights, B. Y. P. U., tow. sup. of Frank Steva Clark or substitute, care Rev. J. Clark, Congo (to apply), 15; Suffield, 2d ch., 185.44; Shelton, 1st ch., 10; Danbury, 2d ch., 57.60; Bristol ch., 100.68.

NEW YORK, \$369.90.

Queensbury ch., 7.88; Syracuse, 1st ch. Y. P. S. C. E., 5; Lansingburgh, Mills Memorial ch. B. Y. P. U., 1.57; Scriba, Mrs. A. E. Powers, 8.75; Troy, 5th-ave. ch., 149.27; Unadilla ch., Jr. C. E. Soc., for sup. Karen pr. E-Co, care Miss E. R. Simons, Tongue, Burns, 25; Rochester, Park-ave. ch., 85.57; Brooklyn, Central S. S., 25; So. Rochester ch., 10; Franklinville, 1st S. S., 10.50; Middle Falls, Hervey Cleaver, Thanksgiving offering, 5; New York, 1st Sw. ch., tow. sup. nat. pr. care Rev. J. Newcomb, India, 33.35; 1st ch. S. S., on acct. nat. pr. Shwe Chee, care Rev. L. W. Cronkhite, Bassein, 30; Harlem, 1st Ger. ch., for sup. nat. pr. Santeppa or Sangwiah, Kurnool, 50; New Rochelle, Salem ch., on acct. salary of missionary, 20; Brooklyn, Washington-av., Mrs. Baucher, for repairs on house, care Dr. W. C. Griggs, Bhamo, Burma, 25; Marcy-av. ch. bal., 4.10; Miss A. C. Lacodre, for missions in Africa, 20; Hyde Park ch., per J. T. Lawson, treas., 1.75; Lettingtown ch., 2.50; Asso., 50c.; Kingston, Albany-ave. Y. P. S. C. E., 5; Croton Falls ch., 42.37; Antioch ch., 50c.; Hudson River No. Asso., a friend, 7; a friend, 2; Buffalo,

Emmanuel ch. Y. P. S. C. E., tow. salary Rev. W. F. Thomas, Burma, 25; Throopsville, S. S., 4; W. Portland ch., 56; Cortland, 1st S. S., 8; Albany, Hope ch., 12.84; Troy, West ch., 16.78; Hemlock Lake S. S., tow. sup. nat. pr. Bago, care Rev. E. G. Phillips, Tura, 12.50; Hlon ch., 16.50; Utica, Immanuel Y. P. S. C. E., 8.17; Bethel ch., 19.50; Knowlesville ch., 5; Ballston Spa, Y. P. S. C. E., 7; Townsend ch., 3; Monterey, 1st ch., 4.

NEW JERSEY, \$238.60.

Princeton, E. H. Loomis, 15; Newark, Peddle Memorial ch., Miss Training class, 21; Jersey City, Bergen ch., Y. P. S. C. E., on acct. nat. pr. Tee Too (to apply), care Rev. A. Bunker, 15; Plainfield, 1st ch., Temple Builders, on acct. teacher, preacher and repairs of chapel, Tettu, India, 100; Union Hill, 1st ch., 5; Ridgewood, Emmanuel ch., 11.35; Atlantic Highlands, Jr. C. E., on acct. nat. pr. Sau-Hai-Der, care Dr. Bunker, 7.50; Morristown, Mrs. M. A. Brooks' S. S. class, for repairs on house, care Dr. W. C. Griggs, Bhamo, 20; Mrs. M. A. Brooks, for do., 30; Trenton, Central ch. Y. P. S. C. E., for one quar. salary Paliparti Jacob, care Rev. W. A. Stanton, 12.50; Clayton ch., 1.25.

PENNSYLVANIA, \$463.63.

Deposit Asso. chs., 8.05; Pittsburgh, 4th-av. ch. Ladies' Aid Soc., 25; Philadelphia, Mrs. A. T. Ambler 100; Franklin, J. B. R., toward support of Andrew, nat. pr. care Rev. P. E. Moore (to apply), 10; Philadelphia, Gethsemane ch., Kings' Daughters, for nat. pr. care Rev. L. W. Cronkhite, 15; Y. P. S. C. E., special, 20; 2d ch., Mrs. Cathcart's Band and Mrs. Gordon's Band, for nat. prs. care Rev. D. Downie, and Rev. W. H. Cossum, 8; Norristown, 2d ch., 29.17; Narberth, ch. of Evangel, addl. 165.10; J. A. B., 35c.; McHenry, Township ch., 2.85; Monongahela ch., 18.00; Rose View S. S., 6; Carnegie ch., 3; Slate Run ch., 1.65; Rush ch., 4.30; Millsburg ch., addl. 5; So. Ten Mile ch., 3.50; E. Brady, B. Y. P. U., 1; ch. special, 4; California ch., 4.07; Chester, Potter-st. mission, for Padaripadu b'g., to acct. of Boledu Achalah, Ramapatam, 5.50; Marcus Hook ch., 29.

DELAWARE, \$8.65.

Wilmington, 1st German Y. P., 8.65.

VIRGINIA, \$5.

Oilville, Rev. E. H. Hurlbert and wife, 5.

WEST VIRGINIA, \$13.59.

Alderson, J. W. Rogers, of Ga., 25c.; Mrs. E. C. Thompson, deceased, 3.25; Sink's Grove, Mrs. Margaret Coffman, 3; Lucile, F. F. Daniel, 1; Two Run, F. M. League, 1.00; Sistersville, Long Reach, W. M. circle, 5.

OHIO, \$421.63.

Kingsville ch., Mrs. Lura K. Brown, 50; Dayton, 1st B. Y. P. U., 85; Ada ch., 3.85; Chester Cross Roads ch., 70c.; East End, Geo. H. Quay, M. D., to constitute Mrs. Geo. H. Quay H. L. M., 100; E. S. Schulte, tow. L. M., 5; Jamestown ch., 1.83; Pleasant Valley ch., 6; Roxabell ch., 3.50; Dayton, Central ch., 113.07; S. S., 11.26; Howard Marshall Memorial, 1.14; Lena, Baptist S. S., 4.20; Linwood ch., 11.95; S. S., 1.71; Mount Vernon S. S., 20.82; Belmont, Rev. L. C. Kerr, 1.

INDIANA, \$76.89.

Bethel, 1.30; Brownstown, 1.40; Hayden, 3; New Liberty, 1.11; Untontown, 10; Ebenezer, 2.40; Friendly Grove, 5; Mt. Gilend, 3.30; Washington Township, 2.20; Spring Branch, 4.75; Vevay, 2.02; Herberts Creek ch., 8.10; C. E., 1.15; Madison, 21.90; Bear Creek, 3; Newtown, 2; Rock College, 2; Personal, 1; Cornettsville, 50c.; Veal's Creek, 70c.; Elkhorn, 5.

ILLINOIS, \$290.08.

Carthage ch., 3.72; Upper Alton S. S., 7.68; Joliet S. S., 6.52; Bloomington, Y. P., tow. sup. nat. pr.,

care Rev. A. Bunker, 25; Bourbon, Bro. Chandler and wife, 50c.; Chicago, Bethel ch., 5; Calvary C. E., sup. Po San, nat. pr. care Rev. Wm. Ashmore, Jr., 18; Centennial S. S., 25; 4th ch., Mrs. D. B. Cheney, 50; La Salle-ave. ch., 31.50; 2d ch., 6.75; Dr. J. H. Byrne, to pay bill for Dr. Leslie, Africa, 50; Evanston, Mrs. M. R. Pratt, 6.40; McLeansboro ch., 5; St. Anne ch., 2.53; Mattoon ch., 1.24; Cordova ch., 15.55; Y. P., 2.29; Decatur, Y. P., tow. sup. nat. pr., Swatow, 20; Pana ch., 7.40.

IOWA, \$380.73.

Burlington, Walnut, Mrs. A. Howell, tow. sup. Dara Nagara, care Dr. Clough, 5; Parkersburg, L. H. B. of S. S., tow. sup. J. M. C., 25c.; Hampton, Miss Sophia Graham, for nat. pr. Tsunejiro Amano, care Rev. A. A. Bennett (to apply), 25; Little Flock, B. Y. P. U., for nat. pr. care Dr. Bunker, 3.25; Unionville B. Y. P. U., for do., 8.75; Seymour B. Y. P. U., for do., 3; Udell B. Y. P. U., for do., 2; Indianola ch., for Iowa Cottage, 44.60; Oakfield, for work in Africa, 25; Creston, 20; Delphos, Asso. coll., 7; Chariton, Capitola Dakes, tow. sup. J. M. Carvell, 8; Marshalltown, 30; Harrisburg ch., for Peter, care Rev. I. S. Hankins (to apply), 12.50; Keokuk S. S., for Kendiah, nat. pr. care Dr. Clough, 50; Pella, 5.11; S. S., Little Helpers, tow. work of Rev. M. C. Mason, 1; Council Bluffs, 1st Memorial, Miss Flora Field, 25c.; Malvern ch., 2.41; Emerson B. Y. P. U., for nat. pr. Jo-Keta, care Rev. J. L. Dearing (to apply), 6; Kiron, W. C., tow. sup. nat. pr. Li-A-Kue, care Rev. J. M. Foster, 25; do., for work in Lapland, 10; Decorah, S. S., 3.40; W. Union, 22.90; Denison, B. Y. P. U., tow. sup. J. M. C., 25; Little girls' M. B. for do., 10; Vinton, 5.31.

MICHIGAN, \$38.72.

Prairieville S. S., tow. sup. Jonsing, care Rev. S. A. D. Boggs, Tura, Assam, 1; Ludington, Sw. W. C., 5; Manistique, Sw. ch., 7.50; Y. P., tow. sup. mission work in Sweden, 10; Commerce, 6.68; Milford, 8.54.

MINNESOTA, \$171.31.

Worthington, Amer., 15.32; Minneapolis, 1st S. S., for Runglah, care Rev. Charles Hadley, Madras, 50; Queen, for Dasari Soorishah, Cumbum, India, 10; Minneapolis, Tabernacle, 7.81; Worthington, Sw., for students in Finland, care Rev. E. Jansson, Petalax, 47.88; Dellport, 5; Drayton S. S., 7.77; McIntosh, 1; Lake City, 9.05; Rothsay, A. Swenson, 10; Sauk Rapids, A. Chelgren, 3; Clear Lake, 4.50.

WISCONSIN, \$210.64.

Beaver Dam, Mrs. M. H. R. Green, deceased, by Mrs. C. R. Green, 100; Ontario, Mrs. L. B. Phillips, 25.05; Warrens, W. A. Barber, bal. for printing press for Rev. W. S. Sweet, 55; Whitehall, Rev. N. L. Sweet, 2; Lodi ch., 13; S. S., 9.05; Malden Rock ch., W. G., 1.04; Winnebago Asso., R. Y. P. U., 1; Neenah ch., 4.50.

MISSOURI, \$21.53.

Board of Home and Foreign Missions, 16.53; Noel, Mr. and Mrs. Charles Gratz, 5.

KANSAS, \$192.89.

Lawrence, 1st ch., W. S. Tanner, 25; Wichita, Mrs. W. B. Jones and children, 3; Plano, 3.20; Elm Creek, 3.10; Marshall Centre, 15.31; Marysville, 11.40; Washington, 1; Lincoln, 2; Blue Rapids, 22; Climax, 2; Homer Creek, 4.11; New Albany, 75c.; Mound Valley, 1.45; do., Mrs. Carey, 1; Howard, 17.65; Mt. Orum, S. S., 2.18; Ottawa, Walter Barker, tow. sup. nat. pr. care Rev. W. R. Manley, 15; Blue Mound, 23.03; La Cygne, 1.50; Ninescrah, 3.70; Phillipsburg Y. P. S., 2; Wayside, 5.10; Caney Falls, 1.50; So. Concord, Asso. coll., 4.25; Weir City, 5; Kansas City Y. P. S., tow. sup. Henry, care Rev. G. N. Thomsen, Kurnool, 12.50; Lucas, 50c.

NEBRASKA, \$19.

Holbrook ch., 3; Nebraska City, 1st ch., 5; Prairie Union, 9; Somerset, 1; Hemingford, Miss Minnie E. Hall, 50c.; Reynolds, 50c.

COLORADO, \$6.10.

Denver, Judson S. S., 6.10.

CALIFORNIA, \$186.00.

Oakland, Beth Eden ch., 3.70; San Francisco Chinese ch., 15; Oakland, 10th-ave. ch., 10; Angeles, 1st ch., Mrs. A. Hewett, 10; Memorial 1.25; East ch., 14.78; Swede ch., Rev. A. W. Lund and A. Werner, tow. sup. nat. pr. Ko Chee Rev. E. Grigg, 12.50; Alhambra B. Y. P. U., tow. W. Wynd, 5; Dixon ch., 8.75; Healdsburg, B. U., tow. sup. Rev. W. Wynd, 1; Winters, B. Y. tow. sup. Rev. W. Wynd, 1.05; Biggs ch., 1.25 ch., 2.50; Julian ch., 2.60; S. S., 1.60; Tulare tow. sup. Gab Nah, care Rev. M. B. Kirkpatrick Riverside S. S., 5.55; Santa Barbara B. Y. P. U. sup. Rev. W. Wynd, 2; Hueneme ch., 6; Pl Valley ch., 5; Mountain View B. Y. P. U., tow. Rev. W. Wynd, 2.68; Santa Clara ch., 20.15; O' B. Atherton, tow. sup. student care Rev. Richards, 5.

OREGON, \$15.77.

Mt. Olive ch., 1.95; Eugene, Juniors, for sup. G. W. Hill's little boy, 1.82; Portland, Calvar Rev. J. O. Burroughs and wife, tow. sup. of A care Rev. J. W. Carlin, China, 12.50.

NORTH DAKOTA, \$22.12.

Fargo, Nor. Dan., for nat. pr. care Miss J. And Toungoo, 5; Fargo, 13.62; Page City, 3.50.

SOUTH DAKOTA, \$18.01.

J. Westengaard, 3; Marvin, 15.01.

WASHINGTON, \$39.75.

Seattle Y. P. for Polly Yacobus, Cumbum, care J. Newcomb, 20; Asotin, E. L. Routh, 10; 8c 1st ch., Capt. G. M. Terrill, 5; Spokane, Sw., 4.

INDIAN TERRITORY, \$6.10.

Hickory Creek, colored convention, 6.10.

BURMA, \$12.05.

Sandoway Asso. chs., Rs. 40 and from nat. Ch Ko Soung, Rs. 5 for the debt, per Rev. E. Grigg, Rs. 45, or 12.05.

CHINA, \$10.

Ka-yin-chu, Miss Mary L. Ostrom, 10.
Total, \$5.

LEGACIES.

Wallingford, Vt., Mrs. Cloe M. Kelley, \$500.00
Southbridge, Mass., estate John Edwards, 27.00
Providence, R. I., Inc. Henry Jackson Fund, 23.44
Scranton, Pa., Jabez Jenkins, 50.00
Eagle, Wis., Mrs. Mary Bradley, 552.75

Donations and Legacies from April 1, 1895, to Nov. 1, 1895, \$6.

Donations and Legacies from April 1, 1895, to Dec. 1, 1895, \$108.

Donations received to Dec. 1, 1895, \$57,751.17
Maine, \$2,124.86; New Hampshire, \$647.20; mont, \$264.53; Massachusetts, \$7,053.31; Rhode land, \$1,715.17; Connecticut, \$2,156.63; New \$10,477.79; New Jersey, \$2,938.40; Pennsylvania 328.88; Delaware, \$55.78; District of Columbia, Virginia, \$26; West Virginia, \$973.62; Ohio, \$ Indiana, \$1,050.01; Illinois, \$5,212.45; Iowa, \$ Michigan, \$876.16; Minnesota, \$1,014.54; Wisc \$2,016.42; Missouri, \$1,216.14; Kansas, \$1.3 Nebraska, \$418.20; Colorado, \$180.35; California 185.60; Oregon, \$215.03; North Dakota, \$ South Dakota, \$85.14; Washington, \$235.46; \$24.11; Utah, \$35.50; Montana, \$4.50; Ken \$30; Georgia, \$5; Florida, \$12; Alabama, \$15; Ish Columbia, \$32.43; Indian Territory, \$32.15; Iowa, \$4.25; Canada, \$23.80; New Mexico, \$10; mark, \$125; Nova Scotia, \$58; Burma, \$35.45; A \$95; China, \$110; Japan, \$100.75; Congo, \$128

THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXVI.—FEBRUARY, 1896.—No. 2.

EDITORIAL.

A MATTER OF MONEY.

The present financial condition of the Missionary Union has not made that profound impression which its importance deserves. A brief review of the financial progress of the Union will illustrate more clearly than almost anything else, the present situation.

In 1851 the receipts of the Missionary Union passed the average of the \$100,000 line. *Nineteen years* later, in 1870, the receipts passed the \$200,000 line; *thirteen years* after, in 1883, they passed \$300,000, and steadily and rapidly increased until in 1890, *seven years* later, they were \$440,788.07. This growth gave a basis for calculations as to the expenditures of the Union and the extension of the missionary work. The increase was steady, substantial and rapid, and continued. In 1891 the receipts were \$472,174.21; in 1893, \$766,782.95. It could hardly be expected that the large increase of this Centenary year could be maintained, but the previous years had given reason to expect that there would be a growth in the receipts of the Union which would permit of a reasonable enlargement of the missions. The expenditures of the Union for 1893 and 1894 were arranged not on the basis of the large receipts of the Centenary year, but upon reasonable expectations from the growth of the years preceding. To the astonishment and almost dismay of all interested in the Union the receipts of 1894 fell below those of 1891, the amount being only \$465,943.73. In the subsequent year they rose to \$568,465.33, an amount about equal to that received in 1892. But, as was stated in the *MAGAZINE* last month, the donations for nine months of the present financial year of the Union have fallen *twenty-seven per cent* below those of last year. The estimates for the year were based upon the supposition that the donations would at least be equal to those of last year, and this calculation was entirely justified by the financial history of the Union in the past. The situation now is that if this proportionate reduction continues the last three months of the year, up to March 31, the large debt of the Union will be increased to about \$221,000.

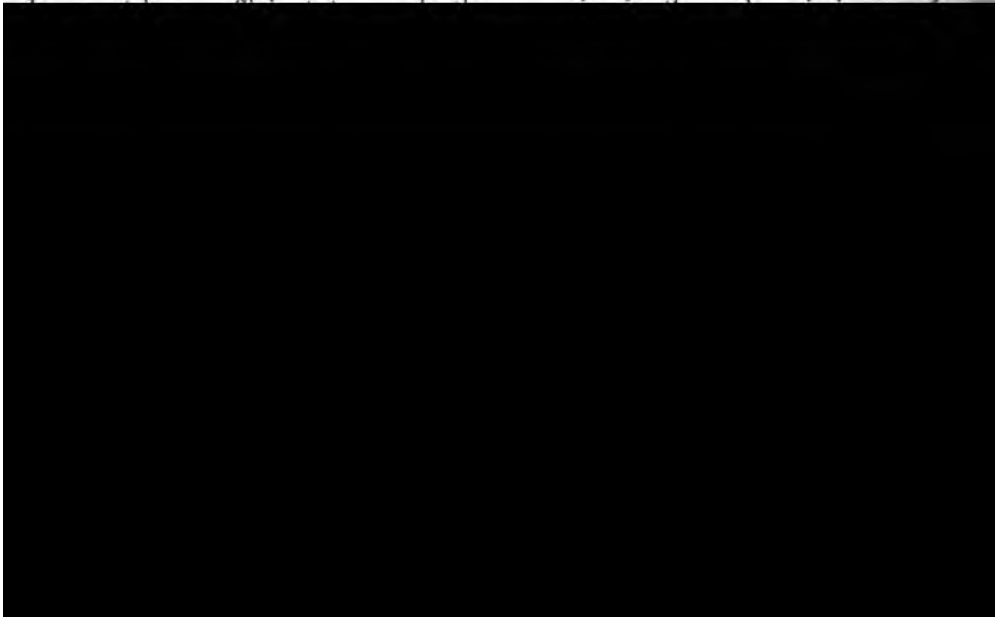
This brief review of the finances of the Union shows that the management of the Union cannot be blamed for arranging their expenditures on the scale which they have. The steady and rapid growth of the income up to 1892,

leaving out of account the phenomenal increase of 1893, fully justified the estimates for appropriations which have been made during the last two years. It is evident, however, that the fluctuation in the receipts of the Union since 1893 has destroyed the basis for calculation which was furnished by the growth of preceding years, and from present appearances it will be difficult to tell on what scale appropriations can safely be made for the year to come.

WHAT THE DEBT MEANS.

To show what the large debt of the last few years has meant to the missionary work of the Union we call attention first to the number of new missionaries appointed in each year. In 1891 there were 16 men and 22 single women, not counting the wives of missionaries, appointed; in 1892, 33 men were appointed and 11 women, the large appointments of men being with some anticipation of the increased receipts of the Centenary year and in accordance with the pledges made to Dr. Clough, who raised \$50,000 for large reinforcements for the Telugu Mission. In 1893, 25 men were appointed and 13 women. In 1894, only 12 men and 7 women were appointed, which shows that the executives of the Union did not make their calculations in accordance with the large receipts of the Centenary year. Notwithstanding, the year 1894 closed with a debt of \$203,595.88.

The immediate effect of this large debt was that the subsequent year only 9 men were appointed, although the steady maintenance of the receipts of the Woman's Societies enabled them to appoint 14 women. Up to the present time this year 7 men have been appointed and 8 women, and this in face of the fact that 8 men during this year have died or resigned from the mission forces of the Union. The simple fact is that the appointments of the last two years



his helpers, preaching the gospel in towns and villages, as Christ sent forth his disciples. In many places where it has been absolutely necessary to maintain missionaries to care for the work, these missionaries have been cut off from the privilege of travel and so of preaching the gospel in the most destitute regions of their fields. This is one of the most distressing results of the large debt upon the society — absolute cessation of evangelistic work in places, with the positive knowledge that hundreds, and perhaps thousands, of souls who have thus failed to hear the word of life, have passed away in ignorance and sin to meet the day of final award.

WHAT CAN BE DONE ?


Although the legacies received during the present year have been large, in view of the falling off of twenty-seven per cent from the donations of last year, there cannot be any ground to expect an ability to supply the needs of the mission field during the coming year. The donations during the month of December did not show any improvement over the receipts to the first of that month. The rate of decline continued about the same. The financial situation during January cannot now be given, but after this shall come to the public there will be yet two months in which the situation may be largely retrieved. More than one third of the donations to the treasury of the Union come in during February and March. A vigorous and determined effort on the part of pastors and churches throughout the home field of the Union during these two months will serve largely to correct the deficit of the first nine months of the year. In the way that the receipts of the Union usually go it will be easy to pour into the treasury during the last two months of the year large and magnificent offerings which shall entirely retrieve the situation and encourage the management of the Union to go on in some reasonable effort to supply the absolute needs of the mission fields. Considering the heavy debts of the last two years and the present prospects, the months of February and March, 1896, will be a crisis in the history of the Union such as it has not been called upon to meet for many years. What shall the answer be from the Baptists on the home field? That answer will determine the response of the Union to the calls of the work abroad. The Lord has laid upon all the Baptists of the Northern States at this time a peculiar and great responsibility, which will largely shape the future development of their missionary work. Will they meet the call of the Lord and supply the means for carrying on that work which God has so largely blessed, and which because of its prosperity has laid upon them such heavy responsibilities?

MISSIONARY STATISTICS OF THE WORLD. — The American Board Almanac for 1896, prepared by Rev. E. E. Strong, D.D., gives the following summary of missionary statistics: Principal stations, 5,055; outstations, 17,813; male missionaries, 6,355; female missionaries, 5,219; total missionaries, 11,574; native laborers, 70,033; communicants, 1,157,668; income, \$14,441,807. Dr. Strong gives the statistics of 35 American, 28 British and 19 continental soci-

eties, making 82 carrying on missionary work, and the lists are still incomplete. There are many small and independent missions which publish no reports. If all were included the total number of missionaries would be above 12,000 and the total expenditure more than \$15,000,000. Some may think this is a large sum to spend in sending the gospel abroad and may be inclined to think more ought to be done for the "heathen at home." But the city of London spends more than three times this large sum on its poor every year, and no doubt any three of our larger cities would equal it in their charitable expenditures if all could be counted.

THE FRENCH OCCUPATION OF MADAGASCAR in its effect on missionary work is being anxiously watched by the officers of the London Missionary Society. At the last reports the work in some districts had been almost broken up by the war, while in others it was going on much as usual. One effect of the war has been to bring out clearly some of the steadfast characters among the native Christians. The people everywhere retain their respect for and confidence in the missionaries, and do not identify them with the French invaders. What is most feared is that restrictions on the Protestant missionary work will be imposed by the French, and some observations on the great influence of the missionaries with the people indicate a feeling of jealousy on the part of the officials and a probability that efforts may be made to diminish in some way the ascendancy which the Protestant missionaries have gained in Madagascar by their faithful labors for the good of the people.

THE OUTLOOK IN CHINA.—Rev. J. Edkins, D. D., in an article in the *Chinese*



in good condition, but did not think it wise to remain there at that time, and have gone to Burma, proposing to go on an extended tour in southwestern China, and then to return to Yachau. Rev. George W. Hill and wife have been transferred to Shimonoseki, Japan. Mr. George Warner relieves Rev. J. R. Goddard of the mission treasury at Ningpo, and Rev. C. F. Viking will probably remain in some work near the coast. Miss Emma Inveen is in America, Rev. W. G. Silke and wife are in England, and Dr. F. B. Malcolm is in Korea. The rest of the West China missionaries have started on their return to their fields. Rev. C. H. Finch, M. D., and wife, and Rev. Robert Wellwood and wife propose to resume their labors at Suichaufu, Rev. C. A. Salquist perhaps at Chungking, Mr. W. F. Beaman and wife (formerly Miss Bliss) at Kiating, and Rev. F. J. Bradshaw at Yachau, where he may be joined later by Messrs. Upcraft and Openshaw. This bold venture of the missionaries in returning to their fields in the present unsettled condition of China will be watched with much solicitude. Let the prayers of the Lord's people be abundant for their preservation from harm and prosperity in their work.

THE EXECUTION OF MR. EDWARD STOKES by an officer of the Congo Free State now appears to have been a high-handed outrage. Mr. Stokes was formerly a missionary of the Church Missionary Society, and afterward began business as a transportation agent and trader in Eastern Central Africa, in which he was very successful and had widespread connections. One of his head men was murdered by Kibonge, an African chief, in the region north of Lake Tanganyika, and Mr. Stokes went with a large party to demand indemnity, which he received in the shape of a large amount of ivory. While in this region he visited the camp of Captain, now Major Lothaire of the Congo State, who finding that Mr. Stokes had this large amount of ivory, decided that he could not have obtained it except by selling the natives guns and powder, and summarily executed him for this supposed offence. The British government has demanded reparation for this crime and the offender is likely to be properly punished. The curses of the Congo region are the rum and the irresponsible officials imported from civilized lands. The destruction caused by the first is matched by the outrages on the natives by officers who think themselves so far in the interior that they cannot be called to account for their acts. But this incident will teach them that they are still within reach of law and justice. There are many State officials who are honorable men and interested in the highest good of the people and country, and their good endeavors should not be thwarted by these corrupt men who get into office. The government of the State has sent out stringent orders that all outrages and unjust treatment of the natives should cease.

NOTES. — *Illustrated Africa* has issued a collection of the views published in that paper with others which makes an excellent album of views in Africa. Types of various tribes on the East and West coasts are shown. The album is given to each subscriber to *Illustrated Africa* at \$2 a year. Address, 150 Fifth Ave., New York. — “American Baptist Missions in Africa,” by Rev. Henry A. Tupper, D. D., formerly Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, is an excellent and convenient historical summary of missionary operations in Africa carried on by the Baptists of this country, North and South. It is published by the American Baptist Publication Society. Price ten cents. — Among the saddest of the massacres in Armenia was that at Arabkir, where two thousand Christians were killed and hundreds of women carried off to the harems of Turks and Kurds. Rev. Mr. Siraganian, who was baptized by Dr. MacArthur in the Calvary Church, New York, was among the slain, and his church was burned. Oh, that the Lord would interpose to stop this most cruel persecution! It has now become one of the great horrors in the world’s history and we fear the end is not yet.

PARTICULAR NOTICE is called to the following which is published in response to many inquiries on the subject: —

By an existing arrangement between the Executive Committee of the Missionary Union and the Woman’s Foreign Missionary Societies of the East and West, all Young People’s organizations except Junior Societies, and all the Children in our Sunday Schools, except the Primary Departments, should devote their Foreign Missionary offerings to the treasury of the Missionary Union, which is virtually distinct from the treasuries of all the Women’s Societies. — HOME SECRETARY.

A HUNDRED YEARS OF MISSIONS, by Delavan L. Leonard, D. D. Published by the Funk & Wagnalls Company at \$1.50. This volume calls attention to all the important and characteristic events in the history of the mission work of the century past. It is full of history and will prove of especial value to the young people’s societies of America, all of which are taking up missions for study. Some of its chapters have the following titles: “The Christian Idea of Missions,” “Conversion of Northern and Western Europe,” “The New Missionary Centuries,” “Reformation and Discovery of America,” “Roman Catholic Missions,” “Protestant Missions Before Carey,” “The Carey Epoch,” “The Great Missionary Revival,” and “The Land Which Remains to be Possessed.”

This is an exceedingly handy reference book for the main features of the missionary century.

"THE ISLANDS OF THE PACIFIC." — There has long been a loud call for something which should give a comprehensive view of all the varied and successful missions in Oceanica. These are carried on by so many different societies that full information could not be obtained without going through a mass of periodicals and reports which forbade the task to the ordinary pastor or reader. Yet all these missions were successful and of great interest. We have had so frequent calls for information which published materials gave so little to satisfy, for a general account of missions among the islands of the Pacific, that we are especially glad to call attention to the book under the above title by Rev. James M. Alexander, published by the American Tract Society at \$2. Our readers will find in this volume information on Pacific Island missions which cannot be obtained in so good form and compass elsewhere.

DR. LESLIE'S EXCELLENT WORK at Banza Manteke in the Congo Mission does not need any mistakes to make it appear better than it is. In the annual Report of the Union, in the July MAGAZINE, he is made to say that he had 15,000 patients during the year. The real number, 1,500, was enough to fully occupy his time and energies, and give him grand opportunities of commending the gospel which saves the soul while giving the medicine which heals the body. It seems a beautiful thing to walk so closely in the footsteps of the Savior, who healed both soul and body.

A NOTABLE MEETING was the fiftieth anniversary of the Karen Association of Gloversville, N. Y. The anniversary occupied two days and was a time of great interest. This society of ladies was formed in the Baptist church of Gloversville when the Karen mission was young and small and has maintained a vigorous and uninterrupted existence to the present. Every year contributions have been sent to the treasury of the Missionary Union for the support of gospel work among the Karens of Burma. During the fifty years nearly \$8,000 has been paid by the society for missions in Burma, and about \$12,000 has been raised for objects at home. The dues of the members are wholly devoted to foreign missions, and the money for other purposes is raised by special efforts. The society in its earlier days made \$3,000 by the manufacture of gloves. At the anniversary addresses were made by Rev. E. E. Chivers, D. D., of New York, District Secretary of the Missionary Union, by Rev. Truman Johnson, M. D., of Toungoo, Burma, Mrs. Jennie Bixby Johnson and Rev. A. W. Bourn, pastor of the church, with a history of the Association by Mrs. E. R. Churchill. Who can tell how much of the large prosperity which has been given to the Baptist church in Gloversville has sprung from the earnest spirituality and unselfish devotion fostered among its female members by this

old and honored missionary society? It is a significant fact, worthy of attention, that this society, formed in the first instance for foreign missions, has raised fifty per cent more for home objects than for foreign work. It is an illustration on a small scale of what has been done for the Baptist denomination in this country by the General Missionary Convention, now the Missionary Union.

REV. JOHN E. CUMMINGS (now at home on furlough from Burma) has recently been appointed to act *pro tem.* for Dr. W. S. McKenzie in the New England district. Mr. Cummings will at once be recognized by all familiar with the work in Burma for what, under God, he has been enabled to accomplish as missionary in charge of the Burman department at Henzada. We most earnestly commend him to New England Baptists. Churches desiring his services or assistance will, therefore, please communicate with him at 2A Beacon Street, Boston, Mass.

S. W. DUNCAN, *Foreign Secretary.*

H. C. MABIE, *Home Secretary.*

PERSONAL. — Miss Nanna J. Wilson, formerly of the Japan mission, was married to Rev. LeRoy Stephens, D. D., of Lewisburg, Pa., December 25. — Rev. F. G. Harrington and wife, Prof. Henry Topping and wife, Miss Nellie E. Fife and Miss M. M. Carpenter reached Yokahama November 10. Messrs. Harrington and Topping go to Tokyo. — Rev. E. N. Fletcher and wife of Huchau, China, have returned to the United States. — Miss T. M. Thompson and Miss J. E. Parrott have safely reached their field of labor at Toungoo, Burma. — Rev. F. D. Crawley and wife reached Moulmein, Burma, October 29. Mr. Crawley is a son of Rev. Arthur Crawley, a former missionary in Burma, and was born in Moulmein, where he now becomes pastor of the English Baptist Church. — Rev. Jacob Speicher and wife reached Swatow, China, November 9. — Rev. W. L. Ferguson and wife reached Ramapatam, India, November 22. — Rev. William M. Upcraft and Mr. H. J. Openshaw have arrived in Burma preparatory to their long trip through West China. The MAGAZINE will expect to give an interesting account of this journey.

REV. CHARLES HADLEY.

Again we are called upon to record the death of one of the youngest and most promising of our missionaries: Rev. Charles Hadley died in Lewiston, Me., Dec. 21, 1895, of consumption. Mr. Hadley was the son of Mr. Horace Hadley of Lewiston, and was born in that city Aug. 5, 1864, being therefore only thirty-one years of age at the time of his death. He was graduated from Bates College in 1886 as the valedictorian of his class. Uniting with the

Bates Street Baptist Church in Lewiston in 1887, he immediately entered Newton Theological Institution, graduating in 1890. Before completing his studies at Newton he offered himself to the American Baptist Missionary Union for service abroad, and was appointed April 28, 1890, to the important post of missionary in Madras, India, in the line of succession to Dr. Lyman Jewett, and the lamented Norman M. Waterbury. High hopes were entertained of Mr. Hadley's usefulness, which were amply justified by the ability and special adaptation displayed during the few years of his missionary service. In the spring of 1894 his health failed utterly, and he was obliged to leave India in haste. At Naples he was so weak that he was obliged to remain four months in the hospital before proceeding to America. The winter and spring of 1895 he spent in Southern Pines, N. C., receiving some benefit, and at times it seemed as if he might again be restored to health sufficient for labors in this country; but with the approach of winter his health rapidly declined and he passed to his heavenly home December 21.

Mr. Hadley was a man of strong sense, vigorous and clear thought, and sound judgment. He was admirably adapted to the peculiar difficulties and trials of missionary life, and his removal is a distinct loss to our missions. In his personal character he was genial and attractive, and had a multitude of warm and sincere friends who deeply mourn his loss. To them, and especially to the wife, so early bereaved, our most sincere and heartfelt sympathy is extended.

MR. JAMES ALTON FINCH.

The death of Mr. Finch at Banza Manteke, November 14, from fever, still further reduces the already too scanty missionary force on the Congo. Mr. Finch was born in Allegan County, Mich., July 28, 1864, and united with the Baptist Church in Bloomingdale, Mich., in 1891. He studied at the Bible Institute, Chicago, and was appointed to the Congo Mission as a mechanic Sept. 19, 1892. At that time he was a member of the Baptist Church in Grand Island, Neb. He accompanied Rev. Joseph Clark to the Upper Congo and did much useful work in repairing and completing the buildings at Irebu and in building Mr. Clark's new station at Ikoko on Lake Mantumba. As will be seen from Mr. Finch's article in the *MAGAZINE* for September, "A Carpenter for Christ," he had a deep and sincere desire for direct spiritual work among the people, which he hoped to gratify more fully in future service. We offer the most sincere sympathy to the bereaved and desolate widow in Nebraska who was soon expecting to greet her husband again after years of separation. May God comfort and provide for her. Dr. Leslie of Banza Manteke writes feelingly of their loss: —

"We laid him in our little graveyard beside Mrs. Ingham and Mrs. Richards' babies, yesterday, while the trees and gray clouds mingled their tears with ours. The Accra carpenters were his bearers, and the little children

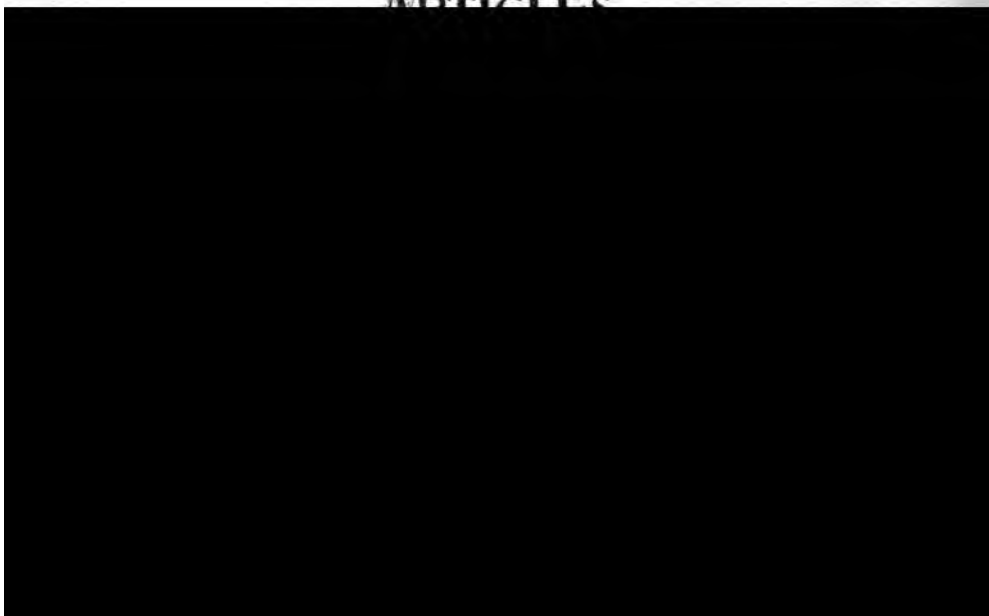
brought us white flowers which we laid on his neatly made coffin. I don't think you can quite realize our sorrow at the loss, and our sorrow is greatly increased as we think of the loving wife bereaved of a noble husband and the bright boys of a most loving father. He was a noble fellow although from the humbler walks of life. Few people have given more or suffered as much as he has done in his three years on the field. He was a willing worker and had ability at his trade. He had about completed the plans for my house, and on Monday he sat up in bed and drafted a temporary hospital which I hope to have completed in a few days."

MISSIONARY CONCERT PROGRAMME.

[The references are to this number of the MAGAZINE.]

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| 1. Praise Service. | 13. Chinese Conservatism. (p. 58.) |
| 2. Scripture and Prayer. | 14. Mr. Manley's Letter from India. (p. 51.) |
| 3. Singing. | 15. Mr. Newcomb's Letter from India. (p. 51.) |
| 4. A Notable Meeting. (p. 39.) | 16. Mr. Hanson's Letter. (p. 50.) |
| 5. Mr. Cronkhite's Letter from Burma. (p. 49.) | 17. Singing. "Joy to the World." |
| 6. Mr. Fletcher's Letter from Burma. (p. 49.) | 18. Mr. James Alton Finch. (p. 41.) |
| 7. Prayer of Thanksgiving for Conversion of the Heathen. | 19. Rev. Charles Hadley. (p. 40.) |
| 8. The West China Mission. (p. 36.) | 20. Prayer for Comfort for the Bereaved and for New Laborers to be Raised Up. |
| 9. The Outlook in China. (p. 36.) | 21. What the Debt Means. (p. 34.) |
| 10. Mr. Goddard's Letter from China. (p. 54.) | 22. A Matter of Money. (p. 33.) |
| 11. Mr. Kemp's Letter from China. (p. 53.) | 23. What Can be Done. (p. 35.) |
| 12. Dr. Barchet's Letter from China. (p. 55.) | 24. Offering for the Missionary Union. |
| | 25. Benediction. |

ARTICLES



Inst., the people began flocking to our house to visit us and to hear the organ. Anticipating that they might come in larger numbers the next day, the great day of the feast, I arranged with one of our teachers to be on hand to preach. Before five o'clock in the morning I was up, and soon had our little baby organ out on the front verandah and three or four benches

fifteen at once. We would read a hymn and explain it, and then sing it, and occasionally the preacher would speak to the people. At the opening of school the pupils were told that any of them who wished might be excused and go to the town and preach to the people there. About twenty boys and girls volunteered for service and went, some to the bazar, some to private



SHWEGYIN'S PROPHECY—LIFE OUT OF DEATH.

A idol pagoda overgrown with the roots of a banyan tree. The prophecy: Thus shall Buddhism be overcome and ultimately crushed by the power of the living Christ.

ranged around for the accommodation of visitors. It was not long before I had occasion to send for the preacher. From that time on we were kept busy for the rest of the day, scarcely giving ourselves time to eat, I have learned since that our own Karens looked on with astonishment. They had never seen such crowds of people come to the house before. In groups they would come,—or rather in strings, for Karens never walk side by side—ten or

houses, preaching and singing. At noon Miss Hawkes and I also went, leaving Mrs. Harris and the preacher in charge at the house. I had one of the most memorable conversations of my life with a relative of Tahree, Shwegyin's first convert, seeking to convince him of his sins and exhorting him to flee from the wrath to come. In the evening, instead of the usual prayer meeting at the chapel we had a prayer meeting at our house, attended by our

Christian Karens and thirty or forty heathen, thus closing the day. How many people came to our house during those two days we have no means of knowing. Their number must have extended somewhere up into the hundreds. Altogether it was an occasion long to be remembered, scarcely more for the interest manifested on the part of the heathen than for the refreshment that has come to our own people. At the prayer and preaching services since a new spirit seems to have come upon them, a spirit of revival. They are full of hope and eager expectation. In a month comes another great feast, and some of our pupils are already planning for it and arranging to be here, although it will occur during the school vacation when they would like to be at home.

Now do you see the connection between all this and fences? Just this. We noticed that a good many of the heathen started for the house directly from the road without regard to walks or anything else, and if we had a fence we fear that these timid people might not feel as free to come to us as they do now, and much as we are annoyed by the herds of cattle and goats that rove over our compound, we would rather endure it than to let anything come between us and our work. It may be that we shall yet decide on building a fence, but for the present we are simply waiting to see what God's will is.

The demands of the work here and the

magnitude of it are opening up more and more before me. For this I feel deeply grateful. As I have already intimated, my hope is that from this time on I shall be able to do much more jungle travel than I have done heretofore. Indeed, so competent a person as Miss Hackett to leave in charge of the school, I do not see why I might not spend most of the year in that way. So far from the being unsuitable for travelling, it seems to me they might be the most comfortable of the seasons for such work. On my recent trip I did not suffer as much physical inconvenience as I have at other times. Once I had to wear my "white water boots," as Brother Price calls them, and wade through the mud about half an hour, but I rather enjoyed that, and as to annoyances, such as "B flats,"—to use another term current among missionaries denoting a troublesome little insect,—coming over reeking cattle stalls, catching and then a whiff of the native ngap-pu, rotten fish, these all are encountered any time of the year. Four months, from the middle of November to the middle of March afford a very short time for visiting the churches alone, leaving a very brief period for work among the heathen. If now July, August, September, October and early November can be added, it will be an immense gain.

THE SECOND BAPTIST CHURCH OF PARIS.

REV. RUBEN SAILLENS, PASTOR.

The Rue St. Denis Church had baptisms in 1894, 81; in 1895 (six months), 26. Present membership, 339.

The church is keeping its ground, though we constantly lose members by emigration to the country or to foreign parts. The services are well attended. There is progress in spirituality. No other church, perhaps, even of other denominations in this country, has a greater number of devoted laymen, ready and able to speak and serve. Meetings are conducted every night

in our main hall, and most of these are conducted by laymen.

At Avenue Parmentier the work is encouraging; the audiences in that hall vary from thirty to seventy or eighty. We have gained there a good many converts. Three meetings, besides two children's services, are held in that place every week.

Our out-station of Rueil has been somewhat disappointing of late. But a daughter is now living there, giving her whole

as an unpaid Bible-woman, and we hope, with her on the spot, that the work will soon be revived.

At Puteaux, one meeting per week is also held in the house of one of our members, sometimes more than twenty people from the neighborhood being present. Another of our members lends us his house at Gare d'Ivry, for meetings twice a week.

ing lately signed the temperance pledge, she felt constrained to give to the Lord the ten francs per month that her mistress allows her for wine. A good man, the caretaker of our Avenue Parmentier hall, has hitherto received three dollars a month for his work (cleaning the room, etc.); but now he writes that he wishes to show his gratitude to Christ by doing henceforth



REV. RUBEN SAILLENS.

In both those neighborhoods recruits have been made for the church. It would be useful, and almost necessary, to have in each of these a little hall of our own, to further and extend the work begun in those private houses.

Our people are liberal considering their great poverty. The gifts of the church for all purposes are not far from one thousand dollars a year. There are beautiful cases of self denial. I had a letter from a young house servant telling me that, hav-

ing the work without pay, though his time is precious and brings him good remuneration at his trade. A young workingman's wife, very devoted and intelligent in the scriptures, gives four afternoons and evenings to our mission for meetings, calls, attendance on the sick, etc., doing in fact the work of a Bible-woman without charge to us, not even a cent for her omnibus fares. I could quote many instances of the same kind.

A bright feature of our work is the com-

paratively large number of young men and young women in our church. They are formed into societies, which meet on Sunday afternoon. Four of our young men are now serving in the army, as every Frenchman has to do, and they write us very cheerfully on their steadfastness. Two of our "boys" are students at the Pastor's College, London (Dr. James A. Spurgeon, president), and in another year will be ready, D. V., to enter the ministry. Dr. Spurgeon gives a good testimony of them. Another young Frenchman, brought to Baptist principles while in London, by one of our students there, is entering the college now, and others would like to do so, had we the means to support them. The time is coming when we shall need a training institution of our own.

I have been greatly and efficiently helped in all this work by my dear friend and colleague, Evangelist Sagnol, who came out from the McAll Mission a little after I did. We have had the faithful services of our regular Bible-women, Mademoiselle Hermann and Madame Maillet. The latter has been obliged for family reasons to resign, and her

place is now ably filled by Madame Fédoroff, the wife of a Russian journalist who is also a member of the church, having been converted here. M. Fédoroff is one of our most intelligent and devoted laymen; his wife has all the qualifications of an ideal Bible-woman. They have no children. They cannot go to Russia on account of the persecuting laws there; and being a Christian has greatly hindered M. Fédoroff's success as a Parisian correspondent of Russian newspapers; when he wrote about the theatres, fashions, etc., he made a good living of it; now his circumstances are straitened.

We have had also the help of Brother Débats for nearly a year. This brother had to leave Deauville, the work there being in the hands of an undenominational management. Finally the family returned to Algiers, with the help of our people who subscribed thirty-four dollars to help them go. And now from Algiers Brother Débats, who has gone into business there, writes that quite a number of his former Christian friends are willing and ready to be baptized.

LEAVES FROM MY NOTE BOOK.



own meetings. I found them very much exercised over the action of the son of one of their number. He has been instrumental in causing his niece to be brought home from a mission girls' school and probably is planning a life of shame for her. The Christian women are meeting every day to pray for the girl that she may be saved from the life that seems opening before her. The Christian grandmother of the girl, the only Christian in the family, has declared that if the rest of the family persist in carrying out the plan she will take her Bible and go away to the hills and die. The family are troubled at the disgrace that such action on the part of the old lady will bring to them and finally it was arranged that the girl should be sent back to school.

Another day we walked over the hills to Umoto, a place of hot springs, and enjoyed the hot sulphur baths after our warm walk. Every one of the houses here has the hot water flowing right into its own bathroom fresh and hot from the spring. The bathroom, however, is often in the backyard and consists of a sort of large barrel into which the water flows constantly. My preachers posted long written advertisements of the evening meeting and called on the Christians in the village. My blind helper is here. He is of the same profession as all the blind of Japan, an *amma*, or shampooer. The scientific rubbing of the body is very beneficial to those afflicted with aches or pains. He, instead of retailing gossip when about his work, as is the custom with such men, talks about the Bible and recites portions. He has learned much of the New Testament. He has led several blind men like himself to become Christians and has found many others who are glad to hear about Christianity. He spent the day with us, and listened with great interest as one after another the preachers would read to him a few verses and explain their meaning, or a verse or two of a hymn was read over to him slowly that he might get it in mind, or it may be a story from a tract was told him and he stored it up for future use as he goes about his work. He was delighted when I had him sit for his picture by a travelling coun-

try photographer. He was a little disappointed, however, when we decided that as to-morrow is Sunday and we are rather tired after our busy week's work, we would call jinrikishas to ride back to Taira after the evening meeting. It is five miles, and he hoped that we would walk as he wanted to walk with us. The morrow found him one of the first at the meeting, however.

On Sunday we had such a good day. It was a busy one with the meetings and Sunday school and callers. We were especially pleased to see in Sunday school how the wife of the pastor helped him in the teaching. This is not very common as yet in Japan. One of our callers especially interested me. He walked twenty-five miles to see us. Some two months ago his mother was very sick and he walked to Mito, a distance of ninety miles, to pray at a shrine there, the god having a high reputation for curing such sicknesses. While there he heard a little about Christianity and was sent to Ueyama San the preacher there. After he had heard a little of the teaching he was so impressed with it that he asked if this religion was well known in Tokyo for if so he was going there to hear all about it. Ueyama San told him that there was no need of his going one hundred miles or more further to hear about it, as he had already come very far from his home, telling him that it was his business to tell about Christianity and it would be no rudeness in the young man to come every day to the house and hear about the Bible and its teaching. Upon this invitation he began a careful study of the truth, which resulted in his becoming a very strong and earnest Christian in a few weeks. He then returned to his home and began to tell his friends and relatives of what he had learned. We wrote him that we were coming to Taira, and at once when he got our letter he came to Taira to see us. It did not seem wise for several reasons for us to go to his town this time, but he is very anxious for Osaku San to come there and teach about Christianity and help him in the work that he has begun. He is done with the shrines and the false gods, and he believes in the true God in the same

practical way that he formerly believed in the others. Christianity seems very real to him.

We afterward visited a small town where we had difficulty in renting a place for the evening meeting. An organization had been formed in the place by one of the members of the National Diet whose object is to oppose foreigners and everything foreign. To encourage things Japanese, resist the foreign innovations and teachings of all sorts was the purpose of the organization. As nearly every house owner in the town had his name on the printed list of members it was only after long trial that we got a place for our meeting. I expected a noisy meeting and much opposition when the large crowd gathered in the evening but it was very quiet. When we had tried the temper of the audience I took rather a delight in my talk in referring to their compact and at my surprise in view of it, when I saw in almost every store in the place wooden boxes from my country marked in English, "Comet Oil, Chester, Pennsylvania, U. S. A.," and saw that in every house in town they were using this same oil which had come from my country, buying it while they were not willing to receive into their homes the Light of the World, which was free and which did not come from my country but of which I was only the representative. Many saw the absurdity of their position.

For a long time in the afternoon we talked with a priest who wanted to argue with us last night but we refused to do so in public, telling him to come to us to-day if he wished to ask us questions and we would be glad to talk with him. Much to our surprise he came in the afternoon. We had a very pleasant time with him. He has been very active in this part of the country in organizing meetings against Christianity, and has the reputation of being quite an able speaker. He began with a series of questions like, "Who made God?" "Where is heaven?" and many others of like import. We would answer his question as plainly as we could and he would promptly reply: "I do not think so. No, no, that is not so. The truth is this."

And then would follow his views. I we would reply: "Very well, that is your view and you have heard ours. What is your next question?" This was all with the utmost politeness so that he did not become angry, and at length I claimed in surprise, "Well, we cannot at all!" Then followed very interesting conversation which seemed to impress somewhat. I closed our talk by saying "There is no question but what Buddha taught many good things; no one can read his writings without being impressed with that fact, but the trouble is that neither priests, nor the people whom you teach any sense carry out those teachings. There is no power in your teaching to produce changed and holy life. Our teacher through the life of Jesus Christ has that power that your teaching lacks all of which he gave emphatic assent especially to the first part.

I was glad that I could point to the lives of our Christians in his own neighborhood in confirmation of what I said. True Christian lives are as strong an argument in Japan as in America. I am much encouraged by the lives of members of this church. The deacon lives such a devoted life and has so much influence in the little town where he lives just out of the town that the place goes by the name of "Jesus village." We had a very quiet and attentive meeting in a theatre in the evening. A large crowd of 400 were in attendance.

At Ueda having three hours to spare in the afternoon we took jinrikishas and went to a little town about three miles away where we held a meeting. We did not have time to advertise the meeting after the usual fashion, by writing posters and putting them in prominent places around town. Instead of this we wrote one and hung the end of a stick six or eight feet long. I took this over my shoulder and Osada took a small drum in his hand and as we walked through the principal streets beating the drum and stopping often to shout in a loud voice that there will be a Christian meeting in the front of the hotel at once. We soon had a large crowd following us and in a few minutes p

three hundred people were waiting to hear what we had to say. The other preachers gently raised the question as to whether the action was dignified enough for preachers of the gospel; Osaku San replied that he was willing to do anything possible to bring the people together to hear the gospel, even to beating a drum, if it was not a sin in itself, and he did not think it was.

As we rode back we saw a lot of farmers at work together in the field building a large dam for the rice-fields. We stopped and asked them to rest a little and listen to a few words about the true God. Osaku San spoke for ten minutes and then Watanabe San gave them each a tract to read for which they were very thankful. Forty-seven farmers heard a little of the gospel and were left wondering at the strange

words and the meaning of the new teaching. May God open their hearts to this first gleam of light.

A good meeting was held in the evening at Ueda. A large crowd listened well till near the end, when quite an uproar arose against the foreign religion. "Foreign religions are bad; Japanese people must follow their own religion and oppose all such bad teaching." The furor increased so that it was thought best to close the hotel where we had the meeting as quickly as possible, and I was urged to retire to my room till the excitement abated. There is nothing gained by courting persecution when there is nothing at stake, so I withdrew. Spent an hour or more in conversation with those who had been impressed by the sermons.

LETTERS.

INDIA.

BURMA.

The Karen Mission.

Rev. L. W. Cronkhite.

BASSEIN, Nov. 5, 1895.

We are rejoicing in thirteen baptisms among our pupils the past six weeks, the first baptisms of the school year. We are pressing self-support more strongly than ever before, and the number of pupils is correspondingly small, but the spirit among them seems excellent.

Rev. M. E. Fletcher.

MAUBIN, Oct. 25, 1895.

We have had sixty baptisms so far this year and there are still others coming forward, so that I am hoping by God's blessing to make this the banner year for baptisms on this field. I am expecting to baptize one hundred before the year closes. During the past three months the work has progressed more hopefully. I have several evangelists at work, and Mrs. Fletcher has several Bible-women out in jungle villages. To these agencies I attribute our success.

The Shan Mission.

Rev. W. M. Young.

THIBAW, Oct. 23, 1895.

An epidemic among the ponies here took all the ponies I had. I lost three in a few days, two of mine and one of Dr. Kirkpatrick's—a loss of Rs. 500 for me and Rs. 300 for Dr. Kirkpatrick. It left me without any pony here, but the Sawbwa gave me one—rather a poor one. I have a good one at Mandalay, so I have two left. The disease is apt to kill every pony, often taking an entire herd of fifty or one hundred. I need another, but I am afraid to buy for some time yet. I have had to do much of my travel on foot the last two months, but one pony is well now.

There seems to be no farther progress in the prosecution of the Lambert murder case here. I am very much afraid the guilty parties will escape. I still keep a guard on nights. I don't think there is any danger, however, while I am here myself. Brother Lambert's death has made the work much

harder in some ways. The people are more timid. It is harder to get in touch with them. So many were arrested that people were afraid to come about the mission premises. I have tried hard to break down their fear by house to house work, by giving personal invitations to come to my house. We have passed the worst period. The last three weeks they have been much freer in coming to the house, and some more are in attendance at chapel.

I baptized two men the first Sunday in October. Since then the Shans have been much freer in coming to my house, and I have met with much stronger encouragement in every way. I think no doubt a larger number are thinking seriously now than ever before. In general I feel much encouraged in the work now. The hospital work has been fairly encouraging. The Karen doctor is doing much better than he did formerly; of course it is not like having an American physician, still I think the number of patients treated is fully up to last year. I have had to use mission money to get medicines with. We had to have medicines or close the hospital, and that would have been suicidal to the mission with the amount of sickness we had this year.

A. H. Henderson, M. D.

MONK, Oct. 29, 1895.

It is always our policy to make use of the natives. If necessary I never hesitate to let them work alone, but at present I have one available man, an earnest young Karen, besides myself and the Bible-women (our Burman preacher can do a little with his Burmese). And while straitened like this the calls to push out were never so loud. From several places individuals have invited us to come to their villages and preach, so that the whole country is not only open, but to some extent *asking* for the gospel. The bazar meetings for some weeks have seemed to show a spirit of attention and inquiry which I have not seen before. I do not augur any very speedy or great ingathering from these signs, for conservatism and fear are great barriers to any outward profession, but in the face of these facts I grieve very much to be unable to push forward the work. I

have heard of five who profess to believe secretly; two are under consideration for baptism, but we have as yet decided nothing. In the face of these things let me earnestly press our claim for a man early in the next year. I still hope for another doctor to be sent.

The Kachin Mission.

Rev. Ola Hanson.

BRANO, Nov. 15, 1895.

The Model Prayer.—In my new Catechism I have attempted to translate the Lord's prayer into Kachin. Last Sunday I was out in jungle village and spent the whole of the forenoon teaching this prayer to all in the village, young and old, men and women. Some got very much interested, and I told them we would go over it again at our afternoon service. However, some were so much in earnest about learning this "wonderful prayer" that they came up between services and asked to have it again explained to them. It did my heart good to see this. It is the first time I ever saw a Kachin so much interested in our religion and teaching. As a rule they get very little of what we say, and care less. Only the Spirit and the Word of God can here do the necessary work.

ASSAM.

The Garo Mission.

Rev. C. E. Burdette.

GAUHATI, Nov. 16, 1895.

In the station I believe vernacular services have been permanently reestablished, though still requiring my services as leader. This has been slow and exceedingly wearing work, but after the first few months and thence on till winter, there has been a gradual increase in attendance and interest, which is sufficient recompense. I was a good deal concerned to see what would follow my departure into camp, but I find they kept up the services themselves, and since my return there has been good attendance on both Sunday and Wednesday.

In general, from my meetings with the leading men in the villages in September and October, I believe there has been

towards healthful arrangements
work in the villages, but I am not
at the tide will rise high enough
to take us over the harbor bar.
content to see it set in and not
if this can be made to continue,
ings will follow in due course.

SOUTH INDIA.

ugu Mission.

Rev. W. B. Manley.

UDAYAGIRI, Nov. 5, 1895.

thirteen baptisms and one restora-
Sunday, and there were seven or
candidates whom we had not time
e. They were school boys, and so
it better to let them wait till next
d baptize the rest. All those re-
re carefully examined, more than
being devoted to the examination
thirteen, and all gave satisfactory
f being truly converted.

Rev. John Newcomb.

CUMBUM, Nov. 23, 1895.

ns.—On Sunday, Monday and Tues-
d thirty-six, five, eighteen baptisms
y-nine), at Lingaporum, Kundakur
karagudapali respectively. There
nty-one other candidates that we
fuse. Practically the thirty-six at
um and the eighteen at Wokaragu-
become primitive New Testament
with their head men for deacons.
re no Christians in these villages
ese baptisms, except two at Wo-
pali, but these new converts have
of these places maintained schools
children for over a year and have
teachers that they called from us,
of their entire support. So there
t the very beginning of these new
or congregations, only a step to
nce and self-support. No one longs
step more than I, but face to face
with this people and after ten years
ary work I do not think it would
o give these churches or congrega-
e independence than they now have.
I think that these poor people can
than they are doing. I should not

wonder, if everything was figured out care-
fully, that it would be found that these poor
outcast Telugus are doing more proportion-
ately out of their poverty than any class
of like poverty-stricken condition in the
world. Our people are doing nobly, I think,
but we shall keep the questions of self-
support and independence ever before them.
Our prospects for a large ingathering early
next year were never more encouraging than
now. Please pray for us.

Nov. 25.—We had five more baptisms yes-
terday, so that since last Sunday we have
had sixty-four baptisms; total this year up
to date, 192, and I think we shall close the
year with over 200. The examinations are
carefully conducted; two more candidates
were rejected yesterday.

Rev. W. C. Owen.

NELLORE, Nov. 5, 1895.

The irregularities of hymn singing
in the various churches demand that a book
of the Telugu hymns written in English no-
tation be printed, and Mrs. Downie and I,
with the help of two native Christian min-
strels to teach us the melodies, have under-
taken the work. The object is to produce
a hymn-book with notes, and harmony writ-
ten to each tune according to our western
ideas of harmony, though the natives have
none such themselves. They sing only in
unison. The ideas of a given tune in some
congregations are so diverse as to render
it impossible to determine what tune is
being sung. There are organs and music
readers at I think every station now manned,
and the people can and will gladly learn to
praise the Lord with better grace. I
have been here the past three weeks and we
have covered much ground, and are pro-
gressing very encouragingly with the book.
Mrs. Downie hopes to have it all in the
printer's hands so that every missionary
may have a copy at conference at Ongole.

The activity of the people in their erect-
ing a church in Bapatla, and in other build-
ing work is encouraging. The exorbitant
prices demanded of me by workmen and mer-
chants caused me to lay the matter before
the preachers and deacons of Bapatla. On
hearing the responsibility I was willing to

lay upon them, they approved of a building committee composed of volunteers to the work. I explained the labor and trials which they will be surely called upon to sustain, and then five faithful men volunteered to work with me until the church, a girl's school, and mission bungalow too, perhaps, are finished. Two of these who live in the compound have done especially good work and have demonstrated what an advantage a business-like Telugu has over a white man in his own country in business matters. They are slow perhaps for western ideas, but I had rather it would be thus than to take the work out of their hands. Material for foundations have been quarried and drawn four miles to the compound; they have built roads over the deep sand of our compound to render cartage possible. This work has been done at fully half the cost demanded of me. These brethren are now inquiring for timber at the most reasonable rate for purchase.

Every preacher at Bapatla has given a month's pay to the new church, and other Christians have given liberally both in money

and grain. While visiting the church boat I keep rice bags for the Christian. Thus, with the donation from Gilbe N. Y., of \$135, and our own contribution we have begun the chapel with over sand rupees. We will go as far as our allow and pray the Lord for more. friends at home may learn these facts from those whom I have written per. If they could only see the glow on our Christians' faces when they come empty a measure of rice into my bag too I am sure would want to add some also. But if any should ask, "Why not undertake a church building that poor people can afford to build them?" I would reply, "Because a church in the compound ought to be one that with the heavy floods of the Krishna district mud walls will not do this. A brick large enough to accommodate the collections will cost six thousand rupees, but we cannot afford to put up a mud and have it washed and blown away every year's monsoon."

SIAM.

Hans Adamsen, M. D.

BANGKOK, Oct. 31, 1895.

The work among the Chinese at Wat

to as many as the house will hold, those standing on the outside beside

Dunlop helps me at this new place



CHINA.

South China Mission.

Rev. H. A. Kemp.

CHAUCHAU-FU, Oct. 21, 1895.

great unrest which has prevailed so in the Empire has not reached us in strict. We sometimes deplore the of newspapers because it keeps the in ignorance of what is going on out- I think in this case we may sincerely the Lord, for in all probability did now the exact state of things it produce a far worse condition of

Here in this great city, but thirty from the coast, there are very few know anything about the Fu-chau

n I began to look for a house here ears ago,—or rather a year ago last the outlook was somewhat dubious. I have been living here I have had ly offers from the Chinese of places t, but they have come offering to sell. shows that the walls of Chinese con- sm are crumbling. There are posted yamen and on the city walls every- proclamations informing the people hey need no longer inform the district trate of their intention to sell land missionary. This informing the man- was a very unfavorable condition, as re the mandarins an opportunity to the minds of the people against us. s moving; he is pulling down one bar- after another as the fullness of time t. We poor human beings often become dent because we think things are not ng as fast as we would like. Pray for at the Father may make us useful in great heathen city.

Miss Mary K. Scott.

SWATOW, Nov. 6, 1895.

reached Swatow five years ago to-day, having been here thus long I must look the future a few years and provide for work. The Lord is blessing us as a mis- sion in our work. Last July we had seven- a baptisms; in October, fifteen, and last day fifteen more, while quite a number

are still waiting for baptism at different country stations. It is such joy to tell of these who have been buried to heathenism and have risen new creatures in Christ Jesus.

All of us have been in the country during the past month. We are glad to be able to report that the people seem as friendly as usual. We feared the country work might be hindered on account of the many disturbances in China during the past few months. Just now all is quiet, but we cannot tell what a day may bring forth, troubles arise on such short notice in China. It is a very comforting thought that God rules and nothing can come which is not ordered by him. At this time, China especially needs the prayers of God's people.

The Hakka Mission.

Rev. George Campbell.

KAYIN, Oct. 14, 1895.

Yesterday was my first Sunday in this city since coming back. I preached in the morning in Salvation hall and in Gospel hall in the afternoon. Had very small congregations, showing that the first stage is past and curiosity no longer draws crowds to our chapels. On the other hand Dr. Bailey's work is opening up grandly. He has treated successfully members of the better classes and has gained the confidence and friendship of some of the most influential men in the city. Chong Mi-shuk, a provincial graduate and principal of the Academy here, is one who has been greatly benefited by Dr. Bailey's treatment. It was by his intercession that Dr. Bailey was able to get the fine new house he now occupies.

Oct. 16.—Had a good day yesterday at both preaching halls. More people came than before and listened better. After preaching in the morning a Mr. Chong, a graduate, called to propound a plan for the reformation or reconstruction of China. For the protection of China he proposed an alliance with America and the principal European powers. He had nine other propositions, as follows: "1. Select generals. 2.

Train soldiers. 3. Develop resources. 4. Learn to make machines, etc., but do not indiscriminately imitate foreign things. 5. Choose just judges. 6. Strictly control subordinates. 7. Prohibit opium, first carefully framing a suitable plan. 8. Repress disorder. 9. Tolerate all religions." The Chinese are beginning to think, and now and then get out of the Confucian ruts.

Oct. 18.—Yesterday I had the best attendance yet. Twenty-two were seated on the benches and twice as many were standing. I had good attention while I testified that the gospel was the only cure for China's troubles. At the Gospel hall only a few could be enticed to listen to the glad tidings. I wish we could exchange that location for one near the West Gate. We could get a shop there for the same money that would do very well, I think. The Gospel hall is quite to one side, while the centre of the population is not far south of the West Gate.

Nov. 8.—My wife and I start Monday for the city of Chin-p'in, thirty miles north of here. This prefecture is divided into four, or practically five counties, and Chin-p'in is the capital of the county of the same name. Northwest of Chin-p'in lies the county of P'in-yen. These two county seats are unoccupied as yet by any mission society, save

massacre of defenceless women and children in Kucheng, the outbreaks in so different quarters against foreigners, formidable rebellion of the Mohamm in Kansuh, probably abetted by some powerful secret societies which are all over the empire, the imbecility of general government, and the undisguised hostility on the part of a very large number of the officials to all foreigners, making it impossible to secure any protection or help from them except as it is extorted by the foreign "gun-boat," all show a critical state of affairs, in which it is unwise to predict the issue. A kind providence has thus far spared the lives of our missionaries, but there are many of our fellow-workers of other missions in regions affected by the rebellion, of whose fate we are unable to get any information. And while the lives of our missionaries have been spared, some of them have suffered from the fright or the nervous strain to a degree, that they cannot remain in the field.

Rev. G. L. Mason.

HUCHAU, Nov. 25

The Lord's Tenth in giving is a pressure we press upon the Chinese believers, yet reach the mark, but there is growth in this grace. In Huchau and out-stations even the fifty-six natives gave about

S. P. Barchet, M. D.

KINWA, Oct. 30, 1895.

bed in the hospital is again occupied. Up to date we received 107 in some deeply interesting cases. One comes for the third time all the way from Shaohing to have his eyes operated, restoring sight in one eye and improving the other. Another blind man came here, anxious to be cured; his possessions amounted to only \$1, he could not pay for his food. His condition appealed to the general sympathy of other in-patients, who collected together and contributed themselves \$4 to feed him.

most interesting case we have at present is a man forty-six years of age, the name "Pah-Kung" (a literary title bestowed once in twelve years on the best scholar in the whole district). This man's father had to flee from the Taiping and was exposed to severe cold, his legs were frostbitten so that his feet dropped off and the leg with the bone exposed would not heal, getting worse by degrees, and he suffered with it for the past thirty-four years. With his consent we amputated his leg below the knee and the patient is now well. His father was a mandarin and his family were openly opposed to foreigners and the foreign religion. Now all is changed, his own sons attend our meetings and Christian books are read in a diligent light. No more opposition from that quarter. God be praised for what he has done!

Rev. W. H. Cossum.

NINERO, Oct. 24, 1895.

On one trip to Nying Kong Gyiao while on the hills and had a very interesting time. I had the privilege of baptizing the influential man from the village where my young son is working, and another with him. I met the men who are studying the Chinese language and had an interesting time with them.

The work is moving there and at Kinwa, and the Evil One has not been so active here, which is a good sign that active work is being done. But how crude the ideas are which are leading of these babes in Christ concerning them. Ask them what the words they read mean and often they seem

to have little or no idea. But the ability to read is a step in advance, from which we hope to move on to better things. We are planning a men's class at New Year's time after the pattern of the women's class now in session. We can, however, only get the men together for a month at the best, but that is better than nothing and we hope the stimulus to their interest in the Word will lead them to more sacrifice next year.

This influential man from Kyin Ao is a most modest man, and he requested that he be baptized on Saturday as the next day was the monthly market day and the town would be flooded with people and he was a little ashamed to be seen by so great a crowd. I knew this was more from bashfulness than from desire not to witness for the gospel, for he had already refused to perform the ancestral rites at his father's grave, and as he was the only one left to do it the pressure brought to bear on him by his mother was very strong, and he had been witnessing for a long time amongst his neighbors. But when he was examined at the covenant meeting I asked him if he would be willing to be seen tomorrow by all the people, and he said he would. And as the Lord would have it, a very strong friend of the man's came along just at the baptism and said, "What! Jingling being baptized?" And as he was a violent opposer of the gospel we knew that the witness was perfect, for from this man the news would spread everywhere that Jingling had united with the church. We were all rejoiced at the incident.

Mr. George Warner.

NINERO, Oct. 21, 1895.

It is the opinion of those qualified to give an opinion on Chinese affairs, that if the guilty officials are properly punished at this time there will be no further outbreaks of violence against foreigners for a long time to come, and this will mean to us prosperous times for missionary work. The Mohammedan rebellion is assuming large proportions in the province to the north of us. This not an anti-foreign movement, but the result of a determination on the part of the Mohammedans to punish certain

Chinese officials for the ill treatment of some Mohammedan believers. Should this rebellion continue to spread it might effect the work in West China. However, at this writing it is difficult to forecast events.

The Central China Mission.

Rev. J. S. Adams.

HANKOW, Nov. 9, 1895.

Our new chapel will be ready for use soon. Mr. Gray will move into the rooms above it and the house will be of permanent service. We have a fine baptistery in it, where I had the joy of baptizing five converts on October 20. Others are ready for admission to the church. When finished the chapel will be very commodious and useful. The shop thus transformed is in an excellent place, and we shall not need to spend any more than fifty or eighty dollars on it altogether.

Rev. W. F. Gray.

HANKOW, Oct. 12, 1895.

Services.—We have an afternoon preaching service in the street chapel, which is the shop in front of our house. Here the natives do most of the preaching and I am at

liberty to try my hand in practice. In the evening we have a more quiet service side for those who are interested enough to come and study the Bible and join in worship. I play the organ and Mrs. Adams leads in the singing. This the natives enjoy very much. Then our Chinese preacher expounds a portion of Scripture. At the close those who are inclined remain for a little friendly chat, and to see the foreigners a little more closely. This is in regular daily order, excepting the noon service is omitted on Saturday, and on Sunday Mr. Adams is expected to add his presence in a meeting with those most interested. It seems hard not to be able to talk as I would in my own native tongue, but I am happy to feel that I can be doing something.

Oct. 24.—We had a very pleasant last Sunday receiving the first fruit of our work here. Mr. Adams baptized five all of whom seem to be giving very good satisfaction. A number of others are waiting for baptism, but we are hardly satisfied with them yet.

JAPAN.

Rev. J. H. Scott.

OSAKA, Nov. 23, 1895.

tized. Another young man who was converted in the school and then became a



EUROPE.

FRANCE.

Rev. Ruben Saillens.

PARIS, Nov. 15, 1895.

I have the great sorrow to inform you of the death "in Christ" of our beloved brother Auguste Ramseyer, at the ripe age of seventy. He was a man of faith, and great learning, being specially versed in sacred languages. He wrote a great work for our papers, and had given me, a few days before his departure, the manuscript of an excellent and learned treatise on Christian Baptism, which we intend to publish, and which will be the only controversial exposition on the subject which exists in the French language. He is the father-in-law of two of our brethren, Messrs. Revel and Habrial, and leaves a wife, and a son who is now in America, and two unmarried daughters.

DENMARK.

Rev. Aug. Broholm.

COPENHAGEN, Dec. 10, 1895.

A great undertaking has been accomplished in the year which now is drawing to a close. For years we have felt the pressing needs of having a missionary training-school. We have brethren here who have been able to go to America for theological training but have worked in mission fields and have felt their need of instruction and help in their important work. After much hard struggle for raising money for which to begin work was decided, in our last conference, to start a school trusting that it might become permanent by receiving help from the Missionary Union and brethren in America. The churches contributed cheerfully and one member, who does not belong to our denomination, has seen the necessity of this kind of work among us and promised 1000 *kroner* and paid 500 *kroner* at once; the rest will be paid next year.

A school has begun with six brethren and is held in our large church building in Copenhagen. The pastors of our two churches in the city serve as instructors, to-

gether with Rev. P. Olsen, who has special charge of the work. The brethren are doing mission work right along; studying in the day-time and in the evenings and Sundays they are occupied in preaching and working on our mission stations in the city and country. We seek thus to have practical work and instruction combined.

Our brethren are happy for this opportunity. "I have hungered and thirsted," says one, "for such an opportunity as God now has given me, that I too might be helped thereby. And now that it has come, I will thank and praise the name of the Lord from my whole heart."

The year has been fruitful in other branches of our mission work. A new chapel was dedicated in one of our larger cities some weeks ago. For years the little church has worshipped in a little hall, but longed and prayed for a house of their own in which they might be able to do the Master's work. Now they have been given the desire of their heart and as the Lord always gives abundantly, so also here. They had the joy of administering baptism in the new chapel the day it was dedicated. Baptismal services have occurred frequently all over the country but as the statistics will not be sent in until after the year has closed, I must wait to give the number of additions until next time I write.

A rare celebration occurred in one of our country churches last October. Besides being the fortieth anniversary of the organization of the church, it was at the same time the pastor's fortieth anniversary as pastor of that church. He was ordained the same day the church was organized, and he has served it faithfully all these years. Two churches have in these years been organized from members of that church and still it numbers 110 members. The pastor is now seventy-three years old and is yet strong. On the day of the festival he went down into the water and baptized his own son, the tenth and last of his children. Now he could joyfully say: "Lord here am I and the children which thou hast given me!"

3 OUTLOOK.

MISSIONS IN EVERY SERMON.—The subject of missions makes up the great theme of the gospel. It is the great centre from which all gospel lines radiate, and the focus to which all gospel themes converge. Either directly or indirectly some one phase of this great subject finds a place in every well-constructed sermon. It is not the frequency of the presentation of missions that makes the subject dry and insipid to the hearer, but the manner in which it is done. Too often the preacher drops into a hackneyed method of presenting only one phase of the subject, and his discourses become stale and uninteresting. It may be the money phase, or some other phase. The wise preacher will carefully avoid this monotony by presenting in each sermon a different theme of the subject, or by holding up the same theme in a new and sparkling light. The great mass of the people, which includes all classes, never lose interest in the story of the "Man of Calvary," or in the *Man himself*, when properly presented by a soul in earnest. But he who speaks must be on fire if he would see the multitudes melt, yea, burn. When the preacher is aflame he may talk on money, salvation, or any other phase of God's eternal missionary truth, and the people will hear, heed and follow. In a word, every sermon should bristle and burn with missionary fire, then the kingdom of God will fully come.—*Bishop E. B. Kephart, D.D., LL.D., in The Searchlight.*

CHINESE CONSERVATISM.—It is not to be wondered at that China clings so firmly to her old civilization, which has weathered so many storms, and has brought to her land a certain measure of prosperity. The suspicion with which she regards every proposal of reform, and especially every new doctrine, is quite comprehensible. And yet the Chinese are anything but unresponsive. If we look at the governmental system of China and the corrupt official world, we may well lose hope. But amongst the people themselves there are not a few from whom we cannot withhold our warmest admiration, and who fill us with the certain hope that this great nation is ripe for a new birth through the gospel. It would be an error to believe that the old heroes of China have utterly died out. And it is just among the Christians, among the really converted, that these old heroes live again, and prove that courage and chivalry are by no means extinct in China. *Berichte der Rheinischen Missions-gesellschaft.*

SOUTH AFRICA.—We are glad to say that success has crowned the efforts of

Khama and his fellow-chiefs from A who came to England to protest ag the incorporation of Bechuanaland the territory of the British South A Company. At a conference between British Colonial minister and the chief with the representatives of the South Africa Company, an arrangement was by which the territory of these sovereigns will become inalienable, provision is made for the construction of the railway through Bechuanaland Buluwayo. It is expressly provided "no white man's strong drink shall be brought into the country assigned to the chiefs." A British Resident is to direct the "Protectorate," and stipulated that the officials shall be not addicted to strong drink." This arrangement seems to be exactly what Khama desired, and he and his associates go to Africa with great satisfaction over they have secured.—*Missionary Herald*

THE SALVATION ARMY.—The number of the *Conqueror* reports Australasia, 482 corps and 1,527 officers; in Sweden, 175 corps and 658 officers; in India and Ceylon, 186 corps and 58 officers; in France and Switzerland, 111 and 421 officers; in Denmark, 70 corps and 267 officers; in South Africa, 55 corps and 195 officers; in Norway, 63 corps and 10 officers; in Holland, 61 corps and 28 officers; in Jamaica, 34 corps and 57 officers; in Germany, 21 corps and 68 officers; in Finland, 17 corps and 58 officers; in Belgium, 14 corps and 34 officers; in Argentina and Uruguay, 10 corps and 41 officers; in Italy, 7 corps and 29 officers; in Freetown, 3 officers; in Great Britain, 1,233 corps and 4,283 officers. Total, 2,523 corps and 8,774 officers.

ON THE UPPER CONGO the best way to maintain good health is to eat native food and to conform as much as possible to native habits, living of course on a somewhat higher plane. Much of the sickness among Europeans is caused by the use of intoxicating liquors, which inflame the blood and excite the brain. One who keeps well must be "temperate in all things." William S. Cherry, because of his brimming vitality and powers of endurance, was called by the natives "Macosy," which means "strong man." He marches in the sun and to sleep in the night did not seem to harm him. He found the climate of Equatorial Africa necessarily unhealthy if one will only use a little common sense in attending to the ordinary laws of health. The temperate

high as in some of the more
ons farther from the equator.
sts, a high elevation, and fre-
s have a modifying influence.
e nights are cool.

has opened the school of prayer
train intercessors for the great
nging down, by their faith and
blessings of his work and love
l around.—*Andrew Murray.*

A LADY missionary who afterwards laid
down her life in Africa for Christ, asked
this question of a congregation she was ad-
dressing: "Would you like the Lord to come
while you are where you are, and the
heathen are where they are?"

STUDY the Book of Acts, for it is only
a pattern of what God wanted to do all
down the ages if men would let him.—*Rev.*
C. Grubb.

NEWS.

L.—The Centenary Fund of the
Missionary Society has reached
6d. It is designed to raise it to
—Rev. F. B. Meyer of London has
ociate editor of the *Missionary*
uccessor of Dr. A. J. Gordon.

—The efforts which are being
ision the minds of the Chinese
igners are not wholly successful.
John of Hankow reports two
ndidates for baptism in an out-
ct.—The Moslem outrages in
e being repeated with the same
ruelties by the Mohammedan
rthwest China.—China occupies
of Asia and has one-half of the
has one-twelfth of the territory
th and one-fourth of the popu-

—It is stated that the Salvation
on to begin work in Japan.—It
that the Japanese Christians are
o send missionaries to Formosa,
recently been added to the Jap-
pire.—As an indication of the
eeling in Japan, Rev. J. D. Davis
here are only thirty-five students
logical department of the Doshi-
sity, as against eighty-five three
rs ago. There seems to be, how-
wing conviction of the barrenness
reme views which have recently
ed by so many Christian leaders
and an earnest seeking for more
ence and power of the Holy Spirit.

—It is stated that the amount
old in West Africa last year was
the amount of 1890.—A tract
acres of land near Bremersdorp,
South Africa, has been pre-

sented to the Salvation Army for the de-
velopment of its social and industrial
schemes.—Henry M. Stanley says, "That
which will most rapidly develop Africa along
the lines of Christianity and civilization is
the establishment of facilities for trans-
portation."—The difficulties at the begin-
ning of the Congo railway were so great that
it took four years to build forty-four miles,
but in the fifth year fifty miles were com-
pleted. When the 250 miles to Stanley Pool
are done, eight thousand miles of navigable
rivers will be connected with the ocean and
a vast territory opened to commerce.—
Dr. Emil Holub says the tribes he met in
Africa believe in a Supreme Being. The
Ma-N'Koja say that he dwells *mo chorimo*, "in
the blue sky," and so great is their reverence
that they do not pronounce his name, but say
"He above" or simply "He," lifting their
eyes toward heaven.—When Major Leut-
wein, the new governor of the German
Protectorate in Namaqualand, had been a
short time in office, he said to the German
missionary at Keetmannshoop: "I am per-
fectly amazed at what I have seen since I
came into this country. I thought I was com-
ing into a heathen land, but instead of that
I find a fully Christianized land here."—
The African can never be a moderate
drinker. His temperament forbids it. The
appetite for liquor once formed is beyond
control. This makes the liquor traffic the
deadly thing it is in Africa.

ISLANDS OF THE SEA.—The churches
of the London Mission in Madagascar have
become so numerous that they have begun
the publication of a year-book. There are,
1,454 congregations, and 14,000 children in
the Sunday schools and 74,000 in the day
schools. The "Imerina Union" for home
missions has an annual income of \$2,000.
and the number of publications sent out last

Donations.

61

w York, Calvary, Y. P. A. offering at "Con-
necting," 5.87; 1st ch., 68; B. Y. P. U., tow.
pr. Shwe Chay, care Rev. L. W. Cronkhite (to
10; 16th ch., 5; 2d German S. S., 7; a friend,
et, Y. P. S. C. E., 2.50; East Marion, Philip
10; Brooklyn, Central Williamsburgh, 37.30;
le ch., for sup. nat. pr. Rajapudi Veeriah, care
A. Stanton, 20; S. S., for do., 5; Rosendale S.
Pleasant Valley ch., 5.50; North Tonawanda
0; Fleming, Y. P. S. C. E. Christmas offering,
edy, Y. P. S. C. E., tow. salary of Rev. Henry
4, Congo, and Rev. Robert Wellwood, China,
mcock ch. Christmas offering, 10; West Platts-
24.75; Castle, S. S. Christmas offering, 10;
S. S. Christmas offering, 3; Rochester, Parsells-
S. Christmas offering, 3; Clarence ch., in part,
son ch., 18.50; Utica, Tabernacle ch., addl., 5;
1, 40; Remsen ch., 9; Camden ch., 1; Bartlett
5; Fayetteville ch., addl., 3.20; Plank Road
1; Syracuse, Bethany ch., 2.50; Tully ch., 9;
Falls ch., 11.62; S. West Oswego ch. 5; Ithaca,
addl., 21.75; Cambridge ch., 7.50.

NEW JERSEY, \$35.55.

erfield, Rev. E. M. Ogden, 10; Florence ch., in
60; West Canton ch., 4.79; South Plainfield S.

PENNSYLVANIA, \$1,535.88.

urgh, 4th-av. ch., 709.67; do. Ladies Aid Soc.,
Hamburg, German ch. Y. P. S., 6; Philadel-
ch. in part, for one of Upcraft party, 241.50;
m., for nat. pr., care Dr. Downie, 9; Brookley,
90; 2d ch. Bands, for nat. pr., care Rev. D.
and Rev. W. H. Cossum, 8; 11th ch. Y. P. D.
6.33; Section "F," Y. P. S. C. E. Grace Temple,
loga, Jr. Y. P. S. C. E., 5.56; St. Gardner ch.,
Jantna ch., 48.50; S. S., 2.15; Ballgimingo ch.,
E. H. Johnson, for Dr. Kirkpatrick's medical
5; 3d Germantown, B. Y. P. U., for village
care Rev. P. Frederickson, Congo, 10; Wayne
friend, 3; Norristown ch., 85.27; S. S., 15.09;
Shore ch., 12; White Deer ch., 10.53; Turbot-
6; Watsontown ch., 5; Taylor, Welsh ch., 6;
m ch., in part, 4; McKeesport, 1st ch., 25.40;
ead ch., 50.75; Peters Creek ch., 18; Elizabeth
8; S. S., 5; Dorranceton ch., 50c; Wyalusing
Chester, 1st ch., 21.15; Blakely ch. Y. P., 10;
L. Vail, 50; Clarion ch., 26.48; S. S., 1; B. Y.
1.85; Strattonville ch., 1.50; Smithfield, 4.50.

DISTRICT OF COLUMBIA, \$29.09.

etia ch., 10; Washington, E-st. bal., 19.09.

WEST VIRGINIA, \$42.21.

Daniel, of Lucile, 1; Two Run, Baptist F. M.
1.68; churches in Harrisville Asso., 23.37;
e S. S., 10.46; Hurricane S. S., 70c; Victor, A.
4 5.

OHIO, \$383.26.

aut, 1st ch., 10; Cleveland, East End ch. Y. P.
special, for Sokadah, care Dr. Bunker, 7; New
ad ch., 1.25; Savannah ch. B. Y. P. U., 1.20;
ch., 8.60; Ada, S. S. Christmas offering, 1.60;
a ch., 2.79; Nicholasville ch., 1.25; Centerville
6; Springfield, 1st ch., 7.61; Norwalk, B. Y. P.
Lorain, 1st ch., 5; Brownsville ch., 2; Unity
B; Milford Centre ch., 4.20; Cincinnati B. Y. P.
72; Mt. Auburn ch., 140.98; Delhi, Geo. Bascom,
aklin, 1st ch., 8.78; Hopewell ch., 2.20; Ice
S. S., 1; Solida Creek S. S., 1; South Point ch.,
do. Ashland-av. ch., 58.45; Canton, Miss Kate E.
7, 10; coll. at Dayton Conference, 59.30.

INDIANA, \$194.12.

W. Dame, 100; Franklin, 1st ch., 44.55; Indian-
College-ave., 17.50; Boonville ch. Y. P. and S.
Pigeon, 1.35; Princeton, 5.20; Bethel, 5.60;
dsport, 6.90; Indian Prairie, 7.02.

ILLINOIS, \$744.61.

ey, Vermont-st. ch. Y. P. S. C. E., tow. sup. of
man in Theo. School, care Miss O. M. Blunt, 20;
ona ch., per Mrs. W. W. Campbell, 2.05; Upper

Alton ch., 7.82; Aurora ch., 38.65; Sandwich, 19.69;
Danvers ch., 7.10; Fairburg ch., 25.21; Normal, Rev. J.
C. Chapin, 10; Champaign ch., 22.25, and S. S. 5 tow.
sup. of Rev. Geo. Campbell; Virden, Rev. J. L. M.
Young, 1; Waverly, a friend, 2; Patoka S. S., 1.40;
Centralia ch., 153.70; Berwyn ch., 18; Chicago, Mrs.
Susan Verran, 10; Bethany S. S., 8.02; 1st ch., 19.58;
Hyde Park, C. H. Smith, W. G., 6; La Salle-ave. ch.,
62.25; Pilgrim Temple ch. bal., 22c; 2d ch. 31.75, and
S. S. (adult Bible class), 19.35, tow. sup. nat. pr. care
Rev. J. M. Foster, China; Crystal Lake, A. Thompson, 4;
DeKalb ch., 33.77; LaGrange Y. P., tow. sup. nat. pr.,
care Rev. J. M. Foster, 10.25; Oak Park, Mrs. P. P.
Bilhorn, 5; Ridgeland, Cong. Juniors, tow. sup. Dr.
Leslie, Africa, 5; Freeport S. S., tow. sup. Ongole stu.,
6.25; St. Anne ch., 50c; Dundas, Rev. V. Colbert, 5;
Ottawa, a friend, tow. sup. Rev. R. L. Halsey, Japan,
50; Tiskilwa S. S., 7.75; Kewanee ch., 1; Monmouth,
Mr. and Mrs. L. Duke, tow. sup. Rev. E. Chute, India,
25; Torilon ch., 14.35; S. S., 5; Mt. Sterling, S. S.
Christmas offering, 6; Payson S. S., 6.78; Y. P., 1.67;
Rockford, 1st C. E., for sup. Mullelah Pollah, care Rev.
J. E. Clough, 15; Macomb, Rev. J. E. Metcalf, 20;
Chicago, 2d ch., 20; Y. P., 13.25.

IOWA, \$161.50.

Campbell, Samuel Brainard, 5; Oskaloosa, 1st ch., 12-
50; Sheffield, Rev. E. B. Tucker, 5; Rock Grove, Jr.
B. Y. P. U., for J. M. Carvell, 2.89; Udell, 5; Stuart,
B. Y. P. U., for J. M. Carvell, 75c; Spring Hill, 9;
Clinton B. Y. P. U., for J. M. Carvell, 5; Muscatine,
20; Chariton, a friend, 5; Fremont, W. C. 5; Marshall-
town, Mrs. S. R. Lucas, 25; S. S., tow. sup. nat. stu.
in Ongole High School, 12.50; Harrisburg, 2.61; Fort
Madison, A. F. Foles, for sup. J. M. Carvell, 1; Red
Oak, S. S. C. of G. K. Powers, for Iowa Cottage, 5.50;
Kiron, W. S. S., for work in Spain, 15; do., for work in
Finland, 20; Boone, Mrs. Elizabeth Jennings, 3;
Churdan, B. Y. P. U., for sup. J. M. Carvell, 1.75.

MICHIGAN, \$82.00.

F. R. Asso., for sup. Moung-Ba-O, care Rev. J.
McGuire, Burma, 7.50; Grand Rapids, Fountain-st. Y.
P. S. C. E., 10; Coldwater, Y. P. S. C. E., 5.12; Juniors,
2.55; Norwell, 1.93; Kalamazoo, Bethel ch., 23.49;
Praisleville S. S., tow. sup. Jonsing, care Rev. S. A.
D. Boggs, to apply, 1; Weston, 22; Bay City, Broad-
way S. S., 5; Webberville, 2; Mendon, 1.50.

MINNESOTA, \$443.13.

Minneapolis, 1st ch., Mrs. W. W. Campbell, 10; Le
Roy, Arthur Upcraft, for Western China, 2; do. ch.,
7.84; Bert Cotton, for Western China, 50c; Ray
Palmerston, for do., 75c; Fred Palmerston, for do.,
75c; Fred Spring, for do., 1.25; Norden Hanchet, for
do., 1; L. A. Knapp, for do., 50c; Kasson S. S., 1.66;
Y. P. S., 1.65; ch., 20; Artichoke, N. P. Swenson, 10;
Lake Elizabeth, 32.25; Greenleaf, 18.20; Grove City,
14.85; Vega, 20; Worthington, Y. P. S., 20; a friend for
Ko Wai, Hensada, Burma, 50; Cambridge, 16.52; Win-
nebago, 28; Houston, 8.20; Wynette, E. W. Erickson,
5; St. Paul, 24, 13; Alexandria, 10; St. Paul, 1st Sw.
ch. Birthday Soc., for V. Paul, Bapatia, India, 15;
Tower S. S., 3.46; Minneapolis, Mrs. J. W. Barker, 25;
1st ch. S. S., for Runglah, Madras, India, 50; a friend
for Western China, 20; Duluth, J. B. Dye, for do., 5;
St. Paul, 1st ch. S. S., for do., 9.41; Park Rapids ch.,
for West China, 1.10; Albert Lea, ch., 19; Brownsdale
ch., 5.24.

WISCONSIN, \$83.25.

Warrens, W. A. Barber, purchase and freight of press
for Rev. W. S. Sweet, China, 55.10; Milwaukee, 1st ch.,
15; Cumberland S. S. (M. B.), 1; Racine S. S., 3.95;
Union Grove ch., tow. sup. Rev. C. Nelson, Africa, 8.20.

MISSOURI, \$27.50.

Kansas City, 1st Sw. ch. bal. of salary of Pe-Tah,
care Rev. T. Johnson, 12.50; Kansas City Y. P. S., tow.
sup. nat. pr., care Rev. A. H. Drake, India, 15.

KANSAS, \$101.48.

Pawnee Rock, 1.65; Grenola, 6.25; Tecumseh, 2;
Kingman, 10; Bethel, 6.51; Hiawatha, coll., 1; Dresden,

50c.; Norton, 7.90; Jennings, 2; Colby, 3.54; Long Island, 1.15; Big Creek, 2.58; Phillipsburg, 8.75; Clifton, 11.66; Riverdale, 7.35; Clyde, 1.90; Belleville, 1; Concordia, 2.14; Clay Centre, 4.20; El Dorado ch., 11; B. Y. P. U., 8.50.

NEBRASKA, \$26.79.

Carroll, B. Y. P. U., 3; Beth Eden, Rev. and Mrs. A. W. Clark, 1; Nelson, B. Y. P. U., per lighthouse boxes, 1.79; Mead, Mrs. Uppman, 5; Weston, S. S. birthday boxes for steamer Congo, 13; Harrisburg, Mrs. A. A. Crosby, 50c.; Miss Myrtle Bigsby, 50c.; Madison, Walter L. and Chas. E. Hayhurst, Christmas offering from L. H. boxes, tow. sup. Rev. Jos. Paul, 2.

COLORADO, \$25.50.

Mosca, 1st ch. Christmas offering, 3; Denver, Beth Eden ch., tow. sup. nat. pr., care Rev. S. A. Perrine, Assam, 13; do., Bethel ch. Y. P. S., 5; Fort Collins, Y. P. S., 2.50; Boulder, Rev. E. G. Lane and wife, 2.

CALIFORNIA, \$94.45.

Riverside, 1st ch. Y. P. S. C. E., 10; Berkeley ch., 1.40; Oakland, 10th-av. S. S., 17.90; M. M. Ham, 7; Oakland, Sw. 20; Penryn, Y. P. S. C. E., tow. sup. Rev. W. Wynd, 10.25; St. Helena, 2.40; San Bernardino, B. Y. P. U., for sup. nat. helper for Rev. Joseph Clark, 12.50; Santa Barbara, B. Y. P. U., tow. sup. Rev. W. Wynd, 2; Los Gatos ch., 11.

NORTH DAKOTA, \$8.05.

Page, 3; Highland, 2.55; La Moure, C. T. Nelson, 2.50.

SOUTH DAKOTA, \$21.50.

Poinsett, 5; Sioux Falls, 5; Dansville, 10; Orleans, Mrs. McLean, 1.50.

OREGON, \$17.81.

Medford, Mrs. M. A. Hutchison, 1; Albany ch., 2; Carleton ch., 1.27; Corvallis ch., 1; McMinnville ch., 2.12; Newberg ch., 1.17; Oregon City ch., 3.25; Rev. F. L. Sullivan and wife, 6.

WASHINGTON, \$10.76.

Sumas ch., 2; Spokane, Sw. ch., 1.25; Centralia ch., 1.70; Chehalis ch., 1.70; Seattle, Sw. ch., 4.11.

IDAHO, \$10.

113-30.51; Sandoway, per acct. Miss Melle reed. on field, 95-11-6-25.92; Thayetmyo, per A. E. Carson, reed. on field, 543-14-3-146.88; per acct. Rev. D. A. W. Smith, fr. Karen cigoon, 509-1-0; Bassein Savv, 900-4-9; Bass 113-13-0; Shwegyin, 153-6; Hensada, 278-0; waddy, 111-11; Maubin, 128; Toungoo, Paki Toungoo, Bghai, 94-7-9; Moulmeln, 121-14-6 57-7-3; Zimmal, 9; total, Rs. 2,698-9-3; individual Place Fund, 100; Mrs. E. L. Stevens, 50; Mau U of Shwegyin, 30; parents of a deceas 10; Pho Kyn of Zimmal, 7-4-197-4-0; total, F 13-3-778.68; Karen gifts for chapel furnishings 10; do., for Jubilee dormitories, 1,210-7-3; to 1,394-7-1-376.38.

ASSAM, \$371.80.

Tura, per acct. Rev. Wm. Dring Sept. 30, 1 of a friend, Rs. 160-43.20; per acct. Rev. E. lipes, per donation for miss. work, 409; Garo nat. prs., 72; fr. Robba, for schools, 5; total, 128.79; N. Lakhimpur, per acct. Rev. J. Firth, fr. self and wife tow. the new house, Rs. 321-0 Kohima, per acct. Rev. S. W. Kivenburg, his for medicine and camp outfit, 228-8-0-61.83; per acct. Rev. P. H. Moore, fr. Mr. and Mr Carvell, for sup. colporter, 50; Rev. A. E. Ste printing Assamese gospels, 40; J. M. Carvell, 100; total, Rs. 190-51.30.

CHINA, \$278.65.

Swatow, per acct. Rev. W. Ashmore, Jr. 1895, reed. on field, 129.91 Mex.-67.72; Rev Carlin, per donation for repairs on house, 51.8 27.03; per acct. Rev. H. A. Kemp, per donatio a friend, 100, for work; total, 152.58 Mex.-79. A. K. Scott, M. D., per acct. reed. on field 1 209.19 Mex.-104.83.

JAPAN, \$907.76.

Osaka, per acct. Miss M. Walton, Sept. 3 local donations for sup. girls in sch., 48.85 Mex per acct. Rev. W. Wynd, local donations 5.87 Mex.-3.91; Chofu, per acct. Miss H. M. local donations for work, 71.95 Mex.-48; K acct. Rev. H. H. Rhees, local donations for rent, 610 Mex.-406.66; Yokohama, per acct. M Converse, donations for sch. work, 314.60 297.33; Rev. J. L. Dearing, per acct., dona school and miss. work, 183.10 Mex.-122.33.

THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXVI.—MARCH, 1896.—No. 3.

EDITORIAL.

THE FINANCIAL SITUATION of the Missionary Union remains unchanged. On February 1, the amount needed before March 31 to close the year was \$452,129.10. If the donations continue to fall off during February and March in the same proportion as during the preceding ten months of the year the debt of the Union on April 1 will be about \$221,000. If the donations in February and March should equal those of these same months last year the debt of \$189,956.82 would be slightly reduced. If the donations for the entire year could be made to equal those of last year the debt would be reduced about \$30,000.

Cannot this be done? In this, the last month of the year, will not every church and every giver see that their donations to the Union are made up to equal last year? A little effort from every one and the thing is done.


This would be a great blessing. A reduction of \$30,000 on the debt of last year would give encouragement that with the passing of the hard times the debt would be wholly wiped out, and the missions would be fully continued. Let the motto for March be "*As Much as Last Year.*"

THE LOSS OF THE PUBLICATION SOCIETY by the burning of their headquarters in Philadelphia is an affliction to the whole Baptist denomination. The destruction of Tremont Temple by fire in 1893 enables the officers of the Missionary Union to sympathize with the management of the Publication Society in a very genuine way. The money loss is deplorable, but in this as in the other fire, the most serious loss is the destruction of priceless historical treasures which can never be replaced. The burning of the library and collection of the Baptist Historical Society makes many a gap in Baptist history which can never be filled. This loss following that of the library and museum of the Missionary Union emphasizes the great importance of the valuable work

which Mr. Samuel Colgate is doing for the denomination in giving so much care and personal attention to making a complete Baptist Historical Collection in the beautiful fire proof building he has erected at Hamilton, N. Y.

THE HORRORS OF THE ARMENIAN MASSACRE have been so fully published to the world that we have not printed much regarding it. Words fail to describe the fiendish barbarity of the Turks and Kurds, and the frightful sufferings of the Armenians from torture, fire, robbery, outrage and death. No element of horror and cruelty has been lacking to the terrible scenes which have been enacted during the past months in that unhappy country, which was the first to receive Christianity as a nation. That such deeds could be done in a country in friendly political relations with leading nations of the world is a reproach to nineteenth-century civilization; and that such ghastly butcheries and unnamable outrages could continue for months without an effective step to check them is an unspeakable infamy to every responsible head of any government which had the least power over the Sultan of Turkey. By treaty Great Britain undertook to protect the Christian subjects of the Sultan, and received the island of Cyprus as the price of that agreement, and the responsibility for the murdered men and outraged women of Armenia can not but lie upon the government of Great Britain.

THE MOST REMARKABLE THING about the massacres in Armenia is not the ferocity of the Turks but the constancy of the Armenians to their faith. It is stated by a long resident of Armenia that every one of the fifty thousand who have been slain might have saved their lives by denying Christianity and becoming Mohammedans. Thousands of the Armenians have done this, but that so many thousand have refused to apostatize, and have remained steadfast to Christianity even in the imperfect form in which they knew it is one of the most inspiring examples of devotion furnished by the history of Christianity.



try had often been untrue to her ideals, had often been unscrupulous and oppressive in advancing her interests; yet wherever she had gone and established her rule there she carried free institutions, and had given to conquered peoples the benefits of her own civilization as fully and as rapidly as they could receive them. She established order and administered justice according to law. He then said, with great solemnity, "In that terrible conflict I believe that liberty will win; but England, standing almost alone among the nations of Europe, will be pressed and strained beyond any past experience. Her resources will be tried to the utmost, and if in her extremity she cannot reach forth her hand to her mighty daughter beyond the Atlantic and receive help and encouragement, then woe to the hopes of the world for civil and religious liberty. If the forces of freedom be not united, ruin is certain."

RANGOON BAPTIST COLLEGE.—The following reference to Rev. J. N. Cushing, D. D., president of this college, by one who has enjoyed exceptional advantages for correctly estimating the man, will be of interest, and ought to inspire increased confidence in the future of the college, the prosperity of which so vitally affects our work in Burma:

"Dr. Cushing is a rare man. When the work needs him he sticks to it like a hero. It is not only his pluck and perseverance that are admirable; his scholarship, his thorough familiarity with Anglo-Burmese education to the minutest details, his manliness, his sharp and yet just discipline — all combine to make him invaluable. Of these the last is by no means least. Discipline is the very keynote of successful teaching here; far more so than in America. Dr. Cushing is a stern and keen disciplinarian. Parents know it and send their boys here because of it. All natives, heathen and Christian alike, have strict notions of discipline and want their children put under a firm hand when they leave home. You can trust Dr. Cushing to do the right thing. He has a fine fund of common sense as well as learning and experience, and his knowledge of the conditions essential to success in this college is so sound and thorough that his conclusions respecting its policy may be safely followed."

THE INTERIOR OF THE CONGO STATE has been in an unsettled condition for several years. The harsh and cruel conduct of some of the officers of the State, and the demands upon the natives for rubber has frequently roused the people to resistance. Communications lately received from D. W. Snyder, M. D., of the Southern Presbyterian Mission at Luebo, on the Upper Kassai River tell of the killing of several State officials by the natives. One, Captain Pelzer, was accustomed to shoot the natives and even his own soldiers for trivial reasons, and at last shot three of the soldiers at once. The others immediately fired and killed him on the spot. The people in the whole region rose in arms and killed several of the State officers and looted the stations. An expedition was planned against Luebo, but the minds of the angry people were turned away, as it seemed, by the Lord. The missionaries made preparations to flee, but the people of Kassenga near by held a council and then came to the mission fully armed, and besought them to stay, saying: "When the Bakalulus come to kill you, we want you to take your women and go to our town

and we will move here. When we are all killed then the Bakalulua can kill you, but as long as there is one Matete left we will fight." In missionary life in the interior of Africa we are reading over again the chronicles of the heroic pioneer days of missions.

PERSONAL.—Miss J. E. Wayte reached Nellore India, Nov. 21.—Rev. C. L. Davenport and wife arrived at Rangoon, Burma, Dec. 7. They are expected to go to Sandoway.—Rev. Thomas Moody and wife reached Matadi, Congo, Nov. 30.—Miss Sarah B. Barrows has removed from Moulmein to Thatôn, Burma.—Rev. Charles H. Harvey of Matadi, Congo, has returned to England for a furlough after seven years' stay in Africa.

A NOONDAY PRAYER MEETING is held at the Missionary Rooms in Boston for fifteen minutes each day. All friends are invited to attend the meeting when they can, and all are invited to join their prayers at that hour with those at the rooms for the speedy spread of the Gospel throughout the earth. The following extract from a letter shows how Christians all over the land may join in this meeting and aid in bringing the desired results: "It is my great privilege to send you check for \$100 to help you in your work. Verily the Lord answers prayer. I was never so much interested in your work as now. Since you told me of your method of gathering at the mercy seat, and in humble prayer asking the Lord Jesus to provide for you, my interest has constantly increased. Who knows but you have come to the kingdom for such a time as this? In connection with your work I thought of the disciples toiling all night and taking nothing, when Jesus appeared on the shore and told them to cast the net on the right side of the ship (the Divine side), and ye shall find. I trust all this experience may be yours and increased. I asked my pastor, Rev. E. C. Whittemore, and six others to join me and you at 12 o'clock each day to pray for opening of pocket books to pay the debt and to provide for an aggressive work in all the world."

NOTES.—The address of Rev. Frank S. Dobbins, District Secretary, is now Room 1210, Harrison Building, Fifteenth and Market Sts., Philadelphia, Pa. —An extremely interesting book issued by the American Baptist Publication Society is "The Indian Chief Journeycake," by Rev. S. H. Mitchell. Journeycake was a marked man among his people, and an able pastor and missionary of the Delaware nation. The facts contained in the book will be increasingly valuable as the years of our Baptist history increase. Price 75 cents.—Rev. J. C. Stockbridge, D. D., of Providence, R. I., offers to sell the new and revised edition of the life of Baron Stow to those who will send it as a gift to missionaries for \$1; the regular price is \$1.75. The book also contains sketches and portraits of Drs. Sharp, Neale, Hague, Murdock, Gordon and the author.—The Bishop of London in a recent visitation of his diocese recommended that each of the clergymen preach at least twenty missionary sermons a year.

NEW PAMPHLETS.—The Missionary Union has recently issued the following new pamphlets which can be obtained from the Baptist Mission Rooms,

son, Mass. : "Mission to the Karens," "Missions in China of the Southern Baptist Convention," "General View of Missions in China," and "General View of Missions in Japan," four additions to the Studies for Young People, at three cents each. Also "Minor Missions in Burma," a historical sketch of missions in Burma other than those to the Burmans and Karens; price 75 cents.

THE

"HIS GOODLY FRAME THE EARTH" by Rev. Francis Tiffany, is unique. The experiences of travel have multiplied until it seems as if there were no corner of the globe unvisited and undescribed. Travellers round the world have written and published their experiences until readers could almost find their way around the globe blindfolded. But Mr. Tiffany has opened a new path of light in the world of what monotonous ways of travel. His book is picturesque, personal, piquant and charming. Veterans of a hundred battles with ordinary books of travel here find spice for the reading-worn emotions and cordial for the jaded brain. They are not introduced to Japan, China and India, but permitted to see the life of those countries with Mr. Tiffany's quick and comprehending eyes share the experiences of his alert and active mind. This is a book for a quiet half-hour or for a tired evening after a day of toil. It is published by Houghton, Mifflin & Company, of Boston and New York, in their usual elegant style.

BOOK NOTES.—The Fleming H. Revell Company of New York, Chicago and Toronto, have republished in America, "The Congo for Christ," a sketch of the English Baptist Mission on the Congo, by Rev. J. B. Myers. The book contains 11 of illustrations and gives a good account of the work our English missionaries are doing on the Congo. It also throws many side lights on our own work in the same field; price 75 cents.—The same firm have also issued "The Path of Light around the World," by Rev. Thomas H. Stacy, Secretary of the Free Baptist Missionary Society. Every addition to the literature of missionary travel is of value as giving the personal observations of yet another observer. This volume has especial interest for its account of the Free Baptist Missions in Bengal and Orissa, which, being at one side from the usual haunts of travellers, are seldom visited and less known than others. There are a large number of good illustrations; price \$2.—Rev. Henry S. Burrage, D.D., of Portland, Me., Recording Secretary of the American Baptist Missionary Union has utilized his full and accurate knowledge of the Swiss Anabaptists in writing a story of the Swiss Reformation called "True to the End." It is issued by the American Baptist Publication Society, price 90 cents.

BOOKS WANTED FOR THE TOKYO BAPTIST ACADEMY.

The following list of books wanted for the Mission Boys' School in Tokyo, Japan, has been received from Professor Clement, the principal. No doubt there are many who have some of these books which they will gladly send where they will be useful, or some may be willing to invest a little money for the

Lord in these books. Mail them directly to Professor E. W. Clement, 43 Tsukiji, Tokyo, Japan. Postage, one cent for two ounces.

No. of copies.

- 10-15. Foster's "First Steps for Little Feet in Gospel Paths."
- 5-10. Foster's "Story of the Gospel."
- 5-10. "Pilgrim's Progress."
- 10-15. "Æsop's Fables."
- 10-15. Pratt's "Practical Language Exercises."
- 5-10. Swinton's "New Language Lessons."
- 5-10. "Robinson Crusoe."
- 5-10. "Rasselas."
- 5-10. "Seven American Classics."
- 5-10. "Seven British Classics."
- 5. "The Vicar of Wakefield."
- 5. "The Sketch Book."
- 5. "Heart of Oak Books" (Readers).
- 5-10. Pratt's "Stories from Shakespeare."
- 5. Comegy's "Primer of Ethics."
- 5. Hyde's "Practical Ethics."
- 10-15. "Old Testament Stories in Scripture Language" (No. 46 in Riverside Literature Series).

"HASSELTINE HOUSE."

Nearly all the missionary societies of England and the Continent have special schools for completing the preparation of their candidates for missionary service, but this plan has not as yet obtained a foothold in this country to any very large extent. For several years the Board of Directors of the Woman's Baptist Foreign Missionary Society have rented a house in Newton Centre, which they placed in charge of Mrs. O. L. George, formerly a missionary in Burma, and here such of their candidates for missionary service as were not more advantageously pursuing their studies elsewhere, have found a home, and have completed their preparation for missionary service by taking advantage of the

n of Albany, New York, and a study and reading room named for Misses Stoughton Bailey, the former Corresponding Secretary of the Rhode Island State Society. Other rooms have the names of Mrs. Emily Lee Butler of New Jersey, Miss Jennie Paige of Olean, N. Y., and still others have been added by and have the names of the First Baptist Church of Springfield, the Second Baptist Church of Holyoke, and the Greenwood Baptist Church of Brooklyn. Other rooms await the kind gifts of benevolent donors for their shining and names.

The dedicatory exercises on Wednesday, January 22, were simple and appropriate. Miss Sarah C. Durfee, President of the Woman's Society, presented a clear and complete statement of the purposes and plans of the society in the session of the house. Rev. Henry M. King, D. D., Chairman of the Executive Committee of the Missionary Union, conveyed in elegant and eloquent speech congratulations and good wishes and approval of the house and its objects. Hovey, President of the Theological Institution, spoke of the interest of the Seminary Faculty in the plans of the ladies, and stated that all the facilities of the Institution were freely offered to the missionary candidates of the society. In conclusion, a dedicatory prayer was offered by Rev. Samuel W. May, D. D., Foreign Secretary of the Missionary Union.

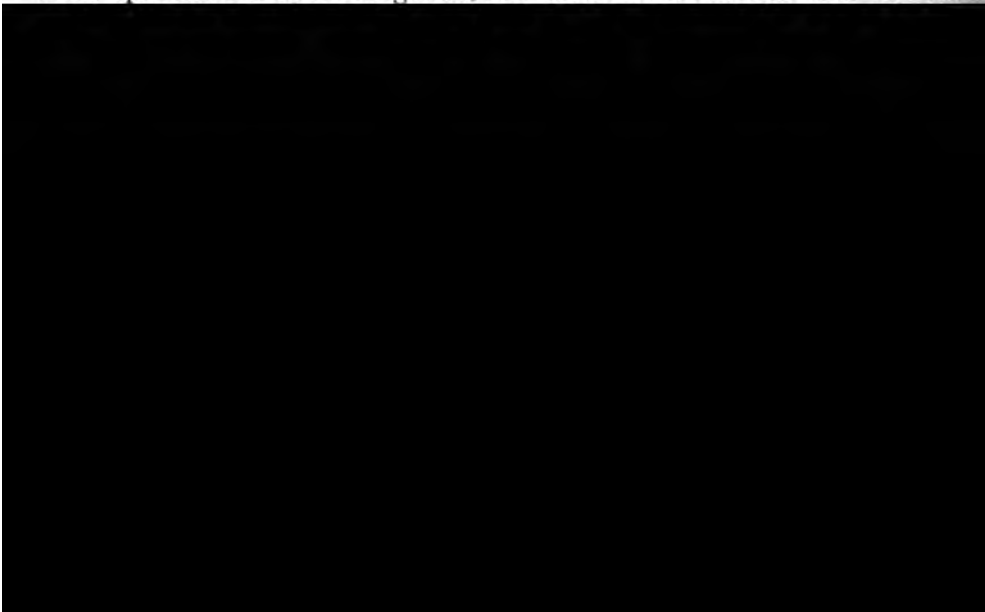
The advantages of the house have already been proved by the experiment of the past few years. The intimate association of Mrs. George with the young ladies, the intercourse of the officers of the Woman's Society with them, and the mental and spiritual training which the young ladies receive under the direction of the Professors in the Theological Institution have proved an excellent means of preparation for missionary service, and afforded the Board of the Woman's Society the best possible grounds for selection in the appointment of missionary candidates. In a year or two of residence here defects of moral character, which may not have become apparent even to pastors or instructors in ordinary institutions, are sure to be made manifest, and under this mistakes in missionary appointment are reduced to a minimum. The results of this plan have been long approved by those in conduct of missionary operations in Europe. The large extent and the diverse interests of various sections of our own country may perhaps interfere somewhat with the execution of this plan to all candidates for missionary service; yet we have no doubt that the erection of a similar home for young men at Newton Centre, where candidates for missionary appointment might be under the personal supervision and acquaintance of the officers of the Missionary Union, would obviate many of the painful and expensive errors which are now all too common in appointments to the foreign field. It might not be possible to bring all candidates to this place; but without prejudice to other portions of the country or to institutions of learning, if such a home could be opened there would be blessed many young men who would be glad to avail themselves of these advantages, and the management of the Union would unquestionably be greatly benefited by the intimate knowledge of those applying for missionary service which would be gained by a year's personal acquaintance and supplementary study in such a home. Why not a "Judson Home" to match "Hasseltine Hall"?

THE AMERICAN BOARD DEPUTATION TO JAPAN.

It is generally known that the American Board of Commissioners for Foreign Missions sent a deputation to visit the missions in Japan, consisting of Rev. James L. Barton, D. D., Secretary in charge of the Japan Mission, Hon. William P. Ellison of Newton, a member of the Prudential Committee, Rev. James G. Johnson, D. D., of Chicago, and Rev. Amory H. Bradford, D. D., of Montclair, N. J. They left for Japan early in September of last year and spent about four months in the journey and their work, and have now submitted a full report, which has been published. This report is not only of the greatest importance to the friends of the American Board, but of deep interest to other societies and to all interested in the condition and prospects of missionary work in Japan.

The special investigations with which the Deputation was charged were, the state of the property of the Board in Japan in regard to its title and use, the condition and relations to the Board of the Doshisha University established by Neesima, the general relation of schools to evangelistic work, and, in general, the condition and prospects of missionary work in Japan. The investigations of the Deputation were thorough and exhaustive, and their report covers very fully the whole ground of the work of the American Board in Japan, and incidentally the conditions of all Christian missionary work in that country. Their conclusions are of extraordinary value and importance to all having charge of mission work in Japan at the present time.

As to the general missionary work, the Deputation reached the very important conclusion that "The time has not yet come, and for many years may not come, to leave the evangelization of the Empire to the Japanese churches. They are doing much, but that much is slight indeed compared with the needs of the country." This may be taken as the utterance of the soundest wisdom based upon the fullest investigation, and taken in connection with the resolu-



to reach self-support as rapidly as possible. In regard to the Doshisha, let us say that no satisfactory arrangements could be reached. The Board and Faculty would give no assurance that the Institution would be able to maintain the fundamental and distinctive doctrines of Christianity. They do not pledge the Institution to conduct in accordance with a belief in the existence of God, the divinity of Christ, and the future life. Most of the members of the Faculty were ready to agree to these fundamental doctrines verbally, but they would not pledge the Institution to them. In regard to the property of the University it is held by the Japanese Trustees, but has been protected chiefly by means of funds contributed through the Board. The Board has persisted in retaining the entire control in their own hands, while giving some indefinite assurances that it should be managed in accordance with the purposes for which it was given. They would not, however, pledge themselves definitely to this. The Deputation recommends that for the preachers be continued in the Doshisha, especially that coöperation with the Board in the training of pastors and evangelists be continued, but that appropriations for the University be annually reduced so as to cease at the end of the year 1898. As to the property of the Board at Kumamoto, which is in the hands of the Trustees of the school there, it is wholly lost to the Board by the Trustees making no reply to a communication of the Deputation in regard to the property, and the school has dropped the Christian name.

The work and recommendations of this Deputation is the most important single event which has ever occurred in the history of Christian missions in Japan, and will have a decisive influence upon the future of missionary work in that country, not only that of the American Board but of all missionary societies. The conclusions to be derived from the report are evidently that missionary work should still be continued vigorously, but on the most careful lines, having regard to the peculiar spirit and tendencies of the Japanese people, and that educational work is to be limited strictly to lines which have in view the development of Christian laborers, except, for the present, schools for Japanese children, for whom no suitable provision is yet made by the Japanese government.

We are glad to say that the present minister of education in Japan, Mr. Saionji, has strongly recommended greater attention to the education of the people. One of the most important points to be learned from the report of the Deputation is the unwisdom of the acquiring by missionary societies of property to be held by the Japanese. No Asiatic people are endowed with the same sense of honor in financial matters which is characteristic of the Saxon race. By the policy of the American Board in placing real estate in the hands of Japanese individuals and trustees, a very large amount of property has been lost from the control of the Board. The most of this property probably will be used by the Japanese trustees in ways which will be at least in partial harmony with the purposes of the Board, but a considerable amount of property at Kumamoto is wholly lost to Christian purposes. We are glad that the American Baptist Missionary Union has very little property in Japan which is subject to the control of the Japanese. Nearly all the property of the Union is situated within the foreign concessions and the title stands clear and safely in the name of the Union itself. On the whole, the work of

the Deputation of the American Board is a great contribution to the future of Christian missions in Japan. It has cleared doubts which have caused hesitation in regard to missionary work for the past few years. The great important lines of missionary work, as well as the loyalty of the Japanese churches as a whole to the fundamental doctrines of Christianity, are assured and a basis is laid upon which safe, vigorous, aggressive and successful work for Christ in Japan may be carried on in the future.

MISSIONARY CONCERT PROGRAMME.

[The references are to this number of the MAGAZINE.]

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| 1. Service of Song. | 13. Mr. McKibben's Letter from C |
| 2. Scripture and Prayer. | (p. 82.) |
| 3. Singing. "Jesus Saves." | 14. Mr. Bradshaw's Letter from C |
| 4. The Bible. (p. 88.) | (p. 83.) |
| 5. Lord Palmerston's Prophecy. (p. 64.) | 15. The Fire at Nemuro. (p. 80.) |
| 6. The Most Remarkable Thing. (p. 64.) | 16. Dr. Grant's Letter from China. (p. 81.) |
| 7. China's Need. (p. 77.) | 17. Singing. |
| 8. Prayer for the Spread of the Gospel throughout the Earth. | 18. The Interior of the Congo State (p. 65.) |
| 9. Mr. Kelly's Letter from Burma. (p. 81.) | 19. A Noonday Prayer Meeting. (p. 63.) |
| 10. Mr. Cronkhite's Letter from Burma. (p. 81.) | 20. The Financial Situation. (p. 63.) |
| 11. Singing. | 21. Offering for the Missionary Union. |
| 12. Mr. Kurtz's Letter from India. (p. 82.) | 22. Doxology and Benediction. |

ARTICLES.

the mother tongue used in helpful address, often feeling the chill of into contact with Europeans, many n at best look upon you as a deluded

But now we assemble, men and of one Master, one work, one purnd with the object of helping and

than before. Already we begin to look forward to the next meeting.

The minutes and the historical papers from each station will soon be published and in the hands of our societies and district secretaries for distribution. So we will touch only a few points here.



OLD MISSION CHAPEL, SIBSAGOR.

ing each other, and laying plans for therance of our beloved work. We ogether for work, and it is a week of ork. We are wearied at its close. agreed as to general policy, we some-iffer on minor points, and discus-irise, but in all the week nothing the flow of deep brotherly love, and t more strongly knitted together

Every day was begun by a devotional service, and they were precious seasons for the quickening of spiritual life. On the first Sunday afternoon Rev. C. E. Burdette gave us an excellent sermon on John 17:18, "As thou didst send me into the world, even so sent I them into the world." And on the second Sunday afternoon were held the ordination services of Brethren Petti-

grew and Carvell. Helpful papers were read by Brethren Dring and Haggard, on "The Holy Spirit" and on "Spirituality," and two evenings were devoted to praise services. So much was specially adapted to the feeding of the spiritual man.

The reports from the different parts of the field were on the whole very encouraging. The work in some of the older fields has been put on a better footing, and new fields have been opened. Goalpara has been reoccupied, now for the Rabhas, and

The Mikir work has been reënforced the coming, from Iowa, of Mr. Carvell, has recently persuaded Miss Amy of Assamese work to become Mrs. Carve the Mikir. The Mikir work has now mission families, and is on a better footing than ever before. Let us pray that Mikir young men already converted through the Assamese work may be filled with Spirit, and give themselves in whole-souled devotion to work for their people.



at those who may join the class and the rainy season in study of church history, etc., and spend the season in evangelistic work. It is proposed to start a Theological Seminary at an evangelistic training class. The field is wide. May God thrust out the

when this is read, we hope that another will be forged joining Assam with Assam as they should be joined. Many will all the sad notoriety earned by the state of Manipur, when a few years ago murdered the chief commissioner and several of his associates. It is practically a part of Assam. Arthington Aborigines Mission, which is maintained by that earnest Christian Mr. Arthington of Leeds, England, worked a few years ago by sending out young men for Manipur. One of these, a highland, joined our mission three years ago, and took up work among the hill people. The other, Mr. William Pettigrew, was permitted by the political resident to work among the Manipuris in Manipal. But this permission was withdrawn, for the present, from Manipur and the Manipuris are excluded. But Mr. Pettigrew is permitted to work among a hill tribe in Manipal territory, the Tangkil Nagas, at a place removed from the capital. There are three reasons for desiring to take up work: 1. The tribe themselves should be evangelized. 2. A missionary located in the Manipuri territory will hold sway in the state until such time as the way is open for beginning work among the Manipuris. 3. It is a step toward occupying the ground between Assam and Burma. Mr. Arthington's policy is to keep up work only among people to whom we have gone, and he seems more willing to pass the work over to others at an early stage. Further than circumstances have arisen which make it inadvisable for Mr. Arthington, in accordance with his policy, to continue to work. Mr. Pettigrew after February next, will have recently applied for appointment

under the American Baptist Missionary Union, and was consequently invited to attend our conference. He was thoroughly examined by the conference, and they earnestly recommended his appointment to open work among the Tangkil Nagas. At Mr. Pettigrew's request and the request of the Sibsagor church, which he had recently joined, and independently of his appointment or refusal as a missionary of the Union, he was ordained by the conference. We shall watch with interest, and let it be with many prayers, the future of Brother Pettigrew and his work.

Much pleasure was added to our meetings by the presence of Mr. St. Dalmas, the head of the Arthington Aborigines Mission in India. They have one station in Upper Assam near Margurita, and are hoping to



TEMPLE AT SIBSAGOR.

open another in the near future. He gave us one evening an interesting lecture on "The Great Pyramid and its Meaning."

We have been long pleading for more workers for Assam. We again plead for fifteen missionary families and two single ladies. These are only the workers needed that we may somewhat adequately man the territory already occupied. If this be done, there will still be absolutely unoccupied fields stretching off in almost every direction about us. But shall we not have these seventeen new missionaries? Here is much land, inviting land, to be occupied, land for which we and our predecessors have long pleaded. Can we not occupy it and ought we not to do so? Who shall dare to say No?

Giving is not intended to make God richer, but to make man greater. It is as necessary for the soul's development as exercise is for the body's.—*Bishop Penick.*

SOME RELIGIOUS GEOMETRY.

REV. A. S. HOBART, D. D., YONKERS, N. Y.

One of the peculiarities of geometry is that it takes undisputed facts and puts them together in such a way that one cannot help seeing other facts which had not been so well known.

It is undoubted that the scriptures everywhere teach that the religion which God has been unfolding and developing through the ages is not, and never has been, a religion for *a* nation, nor for *some* nations, but for *every* nation. Some things in the propagation of it have been national, but the thing itself has been for the *world*.

Adam was not a Jew nor a Gentile, but a man; and to him it was said, "Thy seed shall bruise the serpent's head."

To Abraham it was said, "In thee *all* nations shall be blessed."

Of Abraham it was said, "They that are of *faith* are heirs according to the promise."

Of the Messiah it was said, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob. I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth."

And when the Messiah came, he said, "Preach this religion to *all* nations."

History has shown us that this religion is adapted to all nations.

The Jews did not very generally accept the gospel, and the parable of the Savior was fulfilled. The vineyard was taken away and given to those who would render the fruits in their seasons. The Gentile nations—some of them—came into the *trusteeship* of the gospel. The spread of the truth in Rome, Spain, France, Germany and England, was due, not chiefly to Jewish preachers, but to Gentiles who had themselves become Christians. Whether it has done any good, or has won any victories, or lifted any people out of barbarism, or subdued any part of the world under Christ, and breathed any hope of heaven into human life, the agency has been *Gentile*.

From all the nations I have mentioned

have come men who have spoken the message with power. It is now a force. It has shown by its adaptation to the different nations that it has an aptitude not for *one* nation, nor for *nations* but for *every* nation. It has modulated itself to the climes of Italy and Scotland. It subdued the slaves of the East and the rugged, liberty-loving tribes of Germany and the British Isles. It has been the comfort of the literary world and in the peasant's life it has been the comfort of men. It shows us that it is not a *peculiar* religion suited to certain *accidents of life*, but one that deals with the *fundamentals of human life*, and ministers to the *longings of souls human*.

The gospel has not been a message for some, but for *all*, because it deals with the fundamental yearnings of the heart.

Our reason teaches us that if Christ has any claim to a divine origin, it is not only adapted to all, but intended for all nations.

We hear much said about the Father of God. Some things said, may not be true, but the underlying idea of the religion is one that all must admit to be true. There is *one God* and He has made *all*. He is as much the creator of the Anglo-Saxon as of the African. He cannot be claimed as the God of this nation and the God of other nations. One may well say that the God of the lily has no interest in the dandelion, as to say that the God of the English has no interest in the African. If God is God, and there is only one, then a religion which has God as its author must be a religion for *every* nation. And a look at the nature of the case shows us that unless it were so, our own sense of God's impartiality would condemn a purely national religion as entirely false or fatally defective. Jesus had said, "Go and preach this to *every creature*," and unless the prophet had said, "Ho, every one that thirsts, come," we should say this religion is not for God is a God of every nation.

his rain and his sun on all. We religion national in its *vital parts*. We have national expressions, but it is world-wide in its sympathies.

Universal conscience of Christendom is the same thing—a religion not for any one nation. It is not our religion. You will feel of this if we put it in a concrete

case: a church is looking for a pastor and a seemingly suitable is found. The pastor says: "Brethren, it is best for us to understand now. The religion is not a worldwide one. I do not want it for the Chinese or the Japanese or for them. It was made for them. Each a religion for Americans of a certain grade of intelligence, but I shall have no interest in foreign missions." If that is so, even the man who does not believe in religion would say, "I do not want him for a pastor." The religious instincts feel that a religion not for every soul is not divine.

As a kind of righteousness not everyone is not fit for anyone. A religion not open to everyone who will preach it, is unheavenly by its very existence. So we conclude that the religion is *vitality* and imperative religion to be preached to every man and all competent witnesses, a religion that is not thus to be

are some corollaries from these facts:—

this is a necessary and vital part

of the Christian religion, then any system of religion which lacks that is not only sadly *deficient*, but is, by construction, *erroneous in a vital point*. That is, it amounts to a *false religion*.

2d. A prevailing idea of religion in any community or church which lacks that element, shows itself as not only imperfect, but as unworthy to have originated with God.

3d. But a private idea of religion must be made up of the individual ideas, as the sum consists of the parts. And if history, scripture, reason, conscience are all agreed in condemning a general public sentiment that religion is not intended for all nations, as a false sentiment and one that cannot have come from God, then every individual man's idea of religion that does not reach out to the ends of the earth in its sympathies and its effects, must come in for its share of the condemnation. That individual man's idea of religion is false, and does not originate in God.

This is a *serious corollary*. But it is one that seems to be inevitable. That man's religion who says, "I have no use for foreign missions" is not from God. He who calls himself a Christian and yet has not grasped the worldwide idea of the gospel, has not grasped the vital thing. His religion, if it is not suited for all and intended for all, is not safe for him. It lacks the support of scripture, history, reason and conscience, and he needs to look for a better one.—*The Commonwealth*.

CHINA'S NEED.

REV. WILLIAM ASHMORE, D. D., SWATOW.

aries have written freely their as to what are the real needs of the people need many subordinate at above all they need a *regeneration*. We may talk of ethics and of time. China has no end of the teachings of her sages are made up of ethics—but there is no life in them. What little was in

them originally has been exhausted long ago. China has been doing business on a depreciated and debased moral currency for generations. The world is just beginning to find out that back of the rustle of paper tenders of the various designations of "truth," "uprightness," "integrity," "courage," "patriotism," "benevolence," there is no bullion in the bank to make

them good. The national virtues, so far as the dominant classes are concerned, are a swindle.

It is good to have these very views supported by able secular journals in the East. Among these journals stands the *Kobe Herald*, a high-toned, fearless and outspoken paper commanding confidence and respect. The editor is not afraid to speak out on the moral issues of the day. Here is a sample of his utterances taken from an issue just to hand.

"China has been a giant among the nations both as to size and longevity. There must be something good about a government that has lasted for so many centuries, and kept together so many myriads of people. There is something sad in the idea of China being sliced in her old age among

the Powers of Europe. And as to the Protectorate, does anyone know that England would be willing to assume this responsibility, and if in addition to the other irons she has in the fire, she should add this large one, the probability is that it would 'not bring peace and prosperity' but rather promise discord and war. All who are at all acquainted with affairs in China know that there is a great amount of official corruption, and it is not confined to the official class. *China needs a great moral reformation.*"

Let us all thank God and take courage that the need of the regenerating force which missions bring is becoming so apparent. We have come to the fore in China's greatest hour of need.

THE KACHIN RELIGION.

REV. OLA HANSON, BHAMO, BURMA.

The people of Upper Burma called by the English Kachins and by themselves Chingpaws or Singphos, occupy the country extending from 23° to 27° 30' North latitude, comprising the mountain ranges on both sides of the Irrawaddy. It is believed by some that the Kachins are closely allied to the various tribes residing in the almost inaccessible regions bounding on Tartary. However this may be, if the Kachin traditions are in any way reliable, there can be little doubt as to their original home. Like some of the tribes on the Assam side, with which the Kachins have much in common both in language and customs, they must have descended from the aborigines of Northeastern India.

The Kachins in their mountain homes are savage, superstitious, easily offended, revengeful and to strangers unusually reserved. It is especially hard to induce any well-informed Kachin to reveal the mysteries of his religion. From a superstitious dread of the *nats* he will keep back, even when closely questioned, the most important and interesting parts. This religion, although at present mostly a

degraded creation of a degenerate race, must have had a purer source than is at first discernible from a superficial observance of the rites and ceremonies now in practice. Confucianism and Buddhism have had little influence over these wild mountaineers, although they must have been in close contact with Chinese, Shans and Burmans for centuries. The Kachin religion is an interesting phenomenon by itself, adding a new testimony to the fact that man is first of all a religious being, and also to that sadder problem of human helplessness and depravity.

Nat Worship.

The real, every day religion of the Kachins, as far as they have any, consists in *nat* or demon worship. These *nats* are now innumerable and occupy almost every imaginable place above and below. Certain *nats* rule the sky, the sun and the moon; others dwell upon earth and are found in every mountain top, hill, river, streamlet, spring or well; every field, wood and even individual trees have their guardian *nats*; every tribe, village and

family acknowledge some special *nat*, to whom they must pay due honor. These *nats* must not be confounded with Grecian divinities or with the fairies and goblins of mediæval Europe. Most of them have once been human beings, or have descended from a race of half-*nats*, who are supposed to have taken an active part in the creation of the world.

They are a constant terror to the people. They watch with jealous carefulness every occupied place and are always ready for revenge if trespasses are committed. If the usual sacrifices are withheld; if a vessel belonging to the *nat* service has been unduly touched; if any one out of mistake has stepped in the place set apart for the household *nats*, or even if a *nat* without any known cause desires a new offering, some misfortune will at once befall the intended family or individual. Houses may be burned, fields devastated by wild animals; "bad luck" will attend every undertaking and poverty will be the sure result of all. The most common form of punishment, however, is by diseases of different kinds. The *nats* alone possess the remedies necessary in case of illness, but when offended do not give away any unless properly propitiated. As soon as a person is taken ill, a *nat* priest must at once be sent for. The dwelling place of the offended *nat* is found and the desired sacrifice ascertained. This is done by a kind of divination. The greatness of the sacrifice depends upon the importance of the case. For light offences, a little whiskey, a few eggs, some dried fish or meat, or a few fowls will suffice. In graver cases, or if any great business or expedition is to be undertaken, pigs or cattle must be offered. When larger animals are sacrificed the flesh is prepared and distributed among the inhabitants of the whole community. As the *nat*-priests receive a part of the animals offered, the size of the sacrifice often depends upon their personal desire of profit in the case at hand.

A few particulars regarding the *nat*-worship may be of special interest. Outside of every Kachin house a great number of *nat* altars may always be seen. They

are usually made of bamboo and are only used as receptacles for certain parts of the offering. The *nats* are invoked to come down upon them in order to accept the presented offering. A new altar must be made for every sacrifice, even if offerings are successively made to the same *nat*. Inside the houses of chiefs and other prominent men a large altar is often found of a different kind, which is used as long as the house remains.

The sacrifices of cattle are most acceptable and of greatest worth. A tradition says that a certain number of cattle, after the first transgression of man, ate the "fruit of life" but were afterwards made to promise that they would be willing to be sacrificed for the good of humanity in all ages to come. When such a life is given to the *nat* his anger is appeased and the sacrificer's request is fulfilled. The blood is of no value as a sacrifice. The *nat* receives the life, which the Kachins connect with the breath and not with the blood. Only a small piece from each separate part of the animal is placed on the *nat* altar so as to represent the sacrifice *in toto*.

Sometimes in case of insanity, when other sacrifices have proved of no avail, a goat is selected and after appropriate ceremonies is sent off among the mountains. If he wanders away and does not return it is supposed that the *nat* who troubled the insane person has taken his final departure. No one would kill or eat the flesh of such an animal.

At the time of sowing or harvest, several days are often set apart for larger sacrifices. No work is being done during such a time. Offerings are made at every birth or death, and I have counted as many as thirty skulls of large oxen around the grave of a chief. In order to prevent witchcraft, to procure "good luck," if a person begins a journey or ends one, in short at every occasion of any importance, the *nats* are consulted and sacrifices offered.

This sacrificial system has always kept the Kachins in a hopeless state of poverty. They never know when their turn may

come to offer up their last oxen, pigs or fowls. It is not an unusual thing to hear the Kachins complain about the insatiable greediness of these burdensome *nats*. But wholesale offerings will soon be a thing of the past, as sacrificial animals are getting more expensive and scarce, and the *nats* are often now forced to be satisfied with less valuable gifts.

Ideas of a Supreme Being.

It would hardly surprise us if we found that the savage and barbarous *nat* worship of the Kachins had blotted out all higher ideas of the supernatural. For centuries the vilest practices have been perpetuated in connection with this worship. An educational system even in its most rudimentary form is unknown, and any special worship of a Supreme Being does not exist. Still even here it is clearly discernible that God has not left himself without a witness. The Kachins have ideas of a being higher and more powerful than any *nat*. He is called by different names, such as "The Supreme One" (literally, "The one higher than the clouds," which name to some Kachins has almost a magical power); "The Omniscient" one whose knowledge was especially manifested at the creation of man; "The Creator" or "world-framer" whose chief act was to give life to man; "The Spirit," or the Spirit above all spirits. Other names, such as, "Lord of heaven and earth" might also be given, but the same being is intended in each case. It is true that a further attempt to explain his ideas of the supreme would bring a Kachin to what a western mind would regard as hopeless confusion. He would assert that the same being is indicated in each of the above names, and also

that the "Omniscient" one and the "Creator" had something like a human birth, while this would not be admitted in the case of "The Supreme One." A Kachin feels no necessity of solving the mystery here involved. It is enough for him to know that there is someone above the *nats*. The *nats* may be immortal, but not omniscient, omnipotent or ubiquitous, but all these attributes are without hesitation applied to the one above all. Beings half *nat* and half man were endowed with supernatural power, but were subject to change and death, and exist at present in the same way as any other who has passed into "the shades." Neither change nor death is thought of in connection with the "unknown" someone who is above all.

The knowledge of a supreme power exerts hardly any moral influence over the Kachins. The "Lord of all" is not ordinarily supposed to take any interest in human affairs. Only in extreme cases is it suspected that he punishes an extraordinary wicked person, but when and how this happens no one claims to know. When any great calamity befalls a tribe or family, when war, pestilence or famine is raging and the *nats* do not seem propitious, supplications are made to the "Lord of all," but no sacrifices are offered. He is, however, forgotten as soon as the evil is over. It seems almost certain that we in this hear some echoes from the original monotheism of India. God has been forgotten by more favored nations than these wild Kachins, but those in closest contact with them have had occasion to see that deep down in the savage heart a divine spark is still flickering, ready at any moment to be fanned into a living flame.

THE FIRE AT NEMURO.

REV. W. B. PARSHLEY.

On the morning of October 3, Nemuro was visited by one of its periodical conflagrations, and half the town was burned. We were awakened about 4.30 A. M. by the cry of fire and on looking out

saw that the town had been set on the north side and that the wind was blowing almost a gale from that direction. We ran immediately to the centre of the town and took out from the church the organ, pulpit

ock. These we brought with great
ty to our house. Then we returned
p our native brethren while Mrs.
ey began to prepare breakfast for
who should be burnt out:
e fire sped on rapidly it became nec-
to look after our own premises,
we were about one-fourth of a mile
he burnt district. We wetted the
ad all the dead grass and hay around
se, but the wind grew into a gale.
e hot air and the cinders became
intolerable. We exerted all our
o fight off the flames, but at last a
lodged under the eaves of a little
nd before we knew anything about
ame was beyond control. I rushed
s and seized an armful of the things

Mrs. Parshley had gathered and we ran
out. Even then Mrs. Parshley stumbled
down stairs because the smoke was so thick
we could not see. She tried to make a trip
to the dining-room but I called her out.
It was impossible to enter the hall a second
time, but I climbed up a scaffold put up by
the men who had been painting our house,
broke open the window of my study,
handed out my study-chair and gun, and
then the smoke drove me out. We saw
that all was up, and sat down on our
bundle and watched the flames.

We are of one mind that this is God's
hand, and accept the providence with cheer-
fulness, thanking him for our lives, and
praying that we may learn the lesson he
intended to teach.—*The Gleanings*.

LETTERS. INDIA.

BURMA.

Burman Mission.

Rev. E. W. Kelly.

RANGOON, Dec. 21, 1895.

Special work has been in two sections,
wa and Kyaiklat. Rs.359 have been ex-
and Rs. 100 pledged for work to be
ied until September 30. There have
wenty-three baptisms. No permanent
has been added to the lists. The ten-
engagements with Ko Tha Doon and
ya are to keep alive the interest and
aggressively into a large section of vil-
Nearly the whole month was given in
sections, but there are fifteen other bap-
not connected with these special efforts.
baptisms for the month, thirty-eight.

I desire to reaffirm with added em-
all that I have said about the hopeful-
f this field. There are hundreds of vil-
almost untouched. Give me funds for
ganization of further work, and scores
lages will send you such glad tidings
ove. *Attempt great things for God, and*
will receive great things from God in

this Rangoon field. Can you not urge for-
ward into new villages by sending me more
funds, to be used as fast as the Lord's power
and blessing, manifested by conversions, will
warrant?

The Karen Mission.

Rev. L. W. Cronkhite.

BASSIN.

The calls for teachers and preachers are
much in excess of our ability to respond to
them. We had some fifty workers out among
the heathen last year, some older, some
younger, men and women, and for terms of
service from a month to the whole year.
This year we are likely to have out a larger
and more widely distributed force than ever
before. It is emphatically our time for reap-
ing, with sure and quick returns. Nineteen-
twentieths of our workers are present or for-
mer pupils of the school, the relation between
our evangelistic and our school work being so
close that they stand or fall together. The
evangelistic work brings to light large num-
bers of new pupils for the school; the school

recruits the ranks of our evangelists. What-
ever weakens the school, threatens the whole
work.

The Shan Mission.

Rev. W. M. Young.

THIBAW, Dec. 8, 1895.

The last two months have made most
decided advances in the work here in all de-
partments. We feel very much encouraged.
The house to house work is beginning to yield
fruit. The teachers are taking hold with new
energy and inspiration. They are much more
earnest and enthusiastic in the house to house
work than ever before. This week we have
met with much encouragement. It has been
by far the most effective week's work that
we have done since reaching Thibaw. The
mission is in much closer touch with the
people than when I came. A far larger num-
ber are thinking seriously. The same line of
personal work must be kept up. We have
visited a large number of villages within a
few miles of Thibaw that had never been
visited before. It is trying on Mrs. Young to
stay alone, but I feel that I must get away
some, and she bears up very cheerfully. I
still keep the guard, so I think it is safe for
me to leave.

Financially the outlook is much brighter
than when I last wrote. The sawbwa is tak-
ing a much deeper interest again. He visited
me a few days ago and left Rs. 300 for the
school. He has promised to attend our Christ-
mas exercises and will probably help some
more than. I baptized one man last Sunday.
He seems to be a very good man, a Burman
carpenter. One of the men I baptized two
months ago promises to make a good worker.
I think he is pretty well qualified for a
preacher. I shall wait farther developments,
but I think quite probable that I will advise
him to take the course of study in the Burman
department at Insein later.

Nov. 15, 1895.
A New Railway.—I hear that govern-
ment has appropriated 18,300,000 rupees to
build a railroad from Mandalay to the Chi-
nese border, passing through Thibaw. It is
probable that work will be begun soon. The
town will grow rapidly then, but the popula-
tion will be mixed—natives of India and
Burmans. It is doubtful whether the Shan
population increases much in the city. The
country, however, is opening up rapidly.

SOUTH INDIA.

The Telugu Mission.

Rev. Frank Kurtz.

VINUKONDA, Dec. 19, 1895.

Liberal Giving.—On this tour Jacobu, our
head preacher, asked the people for larger
collections. He asked that each family
should give at least four annas or as much
more as they liked; when they gave, the name
of the family was written down. This seemed
to please them well, and as no one wanted
his name omitted from the list, nearly every
family contributed. They gave nearly as
readily the four annas as they did the usual
three pies which they generally gave before.
On this tour of three days Rs. 16 were con-
tributed. I was surprised at the large amount,
and especially so since I did not begin it, but
it was originated and carried out by the
preachers themselves. Last month the ques-
tion came up again about the management
of the village schools. The teachers all pro-
tested against my taking it as Mr. Heinrichs
had done. They wanted to receive the gov-
ernment grant themselves. Most of the other
missions take the grant, but they pay much
larger salaries. The teachers and preachers
then all agreed, with a few exceptions, to
give a tenth of all their salary, government
grant earned, etc. The teachers promised to
see that the Bible was faithfully taught, and
that every teacher taught a Sunday school.

CHINA.

The South China Mission.

Rev. W. K. McKibben.

SWATOW, Dec. 12, 1895.

One of our churches has come to entire
self-support. It is the church at Ko Koi.

"Ancient River," a place where Mr. Foster
has bestowed much labor. Last year they
built their house. It was the conclusion of a
long, hard pull for them. The house cost a
thousand dollars, the half of which they gave

as, the other half being furnished missionaries with aid from a few at home. For many years past they are paying half the salary of their teacher. They have now become content that they have the ability and the duty of getting a pastor and paying the entire of the school teacher also. Last Sunday put their conviction into action; at the meeting they gave good and resolutions to the amount of one hundred and twenty-six dollars, enough to give support to both the helpers. In the afternoon came together to break bread and to call of the church to a young man to be duties of pastor. The brother on their choice unanimously and heartily one of their own number; his name is

had to report a similar response from other places. No other church equals in numbers and in ability to give, but what have given little are giving what toward the work for next year. As expected, there is every indication of movement will be attended by a gift of spiritual power and an increased responsibility for the unsaved at our doors. "If the people of America give so much to save the Chinese we do more to save them," is an expression heard.

The joy of baptizing three converts at last Sunday, all in the prime of life; weeks before I baptized six men at this place.

East China Mission.

J. S. Grant, M. D.

NINGBO, Dec. 18, 1895.

O God I have nothing but good news to report about the work. The outlook is bright. The dark side has almost been banished. It has been almost completely banished by the brightness. We will have a number of baptisms to report this year for the first time since I have been here. One of the many reasons is that we have more workers here. There are now three of us doing good work.

The West China Mission.

Rev. F. J. Bradshaw.

ICHANG, Dec. 11, 1895.

On the Way Back.—We—Dr. Finch and family, Mr. Wellwood and family, Mr. Beaman and wife, Mr. Salquist and I—members of the West China Mission, from our houseboats, at the head of steam navigation, starting on the morrow to make the long plunge into gorge and rapids on our way back to the people whom God has given and will give to us, turn our eyes back to you, all the members of the Board, and to the home churches, in greeting in the name of the Christ who suffers in this land until he be found by hearts longing for his coming.

We go back weaker in numbers, but stronger in faith; we return with less hope in ourselves as of any avail in the work, yet with more abundant confidence and expectation from him who with all power in heaven and on earth has promised to be with us always. We reach back our hands to you as we go, not for longing to return to you, but with desire to bring you on with us, where Christ leads, in sympathy, support, reinforcements and prayer, until where Christ has planted his cross, where Christ has suffered again in his servants, and where his name has been cast out, there he shall take the victory, there shall hail him too as King "as many as the Lord our God shall call," who in persecution and service shall bring great glory to his name. Some of us go alone to outposts one hundred miles or more over Chinese roads from any foreigners, among a heathen yet kindly people, with a work thrown on our hands which we cannot carry. But we have confidence in you and the churches, and we trust God to lead you to exercise even a greater faith in him than you did two years ago, and send those who shall prepare to take up the work and enter the myriad new openings in the name of our Lord.

The Central China Mission.

Rev. J. S. Adams.

HANYANG, Dec. 16, 1895.

We have now two compounds side by side, large enough behind for two houses, with two

gardens; in front a good chapel, permanent, 45x25, with rooms above, permanent also, now occupied by Mr. Gray. A wall eight feet high, new brick on concrete foundations, is being built around the compound, which you

know is 280x110. Our inquirers increase. We have our trials, but prefer to tell our joy. Our little church has just handed me \$11.90 for Dr. Barchet's hospital at Kinhwa.

JAPAN.

Rev. H. H. Rhees, D. D.

Kobe, Jan. 3, 1896.

A Waste of Material.—If the young men who have returned from America and are supported by home churches, would help us instead of putting forth all their strength for the aid of some other mission, the crying need we now feel would in some good measure be met. But they give us no aid at all—work for any and all other missions, notably for the Christian Alliance, rather than ours, or fritter away their energies in work that amounts to nothing. We are grieved whenever we hear of one of our young men going to America. He is lost to us and our work, comes back imbued with ideas that render him useless to the church of which he professes to be a member, and in many cases, with the loosest possible notions of loyalty to the principles which underlie and justify the existence of the Baptist church as a separate body.

of years it had seemed an almost impossible thing to get a place in Hyogo for mission work. I had tried over and over again and seemed on the point of success, but when the house owner learned for what purpose we wanted the place he at once backed down and either refused to rent to us, or had some excuse for not doing so. However, we have at last succeeded and two weeks ago we secured a fine place right on the main thoroughfare. The whole front is entirely open to the street during meetings, so that people passing by cannot but stop to listen.

The surprising thing is that when we told the house owner that we intended to use the place for preaching the gospel, he made no objections. There is a population of over 160,000 people in this place, 30,000 in Kobe proper and 130,000 in Hyogo. The latter is the old native city and very strongly Buddhist; the former is only separated from Hyogo by a dry river bed and is the place for

as I wish, but hope to be able to start school there as soon as Brother Moody . . . Hall has charge of the day school, some of the children are making rapid

progress. We have had to face many drawbacks, which we all deplore, but the outlook of our work here is by no means destitute of cheering and stimulating elements.

EUROPE.

GERMANY.

Report from the Mission.

Rev. J. G. Fetzer.

Missionary Union has, through the aid of the committee, assisted during the quarter twenty-five brethren in Germany and nine in adjoining countries, making thirty-two in all. There have been permitted during the quarter to administer baptism to 161 persons. The work of preaching, travelling, visiting, and so on, can scarcely be estimated because there are many hardships and trials, persecutions and self-denials in various shapes connected with it which cannot be reported. There is much to be thankful for by the instrumentality of these brethren.

In Hungary the brethren are still having much trouble. The Magyars are endeavoring to anticipate themselves from the Germans. This causes Brother Meyer some anxiety. In report, however, he speaks of the fact that some of those that have separated have been returned; so that there may be some healing of the strife being healed in due time. At present, the Lord always overrules the ugly sinful actions of his children, for the eater good of the whole. Brother Peter is working on in Southern Hungary among many-tongued peoples on the Southern coast, and not entirely without success. He reports this time twelve baptisms. His next rites: "At present our work goes on with difficulties. In Sirmium every activity is hindered by the authorities, being a foreigner. My appeals to the government have been in vain. At the stations where the Turks have the rule this oppression does exist."

Work for the Sick.—Brother Massier has been permitted to baptize thirteen per-

sons. The work he is doing has been going steadily forward, still he has nothing special to report; joy and sorrow commingle—joy in seeing sinners and strayed ones return; sorrow in being compelled to exercise church discipline. He writes: "In Jazlowiec (Galicia) there lives a family of ours. Opposite to where this family lives there is a nunnery. The nuns are greatly annoyed at the thought of having a Baptist family so near them, and have been making attempts to convert them to Roman Catholicism. Lately it happened that one of the children fell ill, and one of the nuns who had repeatedly spoken to our sister about her faith, called her to her room, and offered to pray for the child. The sister consented, upon the condition that the nun follow her also in her prayer. Thereupon they knelt down, the nun prayed and the sister repeated the words after her. After she had finished the sister began to pray and the nun repeated the words after her. After she had finished the nun turned to the sister saying, 'You have no need of me praying for you; you can pray better than I.'"

In Bohemia the brethren Nowotny and Kralicek are diligently working. Brother Nowotny writes: "For my encouragement the Lord showed me again that my work is not in vain. A few days ago my young daughter received a letter from a reader of my missionary paper, *Posel Pokoje*; in this she expresses her joy of having found the Lord. The reading of this paper awakened in her a desire to attend some of our meetings here in Prague. She then visited Prague for a few days and with a friend attended our meetings several times and was converted." Brother Kralicek writes: "The town Mirotic, in the southern part of our country, I have again visited. After a devotional family service I spoke with several citizens regarding

their souls. Salvation by grace is to them incomprehensible. I was able to sell and distribute about twenty New Testaments which has enraged the clergy not a little. One priest from there sent me a letter, written in a very unfriendly tone, in which he threatens me with his power and informs me that he has succeeded in getting a number of the New Testaments out of the hands of his parishioners and burning them. An elderly man is an inquirer. I hope soon to go there again."

Strasburg, the capital of Alsace, is one of the largest cities of Southern Germany, perhaps, next to Munich, the largest, and a fortress of the first magnitude. The work there is, however, one of peculiar difficulty, hence Brother Grüber who labors there has much to hinder him. The exceptional laws which still govern Alsace, affect also the work of the Christian ministry, for even if he only wants to distribute tracts, he has to secure special permission from the government. A very important station of this church is Metz, the fortress in Lorraine. Here Brother Breidenbach is stationed as a colporter and missionary and works especially among the 22,000 men living in garrisons round about this place. Brother Breidenbach has been a soldier himself and a non-commissioned officer, and is full of the love of God and love for his fellow men. At no place within the present precincts of the church of Strasburg is the outlook as promising as it is here. The Baptist Y. M. C. A., of Germany, has been aiding this work some during the years past. Yet more ought to be done, considering the eminent dangers to the thousands of young men annually sent there from all parts of the empire to garrison the forts, and the utter sinfulness of the town. From what the present writer has heard, there is reason to believe that there is no town or city in all Germany where vice and drunkenness are so rampant as just in Metz.

Freiburg in Baden is a city of over fifty thousand inhabitants. Here Brother Winhold is working. The Lord is with him in his toils. During the quarter included in the report he was permitted to baptize fourteen persons, among these, which is especially encouraging, six young men. Brother Winhold writes: "The last quarter was a time of har-

vesting and blessing for the church and the pastor. The Lord was with us with the 'power from on high.' Our troubles were not unrewarded. The liberty which we enjoy in Baden, we tried to make use of in getting before the people." Thus far this is almost the only place we have in Baden where something worth mentioning is being done.

In Saxony Brother Mascher is pushing forward in Dresden, the capital, and Brother Bauer in Chemnitz, a large manufacturing centre. Both of them are not without trouble given them by the civil as well as religious authorities. Still the Lord is blessing them and shows that the good work cannot be hindered. Brother Mascher reports nine having applied for baptism. Besides these five others confess to have found peace. Of the troubles he has to incur he writes: "On the fifteenth of July I received a 'serious rebuke' from the royal ministry for 'unlawful action,' for having baptized persons who were members of the Lutheran State Church (we should allow no one admittance to our meetings who was not a Baptist and so also baptize no one), and I was forbidden by Mk. 150 fine to again perform such 'unlawful deeds' or do anything by which the 'confessional peace might in any way be disturbed.' I replied that I refused to accept the 'serious rebuke' decidedly because I was not aware of having done anything contrary to law, if so they may show me which law I had acted against, and as concerning the admonition I should give no heed to it whatever. I was rather very sorry that a royal ministry had no higher view of the work of a Baptist pastor than is expressed in the above prescript. My work did not consist in 'unlawful action' or 'disturbing the peace' but in serving the triune God according to my innermost convictions, and the positive demands of the Holy Scriptures, so that I may be able to answer for what I have done on that day. Should I, however, be hindered in this by human traditions and threats, then my answer is, 'Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye.' I believed I had to answer in this wise, because all attempts to get on otherwise were futile. How the matter will end now I cannot say."

Brother Bauer has had similar difficulties.

fined Mk. 44.40 because he held an meeting in a forest on Ascension ecause our Sunday-school scholars an orderly manner thither, and be-ir religion is said to have been espe-sscussed on that occasion. My appeal owed by a trial before the tribunal ver by the amman; the result was : Mk. 5 and the costs. A second ap-a higher tribunal has not yet been pon. Our appeal with reference to r forbidding us to baptize has gone inistry. The reply was that the in-must be upheld in its full force. Now al for the fourth time. The two mid-aptisms during this quarter were occasions. Our Sunday-school picnic ough accompanied by a policeman, a affair."

SWEDEN.

Rev. K. O. Broady, D. D.

STOCKHOLM, Dec. 24, 1895.

feeling of gratitude that fills our for the continuation of the aid ren-he Mission in Sweden through the ury Union, found its expression even nual Conference in Ostersund by a and warm-hearted resolution of which I hereby, in accordance with iest of the Conference, beg leave to t to the Executive Committee. The lered by you is, under God, for our the condition of being, of vigor, of ad of push. Our blessings and our follow you constantly.

ican Visitors.—Rev. Frank Peter-sit did us a great deal of good. We him as one sent by the Lord, and his : at our Conference called forth uled expressions of our esteem and him and to the society and brethren ie represented. The presence of Dr. l and party, representing the Publica-ety, was another interesting feature onference. As the result of this visit wing agreements between the Publi-cociety and our Mission were entered he Publication Society agrees to de-expenses in connection with the trans-

lation and printing, etc., to be done in Sweden. The size of the edjtion is to be fixed on by us, we choosing as many copies of it as we like, stamping them with our own mark, and buying them at the lowest rate the society in Philadelphia can afford, the remaining part of the edition to be sent as the Publication Society shall direct. The same kind of agree-ment was made as to the various Sunday-school periodicals issued by the society. We will also be helped as far as possible in the matter of covering the expenses of translating and publishing the society's tracts, should we fix upon any of them for circulation here. Altogether, these agreements will in time do much towards furthering the literary work of our Mission, and we feel truly thankful to God even for the aid thus kindly proffered us.

In the Seminary, the Lord is in the midst of us, never more so, his Spirit enlarging and uplifting minds and hearts, fitting thus his vessels for future use. Just now, the Christ-mas vacation having begun, the pupils, who this year number thirty-six—three more than last year—are all out preaching. We pray that even this season abundant blessings from God may attend upon their labors.

NORWAY.

Rev. P. Helbostad.

At Tromso, Pastor O. B. Hansson, at the town where they had good meetings at the beginning of the new year, a few have been converted, and four of these baptized and added to the church. He has also this quarter visited Balsfjorden, and the revival which took its beginning last year at this time there is still continuing.

At Christianssund where Mr. O. Nilsen labors and where the church has had no addition the former quarter, they have had a glorious revival, many sinners having been converted, and at the end of the quarter eleven of these were baptized and added to the church, mostly young and vigorous people.

At Fredrikshald and the suburb Tistedalen Pastor J. Hugo and his helper Mr. H. Holene have worked very diligently also this quarter, and souls have been converted and five added

to the church, and at the end of the quarter two more had applied for membership.

At the end of 1894 we had 27 churches

in our Norwegian mission with 2,090 members, of which 176 have been baptized during the year.

OUTLOOK.

THE BIBLE.—Some eighteen centuries ago a Galilean fisherman is reported to have uttered a prophecy, the strangeness of which is dulled to Christian ears by their familiarity with it and their conviction of its truth. He foretold that the gospel, which he had been divinely—as he believed—commissioned to proclaim, and which he asserted was inextricably blended with and based upon the teaching of the Old Testament writers, would abide forever. After the lapse of more than sixteen hundred years the cleverest man in Europe hazarded another prophecy, absolutely antagonistic to that of Peter of Bethsaida. He said that it had needed twelve men to start Christianity on its career, but it would only require one man to destroy it; and he predicted that within a further century the Bible would be utterly forgotten. The hundred years which Voltaire allowed for the quiet euthanasia of Holy Writ is fully expired. The growth of solvent forces, or what are occasionally considered to be such, at the present day is a thousandfold more powerful than Voltaire could have conceived it. The distance of time which separates us from the sage of Ferney is no measure of the enormous strides which science and learning have taken in the interval, and from every branch of this added store of intellectual equipment the fiercest light has been focused and concentrated upon the Bible. Archæology and philology, history sacred and profane, all the natural sciences, all the ingenuity of scholarship and criticism, have been directed against its authority and integrity, with the result that the Bible never before had such a hold on the mind and heart of mankind as it enjoys at the present moment.—*The British Quarterly Review*.

CHINESE BENEVOLENCE.—Among the kinds of benevolence which have commended themselves to the Chinese may be named the establishment of foundling hospitals, refuges for lepers and for the aged, and free schools. As China is a land which for most practical purposes is quite free from a census, it is impossible to ascertain to what extent these forms of benevolent action are to be found. Rev.

David Hill, who has investigated the charities of Central China, reports thirty benevolent institutions in the city of Hankow, expending annually some eight thousand pounds sterling. But it is hazarding little to say that such establishments must be relatively rare; that is to say, as regards the enormous population, and the enormous aggregation of that population in huge hives, where the needs are greatest. The vast soup kitchens which are set up anywhere and everywhere when some great flood or famine calls for them are familiar phenomena, as well as the donation of winter clothing to those who are destitute. It is not the government only which engages in these enterprises, but the people also co-operate in a highly creditable manner, and instances are not uncommon in which large sums have been thus judiciously expended.—*Rev. A. H. Smith, D. D., "Chinese Characteristics."*

AFRICA.—Of the conditions necessary for the successful European colonization of Africa, climate is the most important. All maritime zones and districts below five thousand feet elevation could be dismissed as useless for the purpose, but in the higher central plateau a climate was found which contrasted favorably with that of countries outside of, but bordering on, the tropics already settled by white races. The localities which fulfilled all the conditions were few. All West Africa was impossible of colonization, with the possible exception of German southwest Africa, which had probably a good climate and minerals, but lacked harbors, and its development would never precede the better areas in east Africa in the same latitude. Ma-Tabeland fulfilled all the conditions, and would probably be the first site of a colony in tropical Africa. The high plateau west of Nyassa and Batokaland appeared to fulfil the conditions, but present knowledge was insufficient for a positive judgment. The discovery of minerals would hasten colonization. Another district fit for colonization was Masailand, when once rapid access was given by the construction of a railway.—*Sir John Kirk*.

AFRICA there are now about seven million Christians, including those in Abyssinia.

It is said that if scattered over that continent they would be equivalent to fifteen in a country the size of France, to Great Britain, four to England, and to Massachusetts and Connecticut together. More than half of the Protestant Christians in Africa are European colon-

ists, chiefly English and Dutch. The remaining four hundred thousand have been redeemed from barbarism by Christian missionaries. Native communicants number somewhat over one hundred thousand. During the last five years two hundred Christian martyrs have sealed their testimony with their lives.

Pierson tells in the *Missionary Review* of a lady missionary who, when questioned as to how she was led to go to China, said, "I had known Jesus as Savior and Friend, but as soon as I knew him as Master and Lord he said to me 'I thy Master? then go to China!'" She said, "Some of us are afraid to say to God with a whole heart, 'Master!' lest we should say 'Go to China.' Yet we can go so far for him as he went for us when he went to the cross."

A writer in England says there are three classes of Christians: 1, those whose sympathies do not extend beyond their parish;

2, those whose sympathies do not extend beyond their country; and, 3, those whose sympathies go out to all the world.

When word of Henry Lyman's cruel murder by the cannibals in Sumatra reached his mother, she, with an unselfish Christian heart, exclaimed, "Oh, what can these poor people do without the gospel of Jesus Christ? . . . I bless God who gave me such a son to go to the heathen, and I never felt so strongly as I do this moment the desire that some other of my children may become missionaries and go to teach those savage men who have slain Henry."

DONATIONS.

RECEIVED IN JANUARY, 1896.

MAINE, \$463.52.

Arundel, W. W. Nearing, for support of native Missions, care Dr. Bunker, 10; Westbrook, 10.41; Camden, Chestnut-st. S. S. Christmas, 7; E. Benton, Mrs. B. G. Hanscom, 1;ville Y. P. S. C. E., 1; Hancock Point, Mrs. L. Crabtree, 2; Waterville S. S., tow. sup. 1.00; care Rev. P. E. Moore, Assam, 110; Dovercroft ch., 3.19; Hartland ch., 1.50; Parkman ch.; Hebron, Hebron Academy Y. M. C. A., 1.05; Rev. S. H. Emery, 5; So. Paris ch., 9.51; ch., 5.50; Cape Neddick ch., "Whatsoever" 12.50; Nobleboro, Emma J. Chapman, tow. 1.00; care Miss J. Anderson, 7; Bath, 3.04; Penobscot Asso., per A. G. Ray, treas., 1.88; Oldtown ch., 6.70; Passadumbech ch., 90c.; Bangor, 2d ch., 12.47; do., S. S., 12.50; E. Brookfield ch., 12; Auburn, Court-st. ch., 10; Bangor, 2d ch., Mr. and Mrs. H. L. Perkins, 10; Portland, 1st ch., 28.79; Jay ch., N. G. French, 3.08; Lewiston, John Sawyer, 5; Waterville, Prof. Foster, 50; Newcastle, Mr. Austin Hall, 100.

NEW HAMPSHIRE, \$81.34.

Amherst, C. P. Chickering, 14; Conway, Mrs. S. E. Ensign, 3; Penacook, Miss Lucy Hoyt, 2; Antrim, 1.36; Portsmouth, 1st ch., Lemuel McIntire, 10; Falls, friends, 1.73; Henniker, Mrs. C. E. 1; Laconia, Rev. E. C. Goodwin, 1; Lebanon, 25.

VERMONT, 426.99.

Haven ch., 18; Rutland ch., 32.77; Manchester Centre, Rev. J. A. Swart and wife, for salary Mr. Bwin, teacher, care Mrs. J. E. Case, Burma, 1.48; Townshend S. S. Birth, 1.91; Shaftsbury Asso., tow. salary of Miss (Manchester Centre, 26; Middletown, 10;

Pittsford, 5.75; Wallingford, 35; E. Poultney (of wh. 2 is fr. Y. P. S. C. E.), 6.22; Pownal, 16; E. Hubbardston, 9.50; Brandon, 45; Rutland, 60.81; Manchester Centre, tow. salary Miss Converse for 1896, 10. total, 224.28; Townshend, a free will offering from an old man, 23.03; Bellows Falls, 1st ch., 9.88; Groton, Mrs. Betsey Taft, 30; Montpelier ch., 4; Fairfax ch., 7.13; Barre, 1st ch., 6.50; E. Hardwick, Mrs. D. B. Dye, 25; Pittsford, Mrs. C. H. Smith, 5; Amherst, "In His Name," 2; Westford Y. P. S. C. E., 2.

MASSACHUSETTS, \$3,985.41.

Glendale ch. S. S., 6.05; Worcester, Pleasant-st. ch., 59.60; Groton ch., 15; Reading, 1st ch., 34.70; a friend, 10; Worcester, Wm. H. Newton, 19.50; Boston, Miss. Extension Course, 18.83; Dedham, 2d ch., 13.19; Brewster S. S., 6.56; Boston, Clarendon-st. Y. P. S. C. E., tow. sup. Nirmol, care Rev. O. L. Swanson, 35; tow. sup. Hpo Theng, care Rev. L. W. Cronkrite, 35 tow. sup. Kathopalli Ezra, care Rev. W. E. Powell, and 13 tow. sup. Gaddalo Kondamah, care do., 118; W. Acton S. S., 25; Lawrence, 2d ch., tow. sup. of Rev. Thos. Adams, 200; Middleboro, Central ch., 71.50; Brookline, 1st ch., 321.89; Gloucester, Chapel-st. ch., 29.13; Agawam Y. P. S. C. E., 13.76; Andover ch., 16.64; Chatham ch., 13; Winter Hill S. S., 13.24; Roslindale ch. bal., 1; Danversport, Rev. and Mrs. C. F. Holbrook, in memory of Carl E. Holbrook, 100; Cambridge, Inman-sq. S. S., for Rev. J. L. Dearing's work Japan, 10; W. Somerset, Mrs. A. W. Zewicker, for nat. pr. Phedu and assistant, care Rev. E. G. Phillips (to apply), 17; Melrose, 1st ch., 12.55; Granville ch. (of wh. 20 is fr. John A. Root), 29.07; Greenfield, D. C. G. Field, 25; Winchester, 1st ch., 10; Springfield, a friend, 50; Springfield, 1st ch., 85.71; No. Tewksbury,

1st ch., 39.40; Boston, 1st ch., 259.67; Worcester, Adams-sq. ch., 15; Webster, 1st ch., 25; Boston, Tabernacle ch., 49.35; Greenville ch., 36.05; Winchester, 1st ch., 10; Charlestown, 1st ch., 40.54; W. Acton, ch., 18.51; Hyde Park Y. P. S. C. E., 5; Malden, 1st ch. in part, 90.23; Boston, Warren-ave. ch. Y. P. S. C. E., 1.80; Waltham, 1st ch. Judson Miss. Soc., 25; No. Adams, 1st ch. Miss. Soc., tow. salary of Samuel Taree, care Rev. E. N. Harris, 50; Salem, Central ch., 30.03; Hubbardston, Mrs. Mary W. Howe, 5; Boston, estate Abigail C. Parker for 1895, 50; Boston, Clarendon-st. ch., 306.06; Dorchester, a friend, for sup. Sungiah, care Rev. D. Downie, D. D., India, 20; Worcester, South ch., 10.16; Boston, Tabernacle ch. King's Daughters, 3.28; Foxboro, D. A. Keyes, for sup. of two nat. prs., Ko Kyan Mya and Ko Nyan, care Mrs. M. B. Ingalls, 25; Beverly Farms ch., 23.98; Fitchburg, 1st ch., 125; Blackington, Mary Palmer, 5; Dighton B. Y. P. U., 4; Cambridge, 1st ch., 173.41; Middleborough, Central ch. Jr. B. Y. P. U., 2.65; Boston, Geo. S. Dexter, 1,000; Fiskdale S. S., 1.52; Barre ch., 2; Ashfield ch., 11.25; Southboro, a friend, 10; Waltham, 1st ch. B. Y. P. U., for sup. Sarlock, care Rev. P. E. Moore, Assam, 25; Chicopee Falls, 1st ch., 40; Winchester, Rev. W. S. McKenzie, D. D., 10.

RHODE ISLAND, \$488.82.

Central Falls, Broad-st. ch., 23.17; Newport, 1st ch., 21.90; Warren, S. B. Sanders, 5; Norwood ch., 13; Newport, Central ch. Y. P. S. C. E., to apply tow. sup. nat. pr. Dein Tsing-fong, care Rev. W. H. Cossum, China, 12.50; No. Kingston, 1st ch. S. S. Christmas offering, 7.67; Providence, 4th ch., 18.01; do., Miss Mary L. Welsh, 50; Providence, Friendship-st. ch., 65.79; Newport, 1st S. S., 40.20; No. Kingston, 1st ch., 21.03; Providence, 1st ch., 141.35; Hope Valley, 1st ch., 44.20; Providence, Friendship-st. S. S., 25.

CONNECTICUT, \$416.73.

Stratfield ch., 12.14; Hartford, 1st ch., 132; Hartford, South ch., 40; Spring Hill ch. Y. P. S. C. E., 5; Brooklyn, Rev. E. Bennett, 2; Hartford, a friend, 30; Danielson, Mrs. Henry N. Clemons, 4; Stamford S. S., 12.41; Groton Heights S. S., 6.53; Danielson, I. G. Tefft, 10; Hartford, Rev. Thos. G. Wright (of wh. 1 is fr. Mrs. Wright and 1 fr. an invalid daughter), 5; Quaker Hill, 2d Waterford ch., making Rev. Peter Frederickson one of its members and a missionary to Congo a Life Member, 100; So. Windsor ch., 20.25; Bridgeport, E. W. Ave. ch., 27.40; Torrington, Abbie C. Lyman, 10.

NEW YORK, \$1,813.21.

Yates S. S., 1.75; Albany, Calvary ch. S. S., 37.54; Troy, W. W. Whitman, 25; Middleburg S. S., 2.81; W. Oneonta, 1st S. S., 3; Troy, 2d ch., Rev. W. J. Quincy, 10; Albany, James Marston, 35c.; Meridian ch., 3.12; Sandy Hill S. S. special offering for Rev. L. W. Cronkrite, to be used at his discretion for the school work on his field, 50; Bristol Springs, Miss J. A. Sherman, 2; Cobleskill, 1st ch. S. S., 9.46; Lima Y. P. S. C. E., 5; N. York, Alexander-ave. S. S., for the sup. of Ko Shwe Min, care Rev. E. Grigg, 100; Gloversville, 1st ch. Karen Asso., for sup. two nat. prs., care Rev. W. I. Price, 100; Worcester Asso. Cherry Valley, 7.60; Maryland, 2; Middlefield, 7.78; Richmondville and Fulton, 5; 1st Summit, 1; Westville, 5.76; New Bedford, Rev. E. A. Bacon, 2; Brooklyn, John H. Northup, 30; New York Memorial ch. Y. P. S. C. E., 10; Walton, M. Louise Thomson, 5; Rochester, 2d German ch., Farther Lights Society, 18.42; Gilbertsville, Mrs. Wm. Musson, 10; Waverly, Mrs. Sawyer, 5; Syracuse, Mrs. F. T. Davis, 10; Rochester "C. C. S.", 15; Rochester, J. H. Lauer, 8; Albany, Jr. Y. P. S. C. E., for Burma, 1.55; New York, 2d Ger. Y. P. A., tow. sup. nat. pr., care Rev. J. E. Clough, 50; 5th-ave., D. N. Tucker, 50; Madison-ave. S. S., 100; Mariners' Temple, 20; a friend, 3.50; a friend, 5; Yonkers, Warburton-ave. S. S., 11.50; Brooklyn, 6th-ave., E. P. Clark, 3; Emmanuel ch., 2.50; Pilgrim ch., 11.49; 1st Sw. ch., 10.50; Bedford Heights Y. P. U., 2.26; Cornwall, S. S. Christmas offering, 7.60; Rondout, 1st ch. Y. P. S. C. E., 10; Jamestown, 1st Sw. ch., 7; Adams Centre, Mrs. A. C. Rice, 50; Binghamton, Conklin-ave. ch.,

16.62; Condon S. S. Christmas offering, 2; Woodhull, Miss Georgia Barnes, 1; Franklinville S. S. Christmas off., 5.17; Auburn, 1st ch., 51.27; Immanuel S. S. Christmas off., 2.96; Westfield S. S. Christmas off., 3.75; Plymouth S. S. Christmas off., 3; So. Otsele ch., 13; Cortland, 1st ch. Y. P. S. C. E., tow. sup. Saya Timothy, care Rev. E. W. Kelley, Burma, 6.25; McLean ch., 3.50; Hancock ch. addl., 4.21; Walton ch., 13.78; Sidney S. S. Christmas off., 2.25; Bethany ch., 11.56; Castile ch., 15; Portage, Rev. H. A. Pease, 5; Albany, Rev. and Mrs. J. H. Messenger, 5; Hudson ch., 23.88; Lima ch., 25.50; S. S. Christmas off., 6.60; Genesee S. S. Christmas off., 5; a member of De Ruyter ch., 10; Little Falls B. Y. P. U., 26.52; Oneida S. S., fr. L. H. Boxes, 5.79; S. S. Christmas off., 9.02; Bardwell ch., 6.20; Remsen ch., 11.63; Syracuse, Central ch., 73.95; Elbridge ch., 48.20; Y. P. S. C. E., 6; Phelps S. S. Christmas off., 4; W. Oswego S. S. Christmas off., 25; So. W. Oswego S. S. Christmas off., 5; Cooperstown ch., 19.74; Y. P. S. C. E., 10; W. Kill S. S. Christmas off., 1.25; Farmer ch. (50 of wh. is tow. sup. of nat. pr. care Rev. W. C. Owen, India, to apply on appropriation), 67.22; Covert Y. P. S. C. E., 1.50; Watkins, Rev. C. W. Brooks, 10; Bapt. Y. P. Assn. Union, addl. tow. sup. nat. Chinese pr., 1; Reading S. S. Xmas. off., 2.34; Ogdensburg ch., 70; S. S. Christmas off., 13; Ft. Ann Village S. S., 1.37; Palmyra S. S., 5; Italy Hill ch., 3.62; 2d Pulteney S. S. Christmas off., 4.05; "One who loves the work," 50.

NEW JERSEY, \$1,344.11.

Monmouth, Rev. W. V. Wilson, 20; Plainfield, E. 3d-st. Mission, to apply tow. sup. Plee Mer, care Dr. Bunker, Burma, 12.50; Paterson, Alex. W. Rogers, 300; So. Plainfield ch., 18; Rahway, 1st ch. S. S., 10.73; Elizabeth, 1st ch., 105.04; Paterson, 1st ch. Miss Vernon's S. S. Class, for work in Africa, 16; W. Hoboken, 1st ch., 4.11; Morristown, Mrs. C. C. Bishop, 500; Mrs. A. M. Brooks, 25; Mrs. Brooks' Class, for sup. nat. pr. D. Ravanlah, care Rev. D. Downie, 25; Montclair, 1st ch. S. S., 25; Haddonfield Y. P. S. C. E. (of wh. 4 is for Rev. W. M. Upcraft's work), 9; Burlington, 1st ch., Dr. Hall's Class, for nat. worker, care Dr. A. H. Henderson, 12.50; Jr. B. Y. P. U., for Peddala Rondlah, care Rev. W. R. Manley, 10; Beverly ch., 16.53; Asbury Park bal., 16.70; Trenton, 1st ch., 150; Marlboro ch., 3; Dividing Creek ch., 28; Cedarville ch., 19; Woodbury ch., 12.

PENNSYLVANIA, \$1,622.79.

Pittsburgh, 4th-ave. ch. Y. P. S. C. E., 12.28; Rosston, S. W. Schumaker, 2; Phila., W. Graham Tyler, a memorial of Daisy Tyler, for the Telugu mission, 50; Germantown, 3d ch., 25; Upland, Samuel A. Crozer, 1,000; Franklin, J. B. R., to apply on sup. Andrew, care Rev. P. E. Moore, 5; Phila. Gethsemane S. S., 6; Y. P. S. C. E., for nat. pr. care Rev. L. W. Cronkrite, 31.61; Bethany ch., 8.64; Messiah S. S., 8; 1st ch., L. B. M., 5; Upland ch. in part, 55.33; Bethlehem Y. P. S. C. E., 4.20; Belmont-ave. S. S., 27; 5th ch., Dr. O. F. Filippo, 2.50; Bridgeport Y. P. S. C. E., 5.00; Frankford ch., 78.73; Bristol ch., 12.50; S. S., 6.11; Dunmore ch., 15; Bridgewater ch., 13.86; New Milford, Mrs. Snyder's Class, for China, 52c.; Morristown, 1st ch., Congo Aux., 18; Pottstown ch., 30.77; Glen Run ch., 5; Logan's Valley ch., 12.23; Tynne Y. P. S. C. E., 1.25; Philipsburg S. S., 4.28; Reynoldsville ch., 10.15; Elmsport ch., 2.50; Newberry, Memorial ch., 12.76; Union ch., Pg. 80; Oakland S. S. Pg., 10; Freeport ch., 14; J. A. B., 4.20; Mahanoy City, for Karen Missions, 3.25; Reading, 1st ch. Y. P. S. C. E., for work, care Rev. W. M. Upcraft, 3; Chatham-st. Welsh ch. Pg., 5; Pittston, Luzerne-av. Y. P. S. C. E., nat. pr., care Rev. C. H. D. Fisher, 15; Northumberland ch., 2; Brandywine ch., 12; Aston Mills S. S., 2.44.

DISTRICT OF COLUMBIA, \$40.

Washington, Howard University Y. P. S. C. E., to apply tow. sup. "Kindele," care Rev. P. Frederickson, 10; Washington, 1st Y. P. S. C. E., 30.

WEST VIRGINIA, \$37.18.

Sand Creek ch., 40c.; Two Run B. M. L., 1.20; Lucile, F. F. Daniel, 1; Cotton Hill ch., 5; Jennette ch., 16.31; Dents Run ch., 10.45; Troy ch., 2.82.

VIRGINIA, \$5.
burg. Gilfield ch., 5.

OHIO, \$1,347.90.
1st ch. Y. P. S. C. E., for sup. nat. pr. on go. care Rev. T. H. Hoste, 60; Cincinnati, Eph Emery, 2; Marietta, for translating Garo es, 6.25; Canton, for do., 9.74; Cleveland, ch. Y. P. S. C. E., 5; Dayton, 1st Regular, 5.50; Toledo, 1st ch., Y. P. S. C. E., 21.20; 20.47; Wyoming ch., Y. P. S. C. E., 6; Linden-ave. ch., "Cheerful Workers," for re Rev. Wm. M. Upcraft, Western China, 10; e Y. M. C. A. of Denison University, 37; New ch., tow. sup. nat. pr. Burma, 9.60; Lima, ble Crippen, 1; Gallia ch., 3; Roscoe ch., and Fork S. S., 12; Bethel ch., 9; Chardon Cleveland, Euclid-ave. ch., 187.25; 1st ch., omastown ch., 80c.; Central College ch., 15.50; e, 1st ch. S. S., 4.90; Dayton, Central ch., landusk, Wayne-st. ch., 2.85; Milford Center, anborn, Esq., 5.09; Little Hocking ch., 1.10; h., 4.75; Troy ch., 1.20; Vanderhoof ch., 1; tti, Immanuel ch., 4.50; Mt. Auburn ch., Harpster ch., 10.70; Ironton, 1st S. S., 21.28; own, 1st ch., Jr. B. Y. P. U., 10.

INDIANA, \$163.46.
ur, 1st ch., 50; Stamford Y. P. C. U., 2; Blue n., 2.40; New Albany, Tabernacle W. C., 10; ch., 70c.; Kimberlin's Creek ch., 1.50; New ice ch., 60c.; Oregon ch., 1.25; Terre Haute, 2.06; Evansville, 1st ch., 17; Olive Branch, 5; Campbellburg ch., 3; Liberty, 5.79; 16.05; Orleans, 2.90; Bicknell ch., 1.75; arg, 5; Pleasantville, 2; Washington, 28; oia, College-ave. S. S. Christmas off., 5; S. Christmas off., 71c.; Forest S. S. Christmas).

ILLINOIS, \$715.84.
W. L. Dean, 50c.; Alton, Hunterstown Miss. rismas gift, 16.45; do., Birthday book, second ice, 6.60; Alton, Cherry-st. morning S. S. parland B. Y. P. U., 1.55; Millersburg, Mrs. S. Felton, 5; Galena, Mrs. A. L. Cummings, gville ch., 7; Alton S. S., 12.23; Fosterburg inn Y. P., 5.50; Newark, Deacon Seth C. 25; Yorkville S. S. (M. B.), 21.25; Delevan 65; Fairbury ch., 29.25; Roanoke ch., 7.61; unt ch., 7.75; Girard ch., 4.08; Manchester Harvey, Mrs. S. Daniels, for boys' school, care S. Sweet, China, 30; Chicago, Bethany Y. P. uburn Park ch., 21.26; Calvary ch., 2.50; od ch., 2; Y. P., 19.93; 1st S. S., 50; Mea- S., 5.72; Ogden-ave., Mrs. Z. Dixon, for work, r. C. H. D. Fisher, Japan, 30; Erie S. S., 1.62; ch., tow. sup. Rev. W. H. Beeby, India, 11.30; on ch., tow. sup. do., 10.62; Buda ch., 25; ie ch., \$5.44; Walnut, Cheerful Workers class, arrie L. Phillips, 1; (M. B.) Mt. Olive ch., 5; . P., 2; Sparland ch., 11.85; Steuben ch., elvidere, So. S. S., 8.90; Roseville S. S., tow. oori Ramiah, care Rev. J. E. Clough, 12.50; on Y. P., 1.45; Oreana ch., 5.47; S. S., 2.26; 1 S. S., 3; Chicago, 75 1st Wom. Soc., tow. pr., 50; S. S., 29.42; Tab. ch., 6.65; Y. P.,

IOWA, \$263.75.
ort, 3.41; Akron, 4.24; Creston, for trans- aro Scriptures, 50c.; Bedford, for do., 25c.; Iowa, for do., 40c.; Middletown, for do., 1; le, Mrs. J. L. Cole, 35c.; Sergeant Bluff, Geo. bs, 10; Council Bluffs, T. F. Thickett, 1; W. Peck, 75c.; Fairfield ch., 19.64; B. Y. i; Centerville, B. Y. P. U., for nat. pr., care er, Burma, 2.58; Unionville ch., 5.68; do., lcks, for J. M. Carvell, 33c.; Seymour ch., 4; 4.22; Knoxville S. S. Christmas off., 2; Des Forest-ave. ch., 1; 1st ch., Mrs. Morse, for ph Paul, 1; Iowa City ch., 25.25; Zion S. S. off., 9.50; Maquoketa, Dr. G. S. Martin, 10; 2; Cornling, "a friend," 13.13; May S. S. off., 4; Allerton B. Y. P. U., for J. M.

Carvell, 1; Charlton, "a friend," 5; Humeston, S. S. class of S. W. E. Greenlee (M. Boxes), 1.22; What Cheer B. Y. P. U., for J. M. Carvell, 8.79; ch., 2.41; Jr. Union, 15c.; Miss. Band, 65c.; Floris ch., 2.91; Grinnell ch., 14; Cedar Rapids, 1st ch. B. Y. P. U., for J. M. Carvell, 5.30; 2d ch., 23; Eldon ch., 5.02; S. S., for J. M. Carvell, 93c.; Dan and Harry Watts, for do., 52c.; Ashland ch., 2.03; Riverton ch., 1.50; Emerson S. S., 4.92; Red Oak S. S. (M. B.), 32.59; Swede Band S. S., 1.12; Cedar Falls ch., for Rev. C. Nelson, 7.26; Waukon S. S. Christmas off. for Rev. Jno. Firth, 4.04; W. Union S. S. Christmas off., 3.59; Columbus City S. S. (M. B.), 2.54.

MICHIGAN, \$324.76.

Allegan, M. K. F., 5; Bath, Ernest Wilhelm, 1; Kalamazoo, Rose J. Clarke and friends, for sup. Coh Da-foh, care Rev. J. R. Goddard, China, 14; Port Huron S. S., 8.97; Mt. Morris ch. and S. S., for work on the Vinukonda field, India, 22.44; Middleville ch., 8.91; Portland ch., 5.05; Coldwater S. S. (M. B.), 1970; Jackson, 1st ch., 101.80; Prairieville S. S., to apply tow. sup. Jonsing, care Rev. S. A. D. Boggs, 1; Sault Ste Marie ch., 11.86; St. Louis B. Y. P. U. (M. B.), 4.56; West Bay City ch., 12.55; Benton Harbor ch., 40; Ann Harbor, B. Y. P. U., tow. sup. Maw Bwa, care Rev. W. M. Young, 50; Milford ch., 6; Oakland S. S. Christmas off., 4; Kalamazoo, Portage-st. S. S. Christmas off., 1.26; Escanaba S. S. Christmas off., 3; Tuscola S. S. Christmas off., 3.66.

MINNESOTA, \$420.46.

Faribault, M. A. Clift, 20; Minneapolis, 4th ch., 19.75; F. Abnerthy, W. China, 15; 1st ch. S. S. Mpls., for Rungiah, India, 50; Kenyon, 4.66; Owatonna, Rev. J. S. Lunn and family, 3; Kasson, Scand. Y. P. S., 2.32; Duluth, 2d S. S., 3; St. Paul, 1st, 38.75; St. Paul, 1st, W. China, 8.50; St. Paul Immanuel, 6.20; Stillwater S. S., 4.68; Quincy, for Dassari Sorovich, Cumbum, India, 10; Burchard, 1; St. Paul Sw. S. S., 12.60; St. Paul, C. Soronson, 7.30; St. Paul Y. P. S., for Saw-ka-da, care Dr. Bunker, 20; Clear Lake, 3.10; Harris, 1.40; Winnebago, J. Swenson, 7; Alexandria, 4; Tien, 2.50; Brockton, for Mah-Le, Sando-way, Burma, 12.50; Willma, for J. Nozaga, Bapatia, India, 2.80; White Rock, 5; Big Stone, for W. China, 2; Eagle Point Y. P. S., 10; Mpls. Sw. King's Army, 87.42; Foldal, O. Johnson, 10; Foldal S. S., 4; C. Olson, 32; Eggleston S. S., 5; Isanti N. Y. P. S., 5.

WISCONSIN, \$123.14.

Madison, 1st ch. Y. P. Miss. Soc., 3.91; Merrimack, Mrs. E. S. Martin, deceased, 2; Dr. M. T. Martin, 2; Raymond, 14; Plainfield Y. P. (M. B.), 3.59; Rhinelander S. S., 4.50; Y. P., 3.80; Columbus, J. I. Merriam and wife, 35; Trempealeau, Mrs. M. H. S. Truesdale, 8; Green Bay, 1st ch., 10.41; Eureka ch., 4; S. S., 3.53 (M. B.), tow. sup. Rev. C. Nelson, Africa; Jensen, Jens Jensen, 5; Union Grove ch., 8.40; Marinette, Sewing Soc., 15.

MISSOURI, \$9.12.

Board of Home and Foreign Missions, 5.12; La Grange, Rev. I. H. Denton, 4.

KANSAS, \$99.13.

Larned S. S., 3.54; Y. P. S., 1; Harmony Y. P. S., 9.25; Havensville, 1.72; Onaga, 6.32; Whenton, 7.07; Topeka, 1st ch., 7.90; Hoyt, 2.03; Paola S. S., 2.21; Holton, 9.30; Leavenworth, F. L. McGahan's Class, tow. sup. nat. pr., care Dr. Downie, Nellore, 15; Colony Y. P. S., 1.28; Kingman, 4.80; Roy's Creek S. S., 1.45; Whiting, 8.24; Willis, 3.70; Mound Valley S. S., 1.32; Fairport, 10; Hiawatha, 1st ch. B. Y. P. U., 3.

NEBRASKA, \$177.63.

Omaha, Beth Eden ch., 37.67; Cambridge, Mr. and Mrs. J. M. Andrews, 5; Oakland Y. P. S., for student, care Rev. O. Hanson, Bharno, 15; Valley, 5; Fairbury B. Y. P. U., 5; Lincoln, 1st ch. Miss Vanessa, 1; Central City S. S. Christmas off., 3.06; Hartington ch., 8; Johnson, S. S. Mite Boxes, 1.25; Omaha, Inez Bolen, 50c.; Holdridge ch., 1; Mrs. Whitcomb, 1;

B. Y. P. U. (M. B.), 98c.; S. S. Birthday box, 4.63; Atlantic ch. (M. B.), 39c.; Norman S. S. Christmas off., 4; Somerset S. S., 3.35; Omaha Sw. ch. B. Y. P. U., tow. sup. nat. pr. Ririsaburo Nakajima, care Rev. S. W. Hamblen, 15; Wahoo ch., 9.50; Tekamah ch., 5; Mead ch., 15; Wahoo S. S. birthday box, 8.80; Stromsburg Y. Ladies' Mission Circle, for Samuels. India, 27.50.

COLORADO, \$64.61.

Denver, Mr. Gildersleeve, 10; Denver Sw. S. S., 2.50; Y. P. S., tow. sup. nat. pr., per care Rev. W. F. Thomas, 25; Fort Collins S. S., 1.25; Longmont S. S., 3; Denver, Broadway S. S., 1.12; do., Judson ch., 5; Trinidad S. S., 3.49; Y. P. S., 65c.; Rev. B. F. Lawler, 1; Canon City Y. P., 2.10; La Junta, 6.50; Husted, 3.

CALIFORNIA, \$736.46.

Golden Gate B. Y. P. U., 12; Oakland, 1st ch., 79.99; S. S. Christmas off., 11.90; 23d-ave. ch., 25; Sw. ch., 15.45; Sonora S. S. Christmas off., 3.70; Los Angeles Sw. Ch., 3; Mission Band, 2; Y. P. S., tow. sup. nat. pr. M. Lucas, care Rev. O. L. Swanson, Sibsagor, 15; Pomona Y. P. S. C. E., for nat. pr. Kindlah, care Rev. I. S. Hankins, 12.50; Middletown, Levi Lundquist, 2; Vacaville ch., 1.55; Winters ch., 6.65; Chico S. S., 3.80; Oceanaside ch., 7.25; Fresno S. S., 23.09; Colton ch., 6.21; S. S., 1.06; Riverside, 1st S. S., 9; Santa Ana, Rev. Dexter P. Smith, D. D., 475; Redlands, Central S. S. Christmas off., 7.39; Santa Barbara B. Y. P. U., tow. sup. Rev. Wm. Wynd, 2; Santa Paula S. S., Christmas off., 2.80; Aptos S. S., 7.60.

NORTH DAKOTA, \$15.

Kulm, 15.

SOUTH DAKOTA, \$70.91.

Pierre, 1st ch. and Y. P. Soc., 8.50; Monroe, E. E. Johnson, 8.78; Pierpont S. S., 2.20; Orleans, 17.32; Orleans, Little Helpers, 5; Marvin, 16.50; Marvin S. S., 4.11; Bloomingdale S. S., 6.50; Bears Basin, 2.

OREGON, \$20.35.

Lagrande ch., 7; Portland, Sw. Y. P. S., tow. sup. nat. pr. Saw Kaw Ker, care Dr. Bunker, 10; Mitchell S. S., 3.35.

WASHINGTON, \$104.88.

Harrington, A. B. Samuels, 5.50; Issaquah, W. W. Sylvester, 1; Laconner ch., 42; New Whatcom B. Y. P. U., 6; S. S. Christmas off., 8; Seattle Dan-Nor. S. S., 2.50; 1st ch. S. S. Christmas off., 15.30;

patrick, M. D., coll. on the field, Rs. 969-12-0-26 for work at Thinnce, Rs. 1000-270; Promie, per Rev. L. H. Mosier, local dona., Rs. 178-6-0-4 Rangoon, per acct. Rev. E. W. Kelly, local dona., 325-87.75; Misses Ranney and Phinney, Rs. 731-1 197.64; Pegu, per acct. Miss E. H. Payne, local d Rs. 362-12-0-68.07; Rangoon, per acct. Rev. W Thomas, September, 1896, local and other donat Rs. 423-2-3-114.22; Bassein, per acct. Miss I Tschirch, local donations, Rs. 1570-13-0-424.17; 7 goo, per acct. Rev. E. B. Cross, D. D., local donat Rs. 1439-7-3-388.65.

JAPAN, \$250.

Yokohama, Mrs. H. K. Carpenter, to be applied salary Rev. W. B. Parshley, 250.

INDIA, \$5,382.22.

Sattenapalli, per acct. Rev. W. E. Boggs, Sept 1895, recd. on the field, Rs. 251-14-3-68.04; N ravapetta, per acct. Rev. W. E. Boggs, recd. on field, Rs. 83-0-4-22.41; Kundakur, per acct. Rev Boggs, recd. on the field, Rs. 62-7-10-16.87; On per acct. Rev. J. E. Clough, recd. on the field fr. Bucknell's daughters, Rs. 5864-6-10; fr. W. O. geon, Rs. 215-9-10; fr. Mrs. McCannell, Rs. 55 fr. Germany, Rs. 1310-4-0; Total Rs. 7445-4 2010-15; Nalgonda, acct. Rev. A. Friesen, fr. Rs for salary of Rev. A. Friesen, Rs. 4506-1392.42; cifics recd. on the field, Rs. 5235-13-3-1413.72; lore, per acct. Mary D. Faye, recd. on the field, 4-8-6-1.22; per acct. Miss O. W. Gould, recd. on field Rs. 17-4-59; Vinukonda, per acct. Rev. J. I richs, rec'd on the field, Rs. 307-2-3-62.89; per Rev. F. Kurts, rec'd on field, Rs. 278-3-5-75.07; B patam, per acct. Rev. J. Heinrichs, recd. on the Rs. 621-3-7-248.67; Palmur, per acct. Rev. W Hopkins, recd. on the field, Rs. 171-3-9-46.17.

Total,

LEGACIES.

Bangor, Me., Ann M. Porter, \$200.00
Fairfax, Vt., J. M. Hotchkiss, estate, 16.00
Windsor, Vt., J. P. Skinner, estate, 10.00
Danversport, Mass., Benjamin Porter, estate, 48.94
Stamford, Conn., Nancy Smith, estate, 16.66
Elizabethtown, N. Y., O. J. Durand, estate, 12.13
Galway, N. Y., Rebecca C. Cook, 1,000.00
Manchester, N. Y., Polly Mitchell, estate, 17.54

\$22.1

THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXVI.—APRIL, 1896.—No. 4.

EDITORIAL.

THE END OF THE FISCAL YEAR is March 31. All remittances must be sent to the treasurer of the Union before that date in order to be included in the receipts for the current year. Treasurers of churches and others having in their hands funds coming to the Missionary Union should forward them at once to the Treasurer in Boston, or to one of the District Secretaries. The addresses will be found on the second page of the cover of the MAGAZINE. Personal gifts should also be sent promptly to the same to be acknowledged within this financial year of the Union.

THE FINANCIAL SITUATION of the Missionary Union is not essentially changed from last month. On March 1 the amount to be raised in order to close the year without a debt was \$417,052.20. A considerable part of this will be realized from income of funds and other sources which are credited in closing the Treasurer's books for the year. The amount of donations for the eleven months of the fiscal year is still far below that of last year, but there is a wide and deep interest shown in the financial distress of the Union and it is hoped that the gifts will be so large and generous during the month of March as to bring the total equal to last year, in which case last year's debt of \$189,956.82 will be reduced. Let every one work and pray and give that a better result may be even better than this.

PLEASE TAKE NOTICE.—By an existing arrangement between the Executive Committee of the Missionary Union and the Woman's Foreign Missionary Societies of the East and West, all young people's organizations except Junior Societies and Farther Lights, and all the children in our Sunday schools, except those in the primary departments, should devote their foreign missionary offerings to the treasury of the Missionary Union, which is virtually distinct from the treasuries of all the women's societies. — HOME SECRETARY.

THE ASSAM MISSIONARIES at their conference appointed Rev. E. G. Phillips to send to the MISSIONARY MAGAZINE a report of the conference, which was published in the last number. They also designated others to send

reports to various Baptist journals, and so the conference has been brought to the attention of our people in an admirable way. We commend the action of the Assam missionaries to other brethren and sisters assembled in conference. The MAGAZINE is always glad to receive and publish clear and good accounts of all important gatherings on the missionary fields. They form a valuable element in our missionary history of which the BAPTIST MISSIONARY MAGAZINE is the official repository. Important meetings and action of missionaries will not become known to future Baptist historians because reports have not been sent to the MAGAZINE.

DEATH OF DR. EDWIN SMALL.—We have received the following note from Rev. J. C. Hyde, now pastor at Quaker Hill, Conn., but formerly missionary and mission treasurer at Matadi, Congo Free State, West Africa. "The steamer launch, 'Esperance,' belonging to the Congo State and which serves the stations on the lower river, overturned, February 6, before Boma. The engineer M. Johanssen, Dr. Small, and M. Troch the commissaire, were drowned by the accident." (From *La Mouvement Geographique*, Feb. 16, '96.) Dr. Small spent eight months, in 1888, in the service of the American Baptist Missionary Union, at Palabala, and again in 1890 and 1891 he was physician at Banz Manteke. He was a most *obliging, cordial, energetic* helper. Subsequently he entered the service of the State at Leopoldville, taking his wife to Africa where she died. Up to the time of this accident Dr. Small was a successful physician and in command of all State medical work on the Congo."

NOTES.—The *Tokyo Kirisuto Kyo* in a recent issue says, in a remark on the study of the Bible, that those who understand English should use the Revised Version and that those who read Japanese only should use the New Testament published by the Baptist Mission. This is doubtless a tribute to the excellence of the volume given by Dr. Nathan Brown to the Japanese.

will be authentic and trustworthy. — Has anyone a copy of Lyman Stilson's "Map of Baptist Missions"? There are many lying round in the churches. Rev. Frank S. Dobbins, Harrison Building, Fifteenth and Market Sts., Philadelphia, Pa., would like the loan of one. It may be sent to him at his expense.

CONFERENCES OF MISSIONARY OFFICIALS have been held in the month of January for four years past with increasing interest and usefulness. They are held at the headquarters of the various missionary societies centering in New York city with day sessions at which various features of business and methods pertaining to the conduct of missionary operations are discussed, and evening platform meetings. The question of self-support in mission churches has been perhaps the chief feature in the conferences, and the 1895 meeting resulted in a circular letter from the conference to all American missionaries in all mission fields. This letter urging greater efforts in self-support among the native Christians has been translated into many languages and widely circulated among the Christian converts in heathen lands. It has met with an unexpectedly cordial reception from the churches in mission fields, and has already resulted in a distinct advance in self-support. It has also brought out full knowledge of what was being done by the Christians, who are often very poor, showing many inspiring instances of devotion and self-denial in the converts. Other features of missionary policy have been wisely and carefully considered by these conferences which are to be continued from year to year.

RUSSIA AND TURKEY.—The announcement that an understanding has been reached between Russia and Turkey is of the utmost importance in regard to the future of Western Asia and Eastern Europe. If it is true, the "Eastern Question" is practically settled, but not in a way which promises most for the progress of civilization and pure religion or for the highest welfare of the peoples concerned. The union between these powers who are utterly at variance in all essential features of national life is one of mere political expediency. The only features which the governments of Russia and Turkey have in common is the absolutism of the rulers and hatred of Protestant Christianity. One of the most natural results of this unnatural coalition is the reported demand of Russia that Turkey should expel all Protestant missionaries from its provinces. This is strictly in line with the policy of the Russian Empire, where no Protestant missionaries are allowed; but, if correct, the results will be sad indeed in the effect on missionary work. If carried out fully, the demand will lead to the suppression of all the eminently successful missions in European and Asiatic Turkey, including Armenia and Palestine. The ascendancy of Russia in Korea may also be expected to lead to the crushing out of Protestant missions in that country.

MISSIONS IN PROTESTANT EUROPE.—There are some who think that evangelical missions in the Protestant portions of continental Europe are unnecessary, but the state churches of Central Europe are almost as devoid of spiritual life as the Roman or Greek Catholic churches. We call attention to

the following paragraph from *The Examiner* as an illustration of the state of religion which prevails largely in the Lutheran church:—

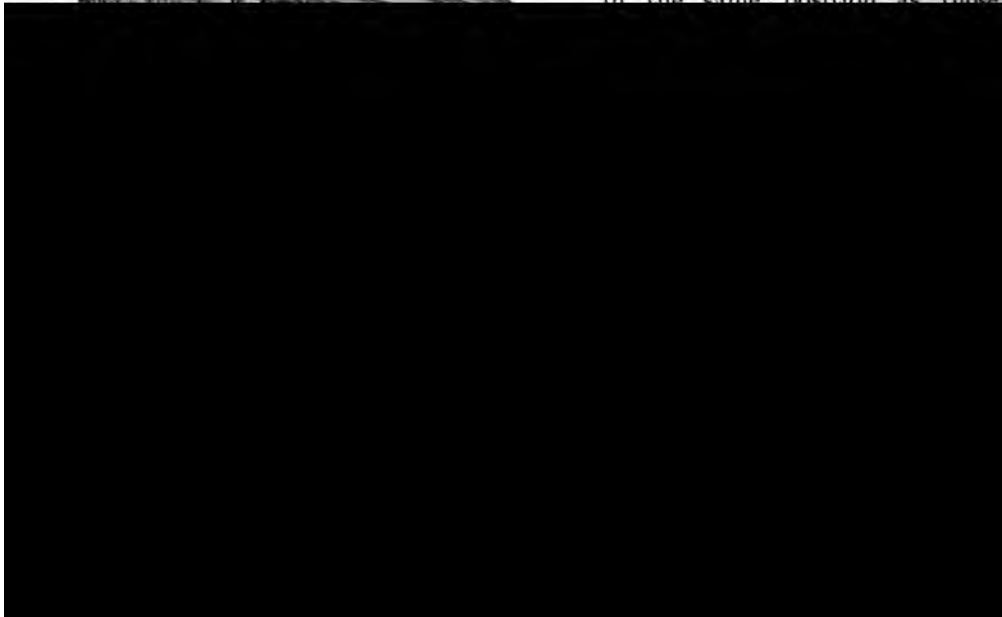
“In the town of Dassow, Germany, a poor laboring woman, whose husband had for many years been bedridden and helpless, went to the pastor of the town to ask him to officiate at the burial of one of her children. He replied that he would think about it. At the appointed hour he did not appear. In his absence, the weeping mother repeated over the grave a single verse of a hymn, thereupon a policeman reported her as having violated an ordinance forbidding any lay person to make an address at an interment. She was found guilty and fined about one dollar, with the alternative of a day’s imprisonment, if the fine was not paid. Such are some of the beauties of a state church.”

THE NEW TREMONT TEMPLE.

About April fifteenth the Missionary Union will occupy the rooms secured in the new Tremont Temple. The Union has leased from the corporation of Tremont Temple the whole of the fifth floor, which is immediately over the ceiling of the large hall, and is indicated by the third row of windows from the top of the building. The entrance to the rooms is on the south side of the building (the further side in the cut), and from the corridor flights of stairs and also two large elevators lead to the Mission Rooms.

The Union occupies the rear half of the floor. At the extreme rear is the

Treasurer’s room, extending more than half way across the building and closely adjoining the fireproof vaults, which have been rebuilt in the same position as those



longing to the shipping department are in the basement, one floor below the street corridor. Occupying the whole centre of the floor next to the Treasurer's room are the library and museum. In front of that is the room of the Executive Committee. The room reserved for the District Secretary for New England is directly opposite to the Committee Room in the north corridor.

Aside from these rooms which have been reserved for the special use of the Union, the rest of the floor has been rented to and is wholly occupied by other societies and interests closely associated with the missionary work. Three-fourths of the front of the floor on the street is occupied by the Woman's Baptist Foreign Missionary Society, giving them a light, beautiful and convenient suite of rooms admirably adapted to their purposes. The other fourth of the front row of rooms will be occupied by the Woman's American Baptist Home Mission Society, who also have one room across the corridor to the rear of this in the north tier of rooms. Adjoining this, in the north corridor, is the publication room of the BAPTIST MISSIONARY MAGAZINE, *Helping Hand* and *King's Messengers*, and also the room of Rev. F. T. Hazlewood, D.D., the New England representative of the American Baptist Home Mission Society. In the south corridor, and directly opposite the room of the Executive Committee and adjoining the elevator are the editorial and publishing rooms of *The Watchman*.

In returning to their old quarters in Tremont Temple the workers connected with the Missionary Societies extend an invitation to all who may visit Boston to call upon them, assuring all of a cordial welcome. It will be remembered that at the time of the fire, attention was called to the various ways in which the friends of the missionary cause could assist the Societies by aiding in completing files of the various periodicals and replacing other material which had been lost in the fire. A large amount of assistance was received in this way, which we again desire most gratefully to acknowledge. Large numbers of back volumes of the BAPTIST MISSIONARY MAGAZINE, bound and unbound, have been sent, and offers of other volumes have been made, the delivery of which has been postponed to the time when the Union again should occupy its rooms in the Temple. We desire to say that contributions will now be gladly received to the library of the Missionary Union and also to the museum. Any friends having missionary books of any character which they are willing to contribute to reestablish the library of the Union, may send them by mail or express, and may be assured in advance of a most grateful appreciation of their kindness. Volumes of missionary biography and other missionary books which are out of print will be received with especial pleasure. Missionaries and others who may have curios or other articles which will illustrate life in heathen lands, which they are willing to give, will confer a great favor to the Union and the missionary cause by forwarding them to Tremont Temple for the museum. The missionaries on the various fields are especially invited to send to the Union as opportunity may offer, any objects which in their opinion will assist in adding to the interest of the museum of the Union, and their especial attention is called to the fact that it is desired to make a collection as complete as possible of all books, translations, etc., which have been published by the Union at any time, in any language or on any field. It is

proposed to devote a section of the library to these and they will be clearly classified and carefully kept.

We realize that there are a large number of friends at home and abroad who will be glad to render assistance in this way to reestablish the library and museum of the Missionary Union. The former museum and library were of great assistance, not only in the work of the Union, but in increasing the interest of those who visited the mission rooms. While there were many objects of interest and books of value destroyed in the fire which can never be replaced, we trust that in a few years such a collection may be made at the rooms of the Union as will be of great interest and value in illustrating and explaining the missionary work in all parts of the world.

As the Union and the other Societies reënter the Temple, the earnest prayers of all God's people are requested that the work of the societies in the new rooms may be even more abundantly blessed than in the past, and that the influence of the work there carried on may be under the special divine benediction, both in its operations at home as a centre of interest for the Baptist churches in our own country, and in the influences sent out to the remote regions of the earth in carrying the gospel of Christ to all people in all lands on the face of the whole earth.

EXPECT GREAT THINGS FROM GOD.

We need to learn more deeply the lesson of the feeding of the multitude. The five loaves and two fishes were entirely insufficient for the five thousand, but they were increased in the hands of the Lord until all were satisfied, and they gathered up of that which was left twelve baskets full. We would be the last to minimize the value of human instrumentality, and we believe that it is necessary to "attempt great things for God," but are we not prone in these days to place the emphasis on this rather than upon the first and most important member of Carey's famous couplet? A striking indication of the modern trend of thought is the fact that in quoting Carey these members are often reversed. We hear men say, "Attempt great things for God, expect great things from God," putting man before God. Carey was too deeply imbued with the spirit of the Bible for this, and put the members in the right order, God first, man afterwards.

We are impressed, in reading missionary literature and hearing missionary addresses, with the fact that the greater emphasis is too often placed upon human agency. It is freely granted that all power is in the hands of God and that he can accomplish what he will, and that the conversion of the world depends upon him, but all the force of the argument proceeds from the thought that the triumph of the Redeemer's kingdom depends upon the number of missionaries sent forth. It is greatly significant to find this thought put forward with especial prominence by the so-called "faith missions." We are exhorted to evangelize the world in this generation, and the method pointed out is to send forth so many hundreds or thousands of missionaries each year, almost regardless of fitness, capacity or power. This is reversing the divine order.

It is not of faith but of works. What is needed most is not more missionaries, but more power of the Holy Spirit upon those who have gone and upon the converts already won. The world will never be evangelized by foreign missionaries; it must be done by converts in all nations working among their own people, and endowed with the power of the Holy Ghost.

Ordinary observation of the course of events in missionary history should teach us this. Where have been the great successes in modern missions? Not with the multitude of laborers, but with the few. Not with the large expenditures, but oftentimes with the efforts of devoted and consecrated laborers working single handed. Should we not then pray that more power may be given to those who have already gone forth? Suppose it should please God to pour forth his Spirit so that every missionary in India might gather such a harvest as has been given to Dr. Clough at Ongole? Suppose by the gift of the Holy Spirit hundreds of missionaries should be given the power of an Abbott or Williams or a Paton or a Richards or a McKay? Suppose God should pour out his spirit upon the native converts, in all lands, so that in Japan there should rise a hundred Neesimas, and in China thousands of men of wealth and influence like Deacon Wong of Shanghai? Suppose hundreds of the native preachers in Burma should be baptized with the fire of Kothabyu, and all the converts in Assam should be led by the Spirit to walk in the footsteps of Omed and Ramkhe? What might we expect in India if multitudes of the native converts, both men and women, should become imbued with the spirit and power of Krishnalu and Julia of Nellore?

How would the isles rejoice to witness thousands of the Christians going across the seas with the flaming devotion of Paul the Apostle to the Gentiles. What if God should bless a multitude of the numerous tribes and nations of Africa with Christian kings like Khama? What if we should see poured out upon China and Japan and Turkey and Central Africa the Holy Spirit in the measure it was given to the Karens and the Telugus and the people of Madagascar and the Fiji Islands?

All these things are possible with God, and no large increase of the present missionary force would be required to furnish to him ample means for the accomplishment of these great and blessed results. What would we have thought if, instead of making the multitude to sit down on the ground, as commanded, the disciples had said to the Lord Jesus that only five loaves and two fishes was an entirely inadequate amount of food to feed the multitude and had urged him to allow them to go to some of the neighboring villages until they had obtained at least fifty loaves and ten fishes? The amount would still have been inadequate, and a miracle would yet have been required. Is it not something like this we are doing with the Lord when we are over filled with anxiety to send forth more missionaries, forgetting to pray as we ought for the presence and power of the Holy Spirit upon those who have gone forth? Doubtless the multitude would have been fed if there had been but two loaves and one fish; and doubtless God can use the present force of missionaries, and those which can be sent without undue anxiety and strain on the part of his people to bring about greater and more blessed results in heathen lands than we have ever yet been permitted to see. We must do our part,

but it is doubting the power of God to be unduly anxious and to magnify human agency, rather than to wait upon God for the manifestation of his power in the salvation of all the earth. In the words of Cowper:—

Were half the breath thus vainly spent,
To heaven in supplication sent,
Our cheerful song would oftener be,
See what the Lord hath done for me.

CHANGE IN THE ANNIVERSARIES.

The Secretaries of the American Baptist Missionary Union, American Baptist Home Mission Society, American Baptist Publication Society, and the American Baptist Education Society, acting under the advice and authority of their respective boards, met in Philadelphia to-day, and unanimously voted that it is impracticable to hold the anniversaries in May in Portland, Oregon, according to previous arrangement and announcement, for the following reasons:—

1. The continued, unexampled stringency of the times, rendering it exceedingly difficult to secure funds to meet the pressing needs of the societies and forcing each of them to close its financial year with a burdensome debt, calls for economy and prudence in expenses.


2. Under existing circumstances it is believed that the Missionary Union will be unable to secure at Portland, a quorum of its Board of Managers, whereas not only a quorum but a full attendance is most desirable.

3. The calamity that has overtaken the Publication Society in the destruction of its building and contents and the derangement of its business renders it inexpedient for its officers to be absent as long as would be required for a journey to the Pacific Coast.

4. Information leads us to believe that there would be an exceptionally small attendance at the anniversaries this year of the active friends and supporters of the societies if held at Portland, Oregon.

For the above reasons, it was unanimously voted to accept the cordial invitation to hold the meetings at Asbury Park, N. J., in vicinity of the headquarters of the societies.

Definite announcements of time and arrangements will be made at the earliest possible



ARTICLES

GOOD TIDINGS FROM ONGOLE.

REV. JOHN E. CLOUGH, D. D.

On November 11th I reached home, after an extended tour, to visit technical schools. I went as far as Nazareth, which is a few miles from Cape Comorin.

Nazareth the Society for the Propagation of the Gospel has a very large technical school. It is said to be the best school of the kind in India. The manager of the school was very kind, and spared no pains to make my visit there a success. After two days I felt that I had picked up enough to enable us to start our work at Ongole successfully, as soon as the Executive Committee give the order to proceed.

From about December 14 to 24 I was in the villages a few miles out of Ongole.

On December 19th we baptized eighty happy converts. On December 27 missionaries began to assemble to attend the second Quinquennial of the American and Canadian Baptist Mission. I shall not try to tell you about the details; others will no doubt do that. It is to say that they were pronounced

to be very good. Since he reached home Brother Manley wrote as follows: "Our visit to Ongole had only one drawback—our little girl's illness." A dozen others have written similarly. One brother as he was leaving Ongole said: "The Telugu mission has gone ahead ten years during the past ten days." The total attendance at the conference was sixty-seven American and fifteen Canadian missionaries, four visitors and twenty-two children. During the time of the conference, December 30, we baptized forty-four, who had been waiting for me to return from South India for the ordinance.

Last Saturday, January 11, Rev. J. M. Wilbur of Baltimore, pastor of the North Avenue Baptist Church, came to see us, and remained over Sunday. While with us he baptized forty of the girls and boys in Miss Kelly's and Miss Dessa's schools. These have been asking for baptism for several months. These make the total number of baptisms during the past thirty days 196.

INTEREST IN MISSIONS AND SPIRITUAL LIFE.

REV. O. P. GIFFORD, BUFFALO, N. Y.

The theme assumes that some individual has spiritual life, that there is such a thing as "individual spiritual life." A man knows nothing of a life he does not possess; knowledge of life depends upon possession of life; life to be possessed must be individual. Whatever life there may be in the universe, it is unreal to me until I find it is individualized in me. My knowledge of physical life comes through possession of physical life; knowledge of mental life comes through possession of mental life and depends upon my possession of mental life. A dead body, denied life,

has no test of life, no proof of life, no knowledge of life. An idiot denied mental life knows nothing of mental life. A man "dead in trespasses and in sins" is an agnostic concerning spiritual life.

We cannot define life. There are depths of life the plummet of thought cannot sound, heights of life the feet of thought cannot scale. The horizon of life stretches beyond the vision of thought. Definition is the bound set by thought; thought cannot define what it cannot realize. Men think because they are alive, but life is more than thought; the boundaries set by

thought in definition mark the end of the journey reached by thought, but not the horizon of truth. Herbert Spencer defines life as "The continuous adjustment of internal relations to external relations." But a relation implies something to be related, and this something is life. The definition is a picture of Spencer's ignorance, not a definition of life; it shows the limits of his mind, not the limits of life. Life is known in relations, and depends for manifestation upon the adjustment of relations, but life is more than relations and adjustments.

The early settlers of the Province of Quebec took large tracts of land bordering on the St. Lawrence river; each father divided his tract into narrow strips, running from the bank of the river back over the hills, that each son might have a share of river rights. The end of each narrow strip is washed by the river; if each strip could define the St. Lawrence its definition would tell of the water that touches it; the definition would thus express knowledge gained by experience, but the definition would not be a correct statement concerning the river. Man's mental life is touched by the stream of truth; definition is the statement of that experience, but life and truth are both larger than definition. We may possess and enjoy what we cannot define. A man experiences physical life, mental life, spiritual life, and therefore knows they are.

It will not do to assume that all men have spiritual life; there are spiritual as well as mental idiots. When God commanded the earth to bring forth plant life it obeyed him; when he commanded animal life it came; when he breathed into man's nostrils the breath of life he became a living soul, made in the image and likeness of Spirit. "The first man Adam proved himself to be a living soul, or a psychic, the last Adam proved himself to be a life-giving spirit, or a pneumatic." The stream rises no higher than the spring, unless forced; the stream of life that flows from the first Adam is psychic, not pneumatic, soul, not spirit-life. Christ, and not Adam, is the resurrection and the life;

the voice of Christ, not the power in Adam; is the secret of the future life.

Nicodemus came to Christ as a psychic; he could not see the kingdom of God; he was born of the Spirit. A psychic is an organized capacity; a pneumatic is a spiritualized potency. When Christ can set up a new kingdom he likened him to a sower who went forth to sow. Seed is capacity for life; the harvest is life; the seed is seed; when the soil yields to the seed, it becomes life. Plowing, barrowing, pecking, do not give life; education, cultivation of psychic powers, do not give spiritual life. No man knows spiritual life until it is individualized in him.

Christ imparts spiritual life in two ways: through the words he taught, by the Spirit whom he sends. A man can put his words into his word and through his words impart his life to those who take his words. We use the word "remains" in two quite different ways; we speak of the body from which life has gone as the remains, and we speak of the books into which life is put as the remains. We bury the lifeless remains beneath the sod, we treasure the life remains, for they carry the life of the departed. "As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills himself. A good book is the precious blood of a master spirit embalmed and treasured up on purpose to a life beyond life." "My words are spirit and they shall give life," said the Master. As a matter of observation you can distinguish the conditions and neighborhoods and member families wherein dwells spiritual life; as a matter of experience you know when it has passed from the psychic to the spiritual. And this change came to you through the words and the Spirit of Jesus Christ.

Life of whatsoever sort is conditioned by the conditions he complied with; when life departs. Last summer, spending a few hours in a New England town where I was for a New York steamer, I saw a whale had come from the Arctic; caught in the Gulf Stream it had yielded to the heat and died. When I saw the carcass it

frozen stiff in a great floating refrigerator. It had plenty of cold, but no water; its life depended then upon cold and water at the same time. All life depends upon conditions. The lungs must be in relation to fresh air, or physical life degenerates and finally ceases in the body thus denied air; the stomach must be in relation to fit food, or strength fails and the life ceases in that body. The same is true of mental life. A child born of educated parents inherits only capacity. If books, training, environment of thought, be denied, the child will grow up an idiot; but if, after training, the trained mind is allowed to wander into the far country, it wastes its mental substance and becomes an intellectual bankrupt. We all know how the mental treasures disappear unless we guard them; "thieves break through and steal." There are more mental than physical tramps in this land of ours, men and women whose minds are clad in rags because they toil not neither do they spin.

Darwin once expected to be a clergyman, was fond of music, given to letters, devout in soul; he spent his days studying weeds and worms, missing links between monkeys and men rather than waiting links between men and God. At the close of life we find him dead to music, to letters, atrophied toward God! limping, like Jacob, spiritually, uncertain whether there be a God or not. Science had become his Siberia. Many a business man has put his spiritual life in pawn for material success, and found when he wished to redeem it that it was too late. "Ye did run well for a season, what did hinder you?" The golden apple tossed before you, you stooped, seized, stopped to study your prize, lost your sight of "Jesus the author and finisher of your faith." You started for the wedding supper but slept by the way; then the cry comes, "Behold the bridegroom cometh." Beware lest your share be outer darkness.

The soil that yields to the acorn becomes an oak; the soil that yields to the turnip seed becomes a root crop. You become the kind of life you yield to. The soil in the parable thought to yield to wheat and

thistles and thorns, but brought no harvest to perfection. "Cares, riches, pleasure"; which has robbed you, my brother?

The spiritual life is essentially a missionary life. It was sent from heaven to earth. The farthest field on earth is nearer to us than earth was to heaven; the darkest field is lighter, compared with our field, than earth was compared with heaven when Christ came. He emptied himself, made himself of no reputation, became a slave, became a partaker of flesh and blood; though sinless he was made to be sin; he was God's missionary to this earth. The life he brought, the spiritual life, is, then, a missionary life; that is its essence, its genius; it is always true to itself; he who accepts it must become missionary in spirit or forfeit the life.

Christ sent another Paraklete; he was sent to make missionaries, to melt up souls and run them into the moulds Christ had made by his teaching. The Spirit comes to send witnesses unto the ends of the earth. Christ said, "Go, and lo I am with you." An abiding Christ with a going church, but a Christ going from an abiding church. So long as I use my arm properly the willing heart forces the blood to the finger tips, and the heart throbs can be counted in the pulse beat; when I hug my arm close to my side year after year it loses strength, the heart beats in the pulse more feebly. The heart of Christ throbs in the active church, but withholds itself from the passive church. Life is poured in where life is used. The individual spiritual life is a means, not an end; when it becomes an end it is deserted by the source of life.

The relation of interest in mission to individual spiritual life is a vital relation. Since spiritual life is missionary in its essence, it abides only in the individual as that individual obeys its law and recognizes its genius. My brother, do you long for a fuller spiritual life, for more power? Sell your microscope and buy a telescope; step from the mirror where you are studying your own face to the mountain tops where you can study the world-field. "Look out and not in."

One of the most spiritually minded men I

ever knew, A. J. Gordon of Boston, spent his days in studying foreign missions, gave his energies to Christ's work, and so Christ gave his energies to him. Do you long for an outpouring of the Spirit upon your field of labor? Dig channels from your field to the ends of the earth, and God will make your field a reservoir of spiritual power. But one river empties into the Dead Sea; God does not waste his

water courses on lakes without outlets is quite enough to lose in the bitterne death.

Life manifests itself in many ways; manifestation is under law; the law of spiritual life is missionary. Christ sent, the Spirit was sent, the early church was sent. To refuse obedience to law forfeit life. Interest in missions conditions individual spiritual life.

OUR QUARTERLY COMMUNION WEEK.

REV. WILLIAM ASHMORE, D. D., SWATOW, CHINA.

Once more it has come and gone. In reality these are associational gatherings. You have such once a year, we have them four times a year. On this occasion we had present Mr. Ashmore junior, Mr. McKibben, Mrs. Dr. Scott, Miss Scott, Mr. and Mrs. Speicher, Miss St. John, and W. and Mrs. Ashmore senior. Three others—working in connection—Mr. and Mrs. Kemp and Miss Dr. Bixby, were in the country and unable to get out, though reports came from both their stations. There were present also twenty-five preachers and teachers, eight Bible women and a number of deacons from various churches. These represented thirty-one different stations. The baptisms for the quarter were forty-six. This does not include the ten baptized here during the meetings, which come properly into the coming quarter.

Beginning with Tuesday, four sessions a day were held till Saturday, when there were but two, one in the early forenoon, and a long business meeting in the afternoon, and on Sunday three, an early morning meeting when candidates are voted upon for baptism; a great gathering for preaching at ten o'clock, followed by baptism; a communion service in the afternoon, and also an informal farewell prayer and exhortation meeting in the evening.

Four of the sessions were devoted to examinations of the schools—the junior school of boys, the middle school of boys, the girls' school and the student class of preachers. Three sessions were taken up

with hearing reports from the churches and with counselling and consulting on matters brought up in connection therewith. Two sessions were taken up with church business pure and simple, such as the examination of candidates, the discipline of offenders, the voting of help to the poor, the appropriation of the small money at the disposal of the churches, the discussion of the needs and repairs of churches, the ordering of correspondence, and similar matters. One of these business sessions held in the early part of the week. Unfinished business is attended to, committees appointed at previous communion are called on to report, and new business introduced. This allows three days' interim before the final business meeting, and for ordinary matters sufficient time which to mature final action on Saturday afternoon. This last business meeting is usually long, up to two hours and more, but on this occasion we were there in an hour and a half. Matters had expedited at the first meeting.

Ten sessions are devoted to preaching, Scripture exposition, and special prayer with general exhortation, conducted by the native preachers themselves, though the planning the work is done partly by the missionaries and partly by the preachers in conjunction. A programme of special speakers is made out and posted by Monday noon, so that everybody knows what is the work of each session and particular duty is assigned to himself.

The sessions for hearing reports from the stations are usually presided over by some of the missionaries, though not always or necessarily so. The business sessions are always presided over by the Chinese; they elect their own officers and keep their own minutes and records.

Candidates for baptism have always two examinations, one preliminary at an extra evening session of the preachers and anybody else interested, and one in the public Saturday afternoon session. The vote is not taken at that time. There is still the evening in which to consult about what has

on them all the responsibility they can bear and as fast as they can bear it.

The principal business matters of the week have been the maturing of a purpose to get their printing done for themselves, the preparation of a response to the paper of the missionary secretaries sent forth from New York. The response was most favorable. It could not so have been in its present fulness and cordiality but for the hard and persistent work we missionaries have been doing in that direction for a dozen years. The state of the churches was, with but two or three exceptions, very



BIBLE WOMEN AT SWATOW.

been said by the candidate and an opportunity to postpone action in any case if thought expedient. On Sunday morning the list of names is read out by the native elder presiding and the final vote is taken. Baptism is administered sometimes by the missionaries and sometimes by the native preachers, just as happens to be most suitable at the time. The Lord's supper is administered the same way; sometimes it is a missionary and a native preacher who sit together, and sometimes the native elders have the whole matter entirely in their hands. We are glad to have them increase and ourselves decrease. We put up-

highly encouraging. One group of churches on the south side has raised money enough to support a pastor and a school teacher for next year. The church at Kue Sula has raised money to alter their chapel and make it more suitable for their needs. They are also ready to move next for a pastor for the group of little churches in that neighborhood. On the north side the brethren have raised enough to buy a house of worship. These sums though not large to us, are quite large and are very liberal for them, as they represent a fifth or a sixth of the income of the whole church for an entire year. There is much congratula-

tion among the brethren over the results and the prospects, for they all say that opportunities are excellent. With but an occasional exception they never were better listened to. The reports were all verbal except when statistics were involved, and were full and most enjoyable.

The sermons and exhortations included among others the following: "The manifestation of the Spirit," "The power of the Holy Ghost upon us," "Turning from idols to serve the living God," "The barren fig tree," "God gave his only begotten Son," "The Son of Man is come to seek and save that which was lost," "I go to prepare a place for you," "Good treasure out of a good heart, bad treasure out of a bad heart," "I appoint unto you a kingdom," "Your names written in heaven," "The faith of Moses," "The prodigal son packing up to leave home," and other subjects of a kindred nature. At some of the services two short sermons were preached, instead of one.

The ten o'clock Sabbath sermon was from the words, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." The ten baptisms were by Elder Posan. The hand of fellowship was given by Mr. Ashmore junior. The Lord's supper was administered by Mr. McKibben and Elder Hak-Ju.

The intervals between meetings were fully taken up by each of the missionaries dealing separately with his or her own workers, settling of accounts, hearing specific reports and laying plans for the next quarter's work, each one in his own field; for, as you may know, we are now, as we have been ever, a group of missionaries as independent, each in our own fields, as any ministers are at home, only we work together and coöperate with mutual consultation. We have striven to attain, and we think we have succeeded in maintaining the most complete individualism united to the most ample associationalism.

SHWE NU.

REV. D. A. W. SMITH, D. D., INSEIN, BURMA.

It is my painful duty to inform you of the great loss which the Karen Theological Seminary has sustained in the death, after a painful illness of nearly three months, of our senior Karen teacher, Rev. Shwe Nu. This, to follow so soon the loss, in 1891, of Rev. Saw Te, is a sore calamity.

Shwe Nu was a native of the Bassein district, having been born there in 1842. At the age of sixteen he entered the Seminary, then located in Moulmein, under the presidency of Dr. Wade, and graduated in 1863. He was immediately employed as a teacher in the Seminary, and continued to teach until 1872 when, in the absence of the missionary, he was sent to Tavoy to resuscitate and sustain there the town school and look after the work in general. He well filled the place of missionary, and greatly endeared himself to the Tavoy churches. He remained in charge of the Tavoy mission for two or three years, when failing health required him to return to his native

soil. He became pastor of a large and flourishing church in the Bassein district until 1878, when he was again summoned to the Seminary, well qualified by his added experience for the office of teacher, which he has so well filled from that date until the present.

Shwe Nu was a man of sweet spirit, and greatly endeared himself to all who knew him. He had, for a Karen, a rare knowledge of the Burmese language, and had been engaged since the addition of the Burman department to the Seminary, in translating Dr. Binney's *Manual of Theology* from Karen into Burmese, in connection with the teaching of a class in the same language. He also translated Barth's *Church History*, a work in Burmese of the late Dr. Stevens, from that language into the Karen, and it has been since then our text-book in that subject. Since the death of Saw Te he has afforded regular help in the conduct of the *Morning Star*, a monthly

publication in the Karen language. He was the soul of our Jubilee meetings a year ago, and contributed no little to the starting of the Binney Memorial Scholarship Fund, which has already reached a sum of two thousand rupees and upwards. His home was a model of all that a Christian home should be, and as a constant object lesson before these students was of incalculable benefit. How can we spare

this man of great and many-sided usefulness? This question we asked when bereaved of Saw Te in 1891; and our dear brother Shwe Nu, almost before we were aware of it, grew into and filled the vacant place. May the mantles of these men fall on the three young teachers who are still left to us. We thank God for them, for they are all men of unusual promise.

PROGRESS AND WORK AMONG CASTE HINDUS.

REV. ALFRED C. FULLER, ONGOLE, INDIA.

My first idea on seeing the undeveloped state of the Christians, was to devote my energy principally for them and try to raise them to a higher standard before trying to do much with the heathen. There are many things which are influencing me very strongly to reach out after the heathen *at once*, and yet there are many reasons why I shrink from such a move during the time that the Christians are so undeveloped according to our standard, which is, itself, indeed, very far short of Christ's standard. And this very fact leads me to think that the progress of this people to the position we now hold will probably take them generations, as it has taken us; hence I feel impelled to undertake a more aggressive work for the heathen, now.

It has been objected that mercenary motives have brought many into our churches, and I believe this to be the fact here just as it is at home, though our intention is to keep such out. There are those who follow for the loaves and fishes as there were in Christ's time, but there are the earnest seekers after truth as well. The people are so simple here that their motives often show more plainly on the surface than with us, and because they show out so plainly we are apt to be more shocked at them. Though simple in some ways yet they are deep, too. These people seem to us slow of heart, but doubtless in Christ's pure eye so do we seem, for we have not yet attained but are still following

after, as are they also, and we are their teachers and leaders, and the responsibility of leading them into all truth should rest very heavily upon us.

From what I have gathered on examination of the Telugu field I have noticed in very many cases that high training seems only to have an effect on those trained. Either from lack of ability or lack of energy they do not in turn use their training for the elevation of their people as we wish they would. However I do not believe this to be true of all our workers, but it is very discouraging to see what a good show some of these workers will make on the mission compound and then see their poor work on the field. It is not at all my intention to relax the effort for the developing of those Christians already on the field, but I wish to do my duty, and the more I see of this people the more I am convinced that, owing to the wide difference between our civilization and theirs, we must make allowance for the difference by taking it into account in our dealings with them. We cannot westernize their reasoning faculties and their thoughts, so we must become as one of them to try to lead them out into all truth. This was Paul's way, I believe. I shall try, not simply to teach my people all things whatsoever Christ has commanded, but I shall try to teach them to *observe* all things whatsoever He has commanded.

There seems certainly to be a marked movement of advance throughout the

whole mission among the caste people. A Brahman was baptized at Nellore October 6, and at about the same time two young women from the Sudra caste were baptized at Madras. One of the Brahman teachers at Ongole is now a very earnest seeker after the truth, and I believe that he will not cease to wrestle till he shall have obtained the blessing of life everlasting. I am acquainted with the man and know him to be of really sterling worth; I know of but few Hindus his equal as to character. This young Brahman convert at Nellore seems aglow with the new-born spirit of Christian love which now possesses him, but the Hindus at Ongole have spread the report that he has returned to his former faith, in order to break the influence of his step among any of his caste there. But the thin edge of the wedge is in, and I believe these Hindus may as well try to hinder the tides of the ocean as to stop the word of God from accomplishing that which he pleases. It shall never return to him void. The indications certainly are that the tide is beginning to set in the direction of those classes who have hitherto rejected the gospel. I rejoice, not because the higher classes seem to be coming, but because they who have tried to withstand the Everlasting Kingdom have

say such people would give quite freely their means for the purpose of fighting caste in India.

Some denominations here allow converts to retain their caste, alleging it has only a social signification and nothing to do with religion; but this seems to me a very grave error which is liable to cause serious difficulties in time to come, though I am of the opinion that there is no harm in allowing them to marry within the limits of their former caste lines if they prefer to do so, as is almost always the case, just as it is better for an American girl not to marry a Chinaman even though he be a good Christian. Their bringing has been different, and so also have the customs of the different castes been reared up by quite different methods and circumstances. All Christians, coming from what caste, should associate freely together, eating and drinking together and not favoring one above another. Where caste is served these things cannot be, and thus just where the other denominations are weak, though it makes them for the time being seem strong, many being attracted to their form of Christianity just because they may hold on to their caste, which has no part or lot in Christ, before whom there is no respect of persons.

n—that we have come to humanity
ist came, and not to any one class,
or race.

he sacred writings of the Hindus
is a prediction that at about this
the existence of the world all peo-
all become as one people and caste
be done away. I declared to the

that that time is already come,
at their eyes have been dull of seeing
t they have not been able to discern
mes and seasons which their own
foretell, and that they have been
trying to work against it, thus en-
their own fall, like any house or
om or people or religion divided
t itself.

ly on Mr. Brock's field, which borders
to the south, a great man from
the Malas has come for baptism.
s the chief priest for all that region,
pon profession of his faith he was
ed and baptized. With this chief
came another Mala priest of lesser
who had formerly been a Christian
er but who, like Aaron, turned
to idols for a season. He, too, upon
ing Mr. Brock and the church at
ri of his sincere desire to give him-
reservedly to Christ, has been re-
back into the faith.

true that many go back into heathen-
er apparently putting on Christ, and

many of these are no doubt sincere when
they take the step, and this is of course
especially the case when they come in
such large numbers as they sometimes do
out here; just as at home, after a revival,
many of the converts, even some of the
very promising ones, become cold and per-
haps fall away altogether, even though
they have the watch-care of a pastor,
which is lacking to so many of Christ's
little ones out here. Even at home the
stability of the young convert is uncer-
tain. Here it is even more precarious,
surrounded as he is on every hand by
neighbors, relatives and friends who are
still in the gall of bitterness and in the
bond of iniquity, from which the convert
himself has only so recently been liberated
that at times the old temptations seem to
get control of him and drag him down
again. I have sometimes wondered if in
all Hinduism there is a single native, no
matter how high his caste nor how strict
in the observance of all religious rites,
who has really lived a moral life. There
is one thing, however, that we should bear
in mind, I think, and that is that the times
and the customs here are much like those
of Abraham. Their lives are lived much
as Abraham lived, and their morals are
as those of that time. The civilization
here is certainly very ancient but it is
antiquated as well.

THE MOHAMMEDAN REBELLION.

REV. J. S. ADAMS, HANKOW, CHINA.

wing the Szchuan riots and the
ng murders, comes the Moham-
rebellion in the Northwest. These
Chinese. It began last May in a
us quarrel. (Missionaries were not
ause this time.) There are two
es among these Northwestern Chinese
medans—those who have descended
(1) Turks, (2) Persians. The latter
are divided into the old and
alars. These old and new schools
over a question of ritual, and then
to kill each other. This was at

Tao-chau, a city five days' journey west
of Sanchau, province of Kansu. The offi-
cials interfered to stop the fighting, but
used much cruelty in doing so. This in-
flamed the Mohammedans, who united
against the common enemy. A general
with five thousand men sent against them
was defeated with a loss of half his men.
A cavalry general, Ma an liang, at the head
of horsemen returning from the Japanese
war, met the rebels and drove them back,
although he is himself a "Salar." The
mufti and other leaders deprecate the re-

bellion, and urge submission on one hand, and mercy from Imperialists on the other. Should these counsels prevail the trouble will soon be over. If a war of extermination is waged, then all China will be in a blaze. Nearly all the principal towns and cities in Kansu are in the hands of rebels. The crescent and the dragon are pretty evenly matched throughout the empire.

The stories told by eye witnesses of the slaughter of human beings are awful. The many thousands already slain are mostly killed by spear thrusts. Neither age or sex is spared. The few missionaries in these districts are safe. Their hands are full caring for the wounded. Both sides treat them as friends. We need to pray for these poor suffering Chinese.

REV. SAMUEL F. SMITH, D. D.

Resolutions of the Conference of Telugu Missionaries.

Whereas, It has pleased our Father to translate our honored brother, the Rev. S. F. Smith, D. D., from earth to heaven, we, the members of the American Baptist Telugu Mission, assembled at Ongole in conference with the Canadian Baptist Telugu Missions, desire to put on record our sense of profound gratitude to God for the long, honorable and useful life of our beloved brother.—Dr. Smith sustained an unique relation to "The Lone Star Mission." He did not found it, nor was he officially connected with it either as missionary or Secretary of the Home Board. He was not a patron of it in the sense that he founded any of our institutions or contributed largely to its financial support. But, under God, Dr. Smith may be said to have been the savior of the Mission when its life hung in the balance.

We need not repeat here the memorable story of the Society's meeting at Albany in 1853, when God used the poetic genius of Dr. Smith to turn the scale in favor of continuing the Mission. That was not the first

nor the last crisis in the history of the Mission, but it certainly was the great one, and we may fairly say that Dr. Smith's poem, "The Lone Star," was used of God to save the Mission in the most critical period of its history.

But Dr. Smith's interest in the Telugu Mission did not end with the writing of his poem. Those who were in the Mission when he and his beloved wife visited it in 1881 will not soon forget the keen delight with which he looked upon the success he had predicted nearly thirty years before. That interest he maintained up to the very end of his life. Be it, therefore,

Resolved, That we extend to the bereaved family our profound sympathy in this the hour of their great sorrow. May the comfort and consolations of God's grace be with them in large measure.

Resolved, That a copy of this minute be sent to Mrs. Smith, to Dr. D. A. W. Smith of Burma, and to the *Missionary Magazine*, the *Missionary Link*, and the *Baptist Missionary Review* for publication.

A. H. CURTIS, *Secretary*.

LETTERS.

INDIA.

BURMA.

The Burman Mission.

Mrs. M. B. Ingalls.

THONGZE, Jan. 1, 1896.

This is my first letter of 1896. I should like to shake hands with you and other Ameri-

can friends, but I can only look at your faces on paper, and in my heart wish you the best greetings of the season. I am eager to hear that Tremont Temple is finished and that you have a home again. We will do our best to send you curios for the museum room, but we

cannot replace those old mementoes, Dr. Judson's Bible presented to the king, and that table memento, and chair, and the portraits and the old books and records.

I mourn this month over the loss of our beloved Dr. S. F. Smith, but this is not a real loss. "It is recovered," and he lives up yonder, the poet saint, and we shall see him again in the eternal land. I have known him since the year 1851, and if I were with you again I would greatly miss his presence; and here he is remembered by heathen as well as Christians. On his visit at Thongze he talked with a priest, and one so proud that he would not sit when the gentleman stood, but he remembered all the words which I interpreted and he has often spoken of the arguments and wished to see him again. One of our pastors will never forget how he tested his faith in idols. Dear Mrs. Smith! how my heart aches for her. It is well with him, I know.

Ask my friends to forgive me if I do not answer all their letters; I cannot command the time.

Rev. J. E. Case.

MYINGYAN, Jan. 2, 1896.

I have good news to write you. Christmas was a joyful occasion with us this year; we had the privilege of witnessing the baptism of three young men, boarders from our school. All gave good evidence of a change of heart. One of them has been a believer for a long time and is very bold in witnessing for Christ before his unbelieving friends and neighbors. Another older man, living in a village some distance from here, has also professed his faith in Jesus and been accepted for baptism, but has not yet found an opportunity to receive the ordinance. Still others seem almost ready to come out as Christians.

For some time now we have been holding street meetings Sunday evenings at different places about the town. With the aid of a small organ we generally get a good audience and good attention, and have met with very little opposition. When I have been absent in the district Mrs. Case has kept up the service. She has also been holding a weekly service for the children at two places in the town, at each of which from thirty to sixty children gather to sing hymns and be taught

of Christ, and older people also often gather round to listen to what is being said and so learn something of the way of life.

Rev. F. P. Sutherland, M. D.

SAGAING, Jan. 13, 1896.

The months since our return have been the most fruitful, in some respects, of any in our experience here. I have had 426 patients. This means the relief of some of their ailments, but it means very much more than that. The people we reach in the villages are in detached groups or, as is most frequently the case, singly. They listen at times with interest, but frequently our coming is a signal for them to disperse or to listen in sullen silence. Our patients, and the friends they bring with them, sit and listen hours sometimes. I have kept, in one instance or two, the sick all night in the rest house (*zayat*), and had an opportunity to preach to them the next morning. They can come for medicine and return home without being subjected to the merciless taunts of their neighbors, which they are pretty sure to get if listening to the gospel appears to be their only object. Their condition also renders them peculiarly susceptible to what our gospel brings, as you know. There is an intense satisfaction to me in ministering to their wants. I believe this to be an indispensable part of every mission enterprise. There is a vast deal of the mind and purpose of the Great Healer in medical missions, in the physical well being of these destitute peoples.

The attendance at chapel has been good. If we could have kept in Sagaing all who have come to us, we should now have a flourishing self-sustaining body, but they come and go—we are full to-day and depleted to-morrow. Wife is in the school several hours each day with our children, and keeping the Burman teacher up to her work, and the children to some measure of discipline. The school is growing under this influence. She also conducts a female prayer meeting on the Sabbath. I have been in the jungle a large part of the time since the season opened; not as many villages have been visited, as was the plan formerly, but a longer residence in each place has seemed to be wiser. There was a reluct-

ance to receive tracts, at times they were returned; this has changed, there is now an eagerness in many instances to get them. "Greed of possession" is here no doubt, soul hunger also beyond a question. We have found one thing of great utility and pleasure, evening prayer with all the Burmans on the place. After dinner the table bell is rung and they all file into our dining room, then the Bible and prayer. This takes up a duty for them, which they no doubt neglect at times.

The Karen Mission.

Rev. D. L. Brayton.

RANGOON, JAN. 1, 1896.

One year ago in printing the second edition of the Pwo-Karen Bible, we were a little past the middle of the Old Testament; now we have finished that, and have just commenced the second half of the New Testament. As we are reprinting the references in this part, it of course takes considerable more time and work; but we think it time and money well spent, for the Karens have so little help in the line of books to understand the Scriptures, we feel it a great privilege to do anything in our power to assist them in getting a knowledge of that wonderful Book. The reference manuscript for the Old Testament has not yet been prepared.

Rev. A. Bunker, D. D.

TOUNGGOO, JAN. 25, 1896.

Not less than thirty villages would gladly receive from us teachers now, if we could give them, and that we could do if we had the small sum needed for each man.

At the Association just held, 162 baptisms against 105 last year are reported, with two new churches of fourteen members each, and many more asking for baptism. Our school sends up for examination 147, against 100 last year, and has secured this year 114 passes against 84 last year, and earns about 1300 rupees against 1018 last year. There is a great advance all along the lines, especially in Sunday-school work. We cannot get Bibles enough to supply the demand by a long way. They take the book and pay for it, and as one pastor writes, they literally quarrel over the few books brought to them by the colporters.

We send one foreign missionary to the Paloungs this year and one to Rangoon District. We have given Dr. Cross three men. Give us the means and we will turn out a good class of helpers every year now.

The Shan Mission.

Rev. W. M. Young.

THIRAW, JAN. 17, 1896.

I baptized three from the school Christmas day. Two others in the school have requested baptism, and several outside are asking baptism. The general interest seems to be growing; still just now the attendance at bazar meetings is lighter than usual, but the house-to-house work continues about the same, and the outlook for school work is much brighter.

ASSAM.

The Assamese Mission.

Rev. C. D. King.

GAURATI, JAN. 9, 1896.

From China to Assam.—All unexpectedly Mr. St. Dalmás went to Sadiya and to the traveller's bungalow of that place just in time to meet there the Prince of Orleans and his travelling companions, who had just completed a journey of exploration from Western China into Assam, thus striking out an experimental route between these countries which we have so long been expecting to see united by a thoroughfare of some sort. In conversation with the prince himself and with another Frenchman of the party, Mr. St. Dalmás learned some particulars regarding the journey which had brought Prince Henry and his party to Sadiya; and he saw there members of his retinue of Chinese, Assamese, Tibetans and Khamptis, and perhaps other sorts of people. We look upon Sadiya as a door to all those regions beyond, and we, some of us, do very much long to see Sadiya re-occupied by our Missionary Union.

The Mikir Mission.

Rev. John Firth.

NORTH LAKHIMPUR, JAN. 2, 1896.

How I do long to see Sadiya taken up by the Missionary Union. There are tea gardens in the vicinity and villages of many hill tribes.

ed to go to Sadiya this cool season and that there is, but I see now I will not time. You know the Khamptis drove town out of Sadiya sixty years ago. I y visited some of their villages and my er preached Christ to them. In one , under the power of the presentation cross, the men rose to their feet and expressed the gravest concern their lost condition.

SOUTH INDIA.

Telugu Mission.

Rev. W. B. Boggs, D. D.

SECUNDERABAD, Jan. 15, 1896.

I am happy to report that we are all in excellent health. The climate is very pleasant, a good deal cooler than that of the marlains.

A conference at Ongole was indeed a meeting; harmonious, encouraging, and fruitful. The question of native churches, organization, discipline, and self-support occupying the attention of many of the missionaries.

At Secunderabad, I have two native converts, good men, from Mr. Friesen; I know them both very well at Ramapatam; though Mr. Friesen esteems them as his helpers he very generously agreed to transfer to Secunderabad. The Deccanaries realize how exceedingly weak the mission had become, and are willing to do their power to help to build it up. I expect to go out itinerating in the villages and to the northeast next week. I am seeing clearly that the main strength of our mission must be expended on the country villages if we wish to see fruit. While not doing field work here in the town where the mass of the people have heard the gospel for years, a harvest is to be sought chiefly in the plain country people.

The soldiers of the Suffolk regiment, like those men, Ames, Manning, Cockerd and others belonged, have left Secunderabad last of them going to England a few days ago. Another regiment, the Northampton, have just arrived from Bangalore; the regiment are several Baptists, and we are beginning to get acquainted with them and to bring them into our meetings.

Rev. George H. Brock.

KANIGIRI, Jan. 13, 1896.

The work is spreading on every hand.

The Madigas who have not come are now coming. The movement of the Malas to our mission has begun, and has already spread over a large part of the field; in fact, it has spread beyond the bounds of my taluq, on the north, to Mr. Fuller's field, and on the south, into Udayagiri, and bids fair to spread over the whole district, and beyond. The Sudras are constantly coming to me. One has been baptized; two advised to get more faith, and two others are being instructed. One who was baptized many years ago turned up last October and was very happy. I expect to baptize at least one more next Sunday, and others are inquiring. I believe that if I had time to go to the Sudras we would have a great ingathering from them very soon. While on tour they are my best friends, and as they are the landholders and the cultivators, their coming would help solve the question of self-support.

The Malas.—After the old Mala priest was baptized he went out preaching to his own people. Many heard him gladly, though some railed on him, principally his own son. Soon Malas began to call at my house, then I was asked by them to visit their villages, and so as soon as the rains were over I went out, going straight to the chief village of the Malas. They were waiting for me and were full of joy. I cannot tell of the meetings we had. On Saturday I baptized sixteen Malas. One of them, the head man, has much influence in his own and in other surrounding villages. After spending several days there and pulling down their idol house we went on to another village. Here six were baptized, heads of families; on to another place where forty from the Madigas and six Malas were baptized; then again to another village where sixteen were baptized. Of course much work was done in these days; up early and at it all day, but there was inspiration in it. The roads were rough, but we did not seem to mind it much. In all, we baptized eighty-eight, of whom ten were from the Christian population, forty from heathen Madigas, and forty from heathen Malas. One Sudra followed us three days requesting baptism, but

I did not feel that it was wise to baptize him.

On this tour we organized three churches, and the people were very enthusiastic over it; we propose to organize more churches as strength will permit.

The Quarterly Meeting.—Yesterday I baptized eleven; one an old woman of eighty and one a boy about eleven. The wife of

the Mala priest, referred to in my letter, was also baptized—a fine looking woman; his brother's wife also. Four were school children. One Sudra desires baptism, but I am not sure he has faith enough to trust God. The head man of one of the villages has been present for three days, and may ask for baptism.

CHINA.

The East China Mission.

Rev. T. D. Holmes.

KINHWA, Jan. 2, 1896.

At Kinhwa church we hold two evening meetings a week, Wednesday for Bible study and prayer, Saturday for prayer and consecration for the Sunday. Since returning from the hills in September, I have conducted these meetings without assistance. I thereby gained experience and confidence in the use of Chinese, so that I have lately undertaken the Sunday services also. I find myself much straitened for appropriate terms to express

my meaning. Here the study of the Bible in Chinese comes to the rescue and furnishes those terms, as the study of the English Bible gives food for thought.

It is of little use to make flying visits to the out-stations so far as reaching the heathen is concerned; hence I am now planning to remain several days or a week in a place, and with my evangelist, under God's blessing, to make a stir among the "dry bones." How long dry they are only those know who work among them and try to have them again take on new life.

AFRICA.

The Congo Mission.

W. H. Leslie, M. D.

BANZA MANTEKE, Dec. 20, 1895.

The revival in our spiritual work, of which I wrote months ago, that we felt it was coming, has begun to make itself more plainly manifest. New towns have opened to the word and earnest, anxious preachers and workers are pushing into them. Wrath and persecution from the heathen and the conver-

sion of souls in the midst of it show us that it is indeed from our gracious Father. From six to eleven converts have been accepted for baptism every week for the last month, and many others are waiting for examination. Our hearts are running over with praise.

I have built a temporary hospital of iron and native mats, which has saved two or three lives in as many weeks. It is sixteen by thirty and is nine feet high.

EUROPE.

GERMANY.

Rev. J. G. Fetzer.

Your committee aids this year thirty-five brethren. Of these nine are laboring in other than German territory, viz., one in Switzerland, one in Bulgaria, and seven in the

Austro-Hungarian Monarchy, one in Austria, one in Galicia, two in Bohemia and three in Hungary.

The number of baptisms these report for the quarter is this time relatively small, only nine; still they have continued to toil as faithfully as ever, sowing the seed in more than

sixty different places, where the members come to meet for worship and prayer.

The most remote place occupied by one of your missionaries is Brother Keusseff; like his predecessor Christoff, he was compelled to serve a time in the Bulgarian army. During this season he could do nothing as missionary. But since the 15th of November he is free, after having passed a successful examination.

Brother Kuss in Temesvar, Hungary, where he has been faithfully toiling for more than two years and a half, is compelled to leave the field, because of his health. His lungs are not equal to the immense strain and he is in danger of getting the consumption. He has been preaching during the quarter no less than sixty-five times besides conducting about fifty other meetings of different kinds, such as prayer meetings, missionary meetings, singing exercises, etc. He writes:—

"In the beginning of October, the working brethren met at Temesvar, and I offered to make a tour to the Magyar churches, since complaint was being made of lack of understanding and interest in our work. This offer was accepted. Now I have already spent about fourteen days with an interpreter in a number of churches. The Lord has thus far preserved my weak health so that I could bear the fatigues and unpleasantnesses which such a journey brings with it, among such a people. My heart is full of joy in beholding the wonders God has worked among these people, but also full of sorrow and pain, when I see the great want of suitable teachers and preachers for the Roumanian and Hungarian (Magyar) people. I have conducted Roumanian meetings when what I said, had to be translated first into Magyar and from this into the Roumanian language. The Roumanians are far behind the Magyars; poverty, ignorance, laziness, deceit and dirt distinguish them.

"The first time I stood in the small, low room filled with garlic scent and human beings, and heard the half savage singers mutilate our German and English melodies so that I scarcely recognized them, I thought I was no longer in Europe; and yet the heart swells in prayer to God when one hears just such a people sing the hymns of Jesus, as they express their unmusical conviction in

original and touching perseverance. I cannot but regret that so many an unrecognized precious stone is to be observed, which would have become useful if it had been polished, and that it would have been polished had it been in Germany. Many things could be otherwise, yes much has in reality been bettered during the last few years. For this reason I regret that I shall not be in Hungary much longer since my poor health compels me to leave my present field. Should the Lord so strengthen me and change things for the better in the course of a few years, then I am ready to serve the Lord further in Hungary."

The work in Germany is aided by the Committee in that it assists twenty-six of the brethren. Only in a few cases as Dresden, Strasburg, the amount donated is above \$350 per annum; in most cases it is in sums from \$25—\$125. The remainder of their salary is given by the churches and the associations directly to them. In no case does any money go through the hands of your committee given them by the churches here in Germany. Though the salary is small the brethren labor with zeal and perseverance, and are always looking to God for a blessing, hence they are not without success in their labors. It must not be lost sight of, that one field is not like the other, and therefore the success of one laborer is not, counted in numbers, always nearly as large as that of another.

Freiburg, Baden, is a city most beautifully situated, called the "Pearl of the Black Forest." Brother Winhold who has now been toiling there since April last has baptized five during the three months, making twenty-three for the time of his labor. The work is however a very difficult one, since Freiburg is the Catholic high tower of the Duchy. "This past quarter is one on which pastor and church may look with pleasure. If we cannot report so much visible success as in former days, still our work has not been in vain, for besides the baptisms mentioned above, the church is being confirmed in the faith and strengthened to good works."

Belgard is the centre of operation for our Brother Nickel. He has fifteen preaching stations in farther Pomerania. During the whole year he has baptized forty-three in his

church and that at Bütow. Besides preaching very regularly and often he also directs the singing in different places, because there are no leaders for the choirs.

At Dresden, the work is making steady progress. Brother Mascher is doing a good work. The obstacles which the clergy and the police authorities are putting in the way of the cause, seem rather to further than to impede the work. He reports twelve baptisms. The Saxon ministry of public worship has answered to the appeal made by Brother Mascher, to grant them certain liberties in the

negative, stating that it saw no reason why it should go back on its former enactments according to which every disturbance of the professional peace is to be punished by a fine of 150=340. "These are the rights of us; but God is with us and we are not afraid." "The place of worship hitherto occupied by us we must vacate by the first of April as in spite of all our trying we were unsuccessful in securing another, we were obliged to buy a place and build a plain house for worship."

OUTLOOK.

"THE NOBLE ARMY OF MARTYRS"
has not for some centuries grown so rapidly as it has within the past year. Rev. Mr. Hubbard, of Sivas, now detained at Constantinople, writes of some men who have endured the fiery trial and received the martyr's crown: "The work of Rev. Garabed Kuludjian, the Protestant pastor at Sivas, was increasingly good. His wife had been for years a much prized and beloved teacher in the girls' boarding school at Marsovan, and their own four girls, the oldest not yet sixteen, had profited well by such a mother. On November 10 he preached to his flock an impressive sermon from the text: 'But there shall not an hair of your head perish.' On November 12, at noon, the crash came, shutting him with Armenian companions in an upper room at a khan. They were soon robbed and left, while the storm was raging outside. The pastor led them in prayer and watched till toward evening, when another squad of Moslems came to kill them. Something in the composed manner with which the pastor met them made them hesitate and offer him liberty on condition of denying his faith. He thought of his wife in delicate health, and of their daughters, but he answered: 'I not only believe Christ, but also spend my life persuading others.' 'Then we must kill you,' they said; and when he raised both hands toward heaven as a sign of settled trust they shot him twice. Next morning his body was found by friends stripped of nearly all clothing and tossed into the backyard of the khan. As the massacres were still in progress, he could not be taken to

the unvalled Protestant burial ground. He joined the 800 who were piled into one trench at the Gregorian cemetery, where an Armenian priest crept, to read one prayer and leave them to earth and to heaven."
"Rev. Sarkis Merkashian, for 3 years pastor at Choonkoosh, in the Harpoot, with his family was robbed and burned out of home and wounded. After that, the Moslems tormented him three days to shake their faith. He had his wife and also children to think of, but he remained firm and was finally put to death. Four days during those November days are known that one field to have thus sealed their sermon with their heart's blood."

"Hagope Pattian, a humble member of the Marsovan church, had made himself especially beloved by those of all beliefs during the last cholera epidemic in that city. On November 15 the storm burst on him, and he found himself prepared. As the blows of the murderous axe were falling on his head, his acquaintance heard, through a door, his last words: 'Father, forgive them; they know not what they do'; and then 'Father, into thy hands I commend my spirit.'"

THE AWAKENING OF CHINA
had the pleasure of dining last week with four *hanlins* (literati of the Imperial legation), one of whom is a censor, and I am going to dine with eight *hanlins* to-day. The former dinner the *hanlins* were anxious to have us open a branch establishment of our society for the sale of our publications in Peking. They say they cannot get our publications. Many are

USE PROSPECTS.—The country is casting a time when the time

The following is a list of the names of the persons who have been
 appointed to the various positions in the various departments of the
 Government of the United States, for the year 1900. The names are
 given in alphabetical order, and the positions are given in the order
 in which they are filled. The names are given in the order in which
 they are filled.

NEWS.

GENERAL.—The Salvation Army has nearly a million members in the world.—The Moravian Missionary Society has a debt of \$25,000.—A movement has been organized to establish a medical missionary college for men in the city of Philadelphia. It will begin in the buildings of the Reformed Episcopal Seminary, Forty-third and Chestnut Streets, but will be undenominational in character. A board of twenty-six trustees has been chosen, and George D. Dowkontt, M. D., of the International Medical Missionary Institute of New York, has been elected president.—Out of the 142 theological seminaries in the United States, only four have professors of Christian Missions, but twenty-five give instruction and require examinations on missionary subjects; 339 students are reported as looking forward to missionary service.

EUROPE.—Five thousand Dukhobortzi, a sect resembling the Friends, have been transported by the Russian authorities to Trans-Caucasia, deprived of their property and left to perish by exposure and starvation.—By the efforts of the Bible Societies the Bible has become the most widely circulated book in Italy.—Russia is establishing public schools in Siberia. There are 3,176 with 386,000 pupils, but there is only one school for each 520 children in Siberia.

INDIA.—A missionary settlement for university women is about to be started in Bombay. The Misses Stone sailed from England November 15 to engage in this enterprise.—The report of the Christian Literature Society for India claims that India is the best educated of the non-Christian countries of the world. During the past year the Society issued 1,133,115 publications of all kinds, in eighteen languages.—Every outgoing student of Madras University is supplied gratis with infidel literature. Arrangements have now been made to furnish each student a good supply of Christian literature.—The Church Missionary Society has decided to establish a new divinity school in Calcutta.—The University of Calcutta is the largest educational corporation in the world. Every year it examines more than 10,000 students. It is all the time breaking down superstition and pouring enlightenment in the minds of 15,000 of the picked young men of India.

CHINA.—The Church Missionary Society has decided to make no claim on the Chinese government for the mission property destroyed at Hwasang near Kucheng.—A Christian

Chinese paper called *Light* is soon to appear in Canton.—As a result of the investigation into the massacre of missionaries near Kucheng, 92 persons were punished; 26 were executed, 17 banished for life, 5 imprisoned for life, 27 banished for ten years, 5 imprisoned for five years, 5 chained to a stone for three years and five for six months, and 2 were condemned to wear the *Cangue* (heavy wooden collar) for two months.—The Chentu commission has been a success. The missionaries are recognized by all the Chinese officials, and compensation has been offered to the Methodists for the loss of property.—The advance of the Mohammedan rebellion in Kansu province has been checked. The capital Lanchau was not taken by them.

AFRICA.—The Universities Mission in East Africa has thirty stations and out-stations and 5,560 communicants and "hearers."—The Congo Railway will be completed to Kimpese, one hundred miles, in May. This will greatly facilitate missionary operations and commerce on the Upper Congo. Only one set of carriers will then be required to carry goods from Kimpese to Stanley Pool.—On Oct. 4, 1895, Bishop Tucker with the first English ladies to join the Uganda Mission reached Mengo, the capital. They were greeted by immense crowds of people. At the service on Sunday morning fully 6,000 people were gathered. Forty-four converts were baptized. The Sultan, Mwanga, has welcomed cordially the reinforcement to the Mission. At one of the stations 300 converts were awaiting confirmation. The Uganda Mission is one of the wonders of modern missions.—A periodical for the people of Angola, West Africa, has been started. It is published by the Methodist Book Concern, New York, and edited by Heli Chatelain. The name is *Kamba dia Ngola*, "The Friend of Angola."—A public library with two reading rooms, one for whites and one for Africans, is being opened at Matadi, Congo State.—The total white population of the Congo State on Jan. 1, 1895, was 1,076.—The Congo State has formally acknowledged that Commander Lothaire acted illegally in the hanging of Mr. Edward Stokes and has paid \$50,000 indemnity to the families of Mr. Stokes and his porters.—The Swedish missionaries on the Lower Congo publish a paper called *Minsamu Miyenge*, "Messenger of Peace."

ISLES OF THE SEA.—Laroche, the newly appointed French Resident of Madagascar, is

testant. It is hoped that this will be able to the missions on that island. unces have been given by leading Frenchmen that religious matters on the island ot be disturbed.—The Paris Evan-

Mission Society has sent a deputation lagascar to inquire into the condition of with a view to the founding of a Protestant Mission. The Protestant ns now have 74 missionaries, 1,313 teachers, 115,787 church members, 2 adherents and 137,356 scholars. The Catholics have 89 missionaries, 15, nverts, 121,000 adherents and 26,739 rs. Now that Madagascar has come French power the Catholics are making

great preparations to proselyte from Protestant ranks.—For a long period the Dutch authorities in Sumatra tried to win the Mohammedan population by excessive deference and even by special privileges. The Dutch rulers went so far as to regard the work of missions as politically dangerous. They even believed that the Mohammedan insurrection in Borneo in 1859 was provoked by the missionaries. But lately a change has taken place, and three years ago it was emphatically declared, in an assembly of men thoroughly acquainted with the circumstances of the Dutch colonies, that missions were a great help to the government and should be furthered in every possible way.

DONATIONS.

RECEIVED IN FEBRUARY, 1896.

MAINE, \$516.44.

own Y. P. S. C. E. "C. E. Day" off., 1.60; up ch. Wom. Mission Band, 3; Caribou ch., 11.00; C. B. Everett, 55c.; Bangor, M. Giddings, 1.37; So. Paris ch., 11.35; Gouldsboro, 1.10; Bay Side, 50c.; Tremont, 3.53; 2.84; East Bluehill, 1.90; Brooklin, 12.80; k, 8.10; Winter Harbor, 3; N. E. Harbor, Vest Sullivan, 2.54; Trenton, 4.80; East, 62c.; Franklin, 3.20; Swans Island, 2; Ells, 2.20; Lamoine, 10.63; Penobscot, 4.38; Bidde, 25.50; Rockland, Geo. M. Brainerd, 75; re Falls, Alvin Record, 100; Belfast, 1st ch. Y. P. S. C. E., 10; Kennebunkport ch., 30; Oakland ch., C. E., 5.15; Harrington Y. P. S. C. E., to ward salary of Willie L. Clark, care Rev. Clark, 12.50; Sanford Y. P. S. C. E., 1.70; Rev. Chas. E. Young, 5; Gardner, 1st ch., 8; Idgewood, Miss Sarah E. Taylor, 5; Charleston, mple ch., tow. sup. nat. pr. Saw-ka Moo, care Bunker, Toungoo, Burma, 25.

NEW HAMPSHIRE, \$106.12.

y ch., 3.97; Concord, Y. P. of 1st Sw. Baptist, sup. Rev. E. V. Sjolom, Congo, 15; Franklin, 19.33; Hanover, Mary B. Huntington, 3.50; Sanbornton, 2d ch. Y. P. S. C. E., 9.62; Manchester, 1st ch., 31; H. Edwards, 10; Claremont, 1st ch., 31.

VERMONT, \$123.20.

ch., 3; East Charlotte Y. P. S. C. E. "C. E. L., 1.30; Townshend, S. S. Birthday box, 1.90; try ch., tow. sup. Miss C. E. Converse, 15; iver, a lover of missions, 5; Chester, 1st ch., Perkinsville ch. (of wh. 2.60 is from Mrs. S. Mrs S. S. class), 18; Saxton's River ch., T. Essex, W. E. Huntley, 10; Windsor ch., Miss Hawley, 1; W. Rupert, 13; North Bennington

MASSACHUSETTS, \$1,616.18.

a, 1st ch., 25; Milford, Pine-st. S. S. Christ, 10; Randolph, 1st ch. B. Y. P. U., to be tow. support two nat. prs., care Rev. J. New, 12.50; Worcester, Dewey-st ch., 4; New, 25; Osterville Y. P. S. C. E. "C. E. f., 2; Friends, 16.65; Medfield ch., 10; Hing, S. S., 3; Fitchburg, Rev. L. Jewett and wife, 20; L. M.), 200.

E. Brookfield ch., 11.28; Belchertown ch., 7.19; Winchester, 1st ch., 20; Pittsfield, 1st ch. Y. P. S. C. E., for Scripture printing in India, 3.69; Hingham ch., 13.22; East Somerville, Samuel Cutler to constitute Ella Florence Cutler H. L. M., 100; Hudson, F. W. Ruggies to apply tow. sup. Saw Wa See, care Dr. Bunker, 6.25; Methuen, Lorin O. Norris, 19; Chelsea, Cary-av. ch. bal. pulpit supply, 6; Holyoke, 2d ch., 85.12; W. Royalston, 3.11; Sharon S. S. addl. Stanley Tamlyn (M. B.), 46c.; Cambridge, 1st ch. B. Y. P. U., tow. sup. nat. pr., care Rev. A. C. Fuller, 50; Ayer, 1st ch. Y. P. S. C. E., 4.32; Newton Centre ch., a member, 50; Ashfield ch. addl, 5.25; Lowell, Immanuel ch., 5; Clinton ch., tow. sup. Solomon Vencutiah, care Rev. J. E. Clough, India, 20; Springfield ch., 65.42; Fairfield, C. E. Society, 5; Charlestown, 1st S. S., 30; Fall River, 1st ch., 88.80; Newton Centre, A. W. Benton, 50; Haverhill, 2d ch., 10; Lowell, Worthen-st ch., 48.38; Melrose S. S., 12.15; Wales ch. inc., Sybil O. Smith Fund, 26; Sheldonville Y. P. S. C. E. "C. E. Day" off., 2.19; W. Bridgewater ch., 2.70; Abby A. Smith, 1; West Dedham ch., 9; Fiskdale ch., 12.05; Manchester B. Y. P. U., O. A., 5; Edgartown, 1st ch. (of wh. 11.30 is fr. the Y. P. S. C. E.), 25; Fall River, 1st ch., Mrs. E. M. Boomer, 200; Jamaica Plain ch. Y. P. S. C. E., 5; Allston, Brighton-av. ch. Y. P. S. C. E., for sup. Bible woman Nakagawa San, care Rev. S. W. Hamblen, Japan, 12.50; Chelsea, 1st S. S., for sup. nat. pr., care Dr. Bunker, 60; So. Framingham, Park-st. ch., 16.60; Springfield, Highland ch., 85; In memory of Prof. Benj. O. Pierce, 100; Newton, Immanuel ch. addl., 12.50; Oxford, Mrs. Eliza L. Newton, 30; Needham ch., 20; Easton, E. D. Howard, 1; George Howard, 1; Medfield ch., by W. S. Tilden, 20; Boston, Brighton-av. ch., 139.28; Brockton, 1st ch. B. Y. P. U., 5; Fitchburg, 1st ch. S. S., 25.

RHODE ISLAND, \$755.91.

Hope Valley, 1st Bapt. Soc., 49.92; Providence, 1st ch., 24.48; do., a member, 100; do., S. S., 51.14; Providence, Rev. J. V. Osterhout and wife tow. sup. of San Lee nat. missionary, care Rev. A. Bunker, D. D., 40; do., Union ch., tow. sup. Rev. W. A. Stanton, Kurnool, India, 10; Pearl-st. ch. Y. P. S. C. E. "C. E. Day" off., 5; Pawtucket, Woodlawn ch., 23.55; Providence, Mrs. Elizabeth B. Welch, 50; do., Broadway ch. Y. P. S. C. E., tow. sup. Aug. Baw, care Rev. W. F. Thomas, 28; Pawtucket, 1st ch., 132.92; Oak Lawn ch., 15; Bristol, 1st ch. 25.90; Providence, 1st ch. (of wh. 100 is to constitute Miss Pearl Belle Grant an H. M.), 200.

CONNECTICUT, \$1,449.26.

Waterford, 1st ch., 16.62; Winsted ch. Y. P. S. C. E., 11.95; Norwich, Central ch., "Extra-cent-a-day-Soc.," 20; Ansonia, 1st ch. Y. P. S. C. E., "C. E. Day" off., 7.50; Groton Heights, B. Y. P. U., to apply tow. sup. Frank Steva Clark or substitute, care Rev. Jos. Clark, Congo, 13; So. Norwalk ch., 60.60; Meriden, Main-st. ch., 17.50; No. Lyme ch., 15; W. Woodstock Y. P. S. C. E., "C. E. Day" off., 3.34; Moosup, Union Plainfield ch., 18.75; German chs., tow. sup. D. Yellamanda, care Rev. J. Heinrichs, India, 50; Hartford, Memorial ch., 10; New Haven, Mrs. Francis Wayland, 1,000; Rockville (of wh. 150 is fr. Mr. and Mrs. Wm. Butler and 80 fr. E. G. Butler), 180; Waterbury, A. J. Shipley, 25.

NEW YORK, \$6,610.98.

Waterville ch. (of wh. 12 is fr. the Y. P. S. C. E.), 25.89; Benish Vale ch., 30.73; Fultonville ch., 2.35; Troy, 2d ch. (of wh. 5 is fr. the S. S. and 25 fr. W. W. Whitman), 62.39; Hancock ch. S. S. Primary Dept., 4.50; Farmer, Rathbun Mission Band, tow. salary of Rev. W. F. Armstrong, 5; Buffalo, friends, 1.25; Greigsville, Senator Blakeslee, 200; Tarrytown, 1st ch. Y. P. S. C. E., 20.12; Schenectady, Emmanuel ch. B. Y. P. U., for mission work in China, 35; Granville, 1st ch. (of wh. 10 is for the Y. P. S. C. E.), 29.21; Schenectady, Emmanuel ch., 33.16; Hamilton, 1st ch., 311.76; Oswego, 1st ch. Y. P. S. C. E., tow. sup. nat. pr. Haloat, care Dr. Bunker, 10; Portage, 2.20; Albany, Emmanuel ch. Y. P. S. C. E., tow. salary Ongole Mark, care Rev. John Newcomb, 30; "A New York Christian Endeavorers," 2; Brocton, 1st Portland ch. Y. P. S. C. E., 1.70; Greenwich Y. P. S. C. E., "C. E. Day" off., 4.43; Carthage ch. S. S., 16.41; Marion ch., 16.78; Elmira, South-Side ch., 2.83; Albany, Emmanuel ch., Geo. A. Woolverton, 1,000; Pen Yan, 1st ch., 15.65; Hamilton, 1st ch. addl., 5; Waterford Y. P. S. C. E. (of wh. 10 is fr. Mrs. A. G. Peckham and 5 fr. friends, tow. sup. nat. pr. Simon in India), 25; Hoosick Falls, 1st ch. (of wh. 10 is fr. S. S. for work, care Rev. L. W. Cronkhite, Bassein, Burma), 53.98; Hiram ch., Mary Dakin, 10; Buffalo, Glenwood-av. ch., 2; Mendon ch., 3; New York, a friend, 50; Hamilton, Mary L. Bonny Ranbant, 25; Jefferson and Gilboa ch., 6.65; Pen Yan, 1st ch. addl., 1; Brockport, 1st ch., 33.60; Fairport, 1st ch., 91.50; W. Portland Y. P. S. C. E. for work, care Miss Kate Knight, Burma, 20; Rochester, 1st ch., 153.26; Bradford, from Mr. and Mrs. M. A. Van Fradenburgh, 2; Troy, Fifth-av. ch., 153.32; Schenectady, 1st and Emmanuel chs. B. Y. P. U., 9.76; Hoosick Falls ch. addl., 1; Churchville ch. (of wh. 6.01 is fr. Rev. Thomas Moody), 9.01; Rochester, Plymouth-av. (of wh. 8 is fr. Rev. T. D. Holmes' S. S. at Kihwa, China), 15.46; Lake-av. ch., 218.89; Mumford, 3.50; Pittsford, 18.95; Clifton, 21.83; Ogden, 17.23; Penfield, 21.50; Hamlin, 10; New York, Madison-av., in part, 1,328.63; Alexander-av. ch., 50.13; Memorial ch., 102.29; Mrs. Mary D. Harris, 60; Mt. Morris ch., 90; 1st Swedish ch., tow. sup. nat. pr., care Rev. Jno. Newcomb, India, 33.35; a friend, 8; a friend, 4; New Rochelle, Salem ch., tow. sup. missionary, 200; Nyack ch., coll. at Prayer meeting, 12.10; White Plains Y. P. S. C. E. offering and class of little girls, 17.52; Brooklyn, Green-av. ch., 632.30; Tabernacle ch., S. C. Hoag, for sup. nat. pr. in India, 37.60; Central, Bridge-st. ch. (of wh. 100 is fr. J. E. Damerell for L. Membership, Mary E. Damerell), 141.20; Hanson-pl. ch., Mary R. Richardson "Lighthouse box," 2.60; Bushwick-av. ch., 35; East Marion ch., Philip T. Vale, 5; Amityville ch., 5; Newburgh, People's ch., "Chinese class" for sup. nat. pr., care Rev. J. R. Goddard, Ningpo, 12.50; Wappingers Falls ch., 4; Croton Falls ch., 5; Newfane ch., 2.50; Friendship ch., 41.93; Binghamton, 1st ch. in part, 25; Lester Shire ch., 4.28; do., Y. P. S. C. E., 3; do., S. S., 2.23; Port Dickinson ch., 2.70; Yorkshire Center ch., 5; Buffalo, D. A. Kamerling, for the Garo work, 25; do., Parkinson ch., a friend, 50c.; Woodhull ch., 6; Dunkirk ch., 9.50; Canisteo ch., 18.10; So. Side ch., 5; Alpine ch., 4; Afton S. S., 3.25; So. Otseil ch. addl., 1; Blodgett Mills ch., 5; Cortland, Letts property, 18.15; do., 1st ch., 1.25; Keeseville ch., 12; Cohoes, 1st ch., 94.11; Hemlock Lake S. S., tow. sup.

Bago nat. pr., care Rev. E. G. Phillips, Tura, 12.50; Lebanon ch., 10.86; Canistota ch., 7; Sa ch., 10.50; Rochester, Meigs-st. ch., 12.40; Utica ch., 100; Whitesboro ch., 41.65; Canandaigua ch., 93; Knowlesville ch., 25; Springfield, Centre part, 5.35; Duaneburg and Florida ch., 10; Gville ch. in part, 150; Flat Brook ch., 2; Berlin S. C. E., 5.75; Stephentown ch., 6.83; Savona Y. C. E., 5.76; Whitehall ch., 11.40; do., Y. P. S. 9.22; Yates Asso., a friend, 90; balance from reference collections, 23.70.

NEW JERSEY, \$1,615.51.

Avon-by-the-Sea S. S., 3.50; Haddonfield, Lynde, 50; Linden ch., 70; S. S., 20; Mt. Hol 52.89; Atlantic City Y. P. S. C. E., for nat. pr. Rev. I. Hankins, 20; Marlton ch., 5; B field S. S., for Kokanby, care Rev. E. Burma, 65; Tuckahoe, 3; Lambertville special, 8.05; Clinton ch., 9.50; Lakewood 10.60; Bordentown ch., 60.50; Freehold Jr. B. Y. 6; Philip F. Botsing, 10; Alloway ch., 10.7 Vineland ch., 10; Newport ch., 31; Jersey City, ch., 35; special offering from "Farther Light Bergen ch., 117.30; Rahway, 1st ch., 20.06; Pa 1st ch., 156; Rutherford ch., 41; Hackensack, 1 in part, 50.71; Morristown ch., 686.10; Montcl Y. P. S. C. E., 36.55; do., special for Rev. Cronkhite, Burma, 20; Montanna S. S., 2.

PENNSYLVANIA, \$2,807.61.

Ten Mile, Rev. Randolph McCullough, 1; Mt. ant ch. Y. P. S. C. E., 2.50; Mosiertown, Mrs. Irwin, 5; Mantua B. Y. P. U., for salary of Dr. Bhamo, Burma, 50; Phila. 2d ch. Bands, for n care Dr. Downie and Rev. W. H. Cossam, manual Mission of 1st ch., 20.29; Bible School, Jr. Y. P. S. C. E., for boy in Rev. L. W. Cron school, 7.95; Jr. Y. P. S. C. E. No. 2, for do. Y. P. S. C. E., for nat. student, care Rev. Harvey, 30; Upland ch., Mrs. B. Griffith, 2.50; J W. Knowles, 500; Oak Lane ch., 29.35; Cons ench, 13.06; 10th ch. Y. P. S. C. E., 15; New Ladies, for A. B. M. U., 5; Chestnut Hill ch., 17; Chester-av. ch., 26.30; Belmont-av. ch., Epiphany ch., 110; Lower Merion S. S. (of wh. fr. Mrs. M. S. Richards), 153; 1st Phila. ch., Clevenger, 20; Bethlehem ch., 85.80; Gethsema King's Daughters, for nat. pr., care Rev. Cronkhite, 15; Baltimore-av. Mission of 1st part, 110; J. C. McCurdy (of wh. 600 is for sup. Henderson, M. D., and 50 for nat. pr.), 650; port ch., 7.32; Lanesdale ch., 12.35; Norristo B. Y. P. U., 2.50; Lower Providence ch., 30.50 boro ch. and S. S., 36; do., C. C. McNair, for n care Rev. L. W. Cronkhite, 30; South Broad- Mrs. S. S. Williamson, for nat. pr., care Rev. Mason, 12.50; 1st Manayunk ch., 28.12; 3d G town B. Y. P. U., for village worker, care F Frederickson, 15; Cold Point ch., 21.60; Clark's ch., 8; E. R. Griffith, 10; Mrs. W. T. Willis New Brighton ch., 41.30; Springfield Y. P. S. 9.23; Peach Bottom, 1; Reynoldsville ch. addl. Transfer ch., 6.12; Linesville, 5; Mrs. Sarah A. 10; Great Bethel ch., 21.42; Lewisburg ch., 73; ington ch. in part, 24.75; Jeannette, 22; S. S. cl 10; Oakland ch. Pg., 55; Connellsville ch., 20; av., Branch S. S. Pg., 12.46; J. A. B., 1.46; Fr 5; Pottsville, 1st S. S., 2; St. Clair ch., 13; P Hill ch., 13.46; L. Ellis, 5; Cash, 6; German cl nat. pr., care Rev. F. Kurts and Rev. J. Heinrich

DELAWARE, \$199.

Wilmington, Bethany ch., 174; B. Y. P. U., 1 pr., care Rev. L. W. Cronkhite, Burma, 25.

DISTRICT OF COLUMBIA, \$50.25.

Washington, C. S. Mixer, 5; Washington, Mrs Spaulding, 10; E-st. ch. Y. P. S. C. E., tow. su and Mrs. J. Heinrichs, India, 25.25; J. H. La 10.

WEST VIRGINIA, \$43.16.

1. F. F. Daniel, 1; Two Run B. M. L., 55c.; Rev. W. L. Compers, 2; Bethesda ch., 7.71; h., 11.25; Union Valley ch., 10.65; Leon ch., 10.

OHIO, \$6,254.62.

et ch., 21; Dayton, 1st ch. S. S., 140; Cleveland ch. Y. P. S. C. E. bal. of pledge, 5; Dayton, F. P. Beaver, 1,000; Granville, Rev. D. Ison, 25; Greenville, pulpit supply, 10; Lima, 22; Pleasant Grove W. M. C., 2.32; Spencer, M. C., 2.18; Saint Mary, 1st ch., 8; Van West, 13.79; Lindale ch., 10; North Fairview, 1; Missionary Conference, 16.50; Dayton, 1st ch. 3. (of wh. 500 is for Mrs. Scott's work), 4,500; Central ch., 5; Wellston, 1st ch., 3.55; Avon Children's day, 2.70; Lorain, 1st ch., by Mrs. rd. 5; Cincinnati, Mt. Aubin ch. W. H. L., 2.50; school, 17.57; 9th-st. ch., 25; Lebanon E. ch., Madisonville, Rev. J. W. Dinkelman, 395.13; lead ch., 17; Middleport, Mrs. E. A. Allen, 5; lie, Main-st. ch., 5; Defiance, Edwin S. Cuspen nily, 15; 1st ch., 10.50; Churchville B. Y. P. U., Moriah ch., 7.60; S. S., 2.35.

INDIANA, \$156.60.

1. J. A. Conway, 1; Angola, Alex Kinmont, 5; rg, Mrs. E. E. Dase, 10; La Fayette, 1st ch. Men's Bible Class, tow. sup. G. Peter in Ongole school, care Rev. F. H. Levering, India, 23; te, En Van, 1; Mrs. Chas. Johnson, 1; Bloom- h., 4.15; Indianapolis, South-st. B. Y. P. U. xx offering, 16; Hope W. C., 2.50; Quincy ch., Samaria ch., 40c.; Mishawaka ch., 3.65; Val- ch., 25.95; Lavana ch., 13.40; Spice Valley, 5; tes ch., 1; Otwell ch., 1.10; Vincennes ch., 39.

ILLINOIS, \$1,041.55.

Forest, O. P. Seward, 20; Alton ch. (of wh. 2.20 ble work), 34.95; Bunker Hill ch., 6.50; Y. P., Aurora Park Place ch., 10.06; Joliet, Eastern- L., 10; Joliet, 1st ch., 29.30; Kaneville, D. ett, 100; Pavilion Y. P. (M. B.), 3.70; Plano ch., Bloomington (A. H. Rhinehart 15, and Rev. C. abigler, 10, both tow. sup. nat. pr., care Dr. r, Burma), 25; El Paso S. S., 25; sup. Ong. stu. Evans, 25; sup. Ong. stu. Rev. J. F. Howari, dinary Y. P., 5; Arcola ch., 3.62; Y. P., 4.38; as S. S., 2; Miss Minnie Mason, 5; Champaign 5.59; Fidelity ch., 5; Missetown, Rev. W. E. Wise, Chicago, Covenant Y. P., 5; Englewood ch., 29- t, S. B. Tingle, sup. helpers, care Rev. Joseph Africa, 100; Lake View S. S., tow. sup. Rev. h, Assam, 30.52; La Salle-av., Mrs. M. S. Peters, ward Mission C. E., 2.15; 2d ch., 12; C. B. Will- 13.24; Western-av. ch., 131.14; S. S., 25.77; tom, Mrs. Mary E. Pratt, 10; Morgan Park ch.; Rogers Park Y. P., 5; Wheaton C. E., 9; o University Missionary Society, for Rev. C. B. el, Africa, 5; Louisville ch., 4.27; Mattoon S. S.), 1.23; Marseilles S. S., sup. Ong. stu., 5; Hills- B. S. Christmas, 1.10; Springfield, Mr. Fred s, tow. sup. Ong. stu., 12.50; Chicago, 7.50; Mrs. ca, 6.16; per Weekly News, sundry gifts, 19; burg friends, sup. nat. pr., care Rev. O. I. on, Assam, 13; Joliet, Oscar Oquist, 2; Wyand 2.72; Chicago (of wh. 17 is from friends, 8.90 1st ch., and 1.57 from Y. P.), 33.47, for sup. Rev. leon, Africa.

IOWA, \$515.87.

water, Rudolph Landes, 5; Aurora, Mrs. E. C. rd, 2; Edith C. Shepard, 2; E. C. Shepard, 2; port, Mrs. S. F. Smith, 100; E. Des Moines S. S., payment of tuition, for Earle Maley Peacock, lev. Jno. Newcomb, 15.01; Jefferson, Mrs. H. E. 1, 5; Bethel ch., 2.11; Cora, Mina, Guy and licoek, for J. M. C., 20c.; Borman's Grove, 50c.; an, 2.90; Atlantic, 6.75; Cumberland, 5.74; Floyd and Gurney Whitney, 40c.; Rome, 98c.; l, 4.37; Beulah, 4.86; Mt. Union, 5.42; Bethel S. H. B., 8.07; Riceville, "Iowa Cot," 2.60; Cedar

Falls, 39.58; W. Mitchell S. S. B. D. Box, for sup. Rev. Penn Moore, 5; Rockford Y. P. S., L. H. B., J. M. C., 1.71; Waterloo, 5; Centerville ch., 5; Little Flock, 3.25; Newton, 1.87; Des Moines, friends, 15; E. Branch B. Y. P., for J. M. C., 3.10; Maquoketa, Rev. George Kline, 5; Junior Union, for J. M. C., 50c.; Maquoketa ch., 7.50; Independence, 9.48; Blockton, 5.50; Russell, Mrs. S. B. Willit "I. C.", 50c.; Danish, Walnut, Maggie Nelson, work in Africa, 10; Tama, Rev. Amos Weaver, 5; Tama ch., 2.08; S. S., 28c.; B. Y. P. U., for J. M. C., 1.42; Keokuk, 36.75; Charlestown, 2.83; Warren, Dea. Clark Knapp, 50c.; Mt. Zion, Nettie Israel, for J. M. C., 50c.; Dea. Israel, for J. M. C., 1; Greenfield, 1.82; Mrs. M. L. Hitchcock, for "I. C.", 3; Rev. Hitchcock do., 25c.; Mrs. J. N. Carson do., 50c.; Macksburg ch., 4.87; Mr. Grear do., 5; Capt. Barker do., 5; Goldfield, Miss Cora Thompson do., 1; Ottumwa, South, 2.50; Ottumwa, 1st ch., 56.54; Shenandoah S. S., 8.70; Village, W. S., for Finland, 5; do., 10; Clinton, 7; Ames S. S., J. M. C., 2.41; Ames Y. P. U., 7.15; Wellman, 3.58; Keota, 4; Prairie Flower, 18.75; Y. P. U., 5; S. S., 6.25; Bancroft, Mr. and Mrs. N. A. Martin, 5; Chariton, Ail Nelson, 3.50; J. F. Peterson, 2; Collender, Mrs. C. S. Thelander, 3; New Albion, P. Peterson, 5; Council Bluffs, Andrew Hill, 50c.; New Albion, a friend, 4.50.

MICHIGAN, \$467.12.

Detroit, Chas. W. Picknell, to apply tow. sup. nat. pr. Theh Kjo, care Dr. Bunker, Tongoo, Burma, 12.50; Columbus B. Y. P. U., 3.08; Detroit, 1st ch. in part, 130.65; North-st., 7; Flint S. S., 4.52; Grand Rapids, Fountain-st. S. S., 23.64; B. Y. P. U., 10; Jonesville S. S., 2.60; Sand Beach, Rev. E. J. Brownson, 10; Rives ch., 8.75; Plainville ch., 120; Prairieville S. S., tow. sup. Jonsing, care Rev. S. A. D. Boggs, Assam, 2; South Haven, 19.60; Ishpeming, colored ch., 10; G. L. Johns, 5; Bay City, 1st ch., 60; Kawkawlin ch., 1.50; Ishpeming Sw. W. C., 25; Milan ch., 3.83; Muskegon, Hanna Brolin, 3; Ludington, Sewing Soc., 5.

MINNESOTA, \$608.75.

Minneapolis, Katharine W. Kidder, 10; St. Paul, 1st Sw., 84.11; Drayton, A. Berg, 1; Lincoln, K. Peterson, 1; Eoure Lattes, Peterson, 25; Sophi B. Johnson, for A-She-Per, care Miss Johanna Anderson, Tongoo, Burma, 30; King's Army, 1st ch., Minneapolis, 15.50; Clear Lake, 21.95; P. Larson, 5; Grove City Y. P. S., 5; Eagle Lake, 5; Argyle, 5; Scandia, 6.45; Winnebago Valley, 5; Clark's Grove, 217; S. S., 23; Kasson, 7.85; Minneapolis Norwegian Dane, 2.60; St. Paul Norwegian Dane Y. P. S., 1.30; Rev. N. L. Christensen, Lake Benton, 10; Artichoke, H. H. Gaard and family, 6; Waterville, Kenngville B. Y. P. U., 4.74; Hastings, 8.85; Eyota, 6.50; Winona S. S., 11.90; Calvary, Mrs. O. V. Hunt, for Koriah Pixley, care Dr. Clough, Ongole, 25; Dalbo, G. Peterson, 4; Davies, Nils Bengtsom, 10; Kron, John Johnson, 10; Maple Ridge, Martha P. Peterson, 3.50; McIntosh, Chas. Johnson, 20; St. James, Lars Gulbranson, 3; Sturgeon Lake, E. P. Berglund, 1; Warren, Aug. Carlson, 5; a friend, 50c.; Watertown, Jno. Carlson, 3; Wyannett, E. N. Erickson, 4.

WISCONSIN, \$160.67.

Manaw S. S., 2.05; Beaver Dam, Martha J. Ames, 3; Ashland ch., 16.33; Albany ch., 25; Lyndon ch., 21.82; Merton ch., 21.20; Malden Rock ch. (W. G.), 1.30; Spring Prairie ch., 2.55; Oakkosh, 1st ch., 54.82; La Crosse, a friend, 5; Neenah ch., sup. Rev. C. Nelson, Africa, 4.50; De Soto ch., 2.

MISSOURI, \$58.84.

Macon City, E. A. Merrifield, 10; Board of Home and Foreign Missions, 21.00; Whiting, Mrs. Otis Joslyn, 2.75; Verona, I. B. Young, 25.

KANSAS, \$386.30.

Hinawatha, 1st ch., Harry Scull, 5; Harmony ch., 21.38; Plano ch., 2.35; Abbyville, 2.01; Stafford ch., 16.30; St. John ch., 5.05; Alden ch., 4.01; Nickerson ch., 2.76; Nickerson S. S., 4; Y. P. S., 2; Larned, R.

N. Howard, 2; Marysville, 2; Onaga ch., 4; Y. P. S., 1.70; St. Clare, 1.30; Washington, 4; Lincoln, 2; Ottawa, Walter Barker, tow. sup. nat. pr., care Rev. W. R. Manley, Udayagiri, 15; Kansas City, 1st ch., 18.08; S. S., 1.71; Junior Y. P. S., 1; Mound City, 4; Minneapah, the Dobbins family, 5.50; Hamlin, 7.30; Bethel, 2.75; Roys Creek, 1.28; Morrill, 10.41; Oberlin ch., 10.65; Antioch ch., 6.95; Antioch W. C., 5; Rev. J. W. Greeley, 2.50; Simpson, 10.50; Minneapolis ch., 6.16; W. C., 5; Asherville ch., 13.55; Rev. J. W. Shepard, 2; Beloit, 6.78; Pratt ch., 2.50; Chanute ch., 5.75; Kansas City, Y. P. S., tow. sup. nat. pr., care Rev. G. N. Thomssen, Kurnool, 12.50; Concordia, 25; Hays City, 5; Downs ch., 8.42; Derby ch., 6.65; Burden, Joel Dyer, 100; El Dorado, 2.50.

NEBRASKA, \$25.26.

Norfolk, 1st ch. S. S. Christmas offering, 2.34; Albion ch., 7.30; Silver Creek, 5; Oak, 95c.; Nelson, 50c.; Juniata, S. S. Birthday Box, 2.17; Fairmount, a friend, 1; Upland, John Johanson, 50c.; G. S. Johnson, 2.50; Weston, Christina Hanson, 2; Arcadia, J. G. Nordstrom, 1.

COLORADO, \$17.

Durango ch., 17.

CALIFORNIA, \$519.56.

San Jose, A. Johnson, 10; Linne, A. O. Malburg, 7.10; National City, Mrs. Lucy S. Foss, 50; Oakland, 1st ch., 10.46; 23d-av. ch., 50c.; San Francisco, 1st ch., 104.90; Azusa ch., 25.35; S. S., 5.52; Los Angeles, Sw. ch., Rev. A. W. Bachland and Warner, for sup. nat. pr., care Rev. E. Grigg, Sandoway, 12.50; The Palms, Joseph Curtis, sup. nat. pr. V. Samuel, Cum- bum, care Rev. J. Newcomb, 12.50; Los Angeles, 1st ch., 1.10; C. A. Keyser, 50; Los Angeles, American ch., 5; Monrovia ch., 3.59; Pomona Y. P. S. C. E., sup. nat. pr., care Rev. I. N. Hankins, Atmakur, 4.15; Dixon ch., 1.75; Woodland ch., 2.45; Healdsburg S. S., 3; Riverside ch., 7; Redlands, Central ch., 7.50; Y. P. S., 8.25; Colton ch., 6.58; Ontario ch., 2.50; Orange ch., 25.42; South Riverside ch., 18.30; B. Y. P. U., 3; Anderson ch., 4.10; Arbuckle ch., 3.10; Orland ch., 2.35; Red Bluff ch., 2; Selma S. S., 2.25; Tulare S. S., sup. pupil Gah Nah, care Dr. Kirkpatrick, Thibaw, 3.30; Santa Barbara ch., 56.35; S. S., 20; Lompoc B. Y. P. U., sup. Rev. W. Wynd, 3.40; Santa Barbara B. Y. P. U., sup. do., 2; Los Gatos ch., 10; San Jose, 1st ch., 55c.; San Jose, Emmanuel ch., 1; Salinas, Mission Band, sup. pupil, 6; do. B. Y. P. U., sup. W. Wynd,

OKLAHOMA, \$15.82.

Oklahoma City, 5.97; Norman, 9.85.

IDAHO, \$1.40.

Nampa ch., Rev. T. H. Lydston (of wh. 40c. is fr. the W. F. M. Society), 1.40.

MISSISSIPPI, \$9.

Vicksburg (of wh. 4 is fr. Miss Maggie Scott, and 5 fr. Miss Eva Hill), 9.

TENNESSEE, \$2.

Harriman, A. C. Howe, 2.

ENGLAND, \$10.

Poole, Rev. E. Bullard, 10.

SPAIN, \$8.

Barcelona ch., per acct. Rev. M. C. Martin, Sept. 30, 1895, Reals 188-32=8.

SWEDEN, \$540.

Committee of Swedish Baptists, for salary Rev. E. V. Sjoblom, Crowns 2000=540.

GERMANY, \$171.29.

From churches in Germany through Editor Mah-
heltzeage, by Rev. P. Bickel, D. D., 171.29.

CHINA, \$461.17.

Kiating, W. F. Beaman, acct. Sept. 30, 1895, Mex. 150=100; Kihwa, per acct. Rev. A. Copp, Sept. 30, 1895, personal contribution, Mex. 132.86=71.80; Han-
kow, per acct. C. H. Finch, M. D., recd. on the field, Mex. 223=120.51; Shaohing, per acct. Rev. H. Jenkins, recd. on the field, Mex. 200=108.08; Huchau, per acct. Rev. G. L. Mason, recd. on the field, Mex. 112.48=60.78.

Total,

\$27,588.66

LEGACIES.

Gardner, Mass., Susannah Stone, \$5.00
Needham, Mass., Lauren Kingsbury, 1,000.00
Pittsfield, Mass., Mary E. Francis, 2,500.00

THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXVI.—MAY, 1896.—No. 5.

EDITORIAL.

THE OUTCOME OF THE YEAR.

The Books of the Treasurer of the Missionary Union have not been balanced at the time when the MAGAZINE must go into the printer's hands, but the debt of the Union will be less than \$164,000.00. In other words, the expenses of the missions for the past year have been paid, and the last year's debt of \$189,956.82 reduced \$26,000.00. The expenditures of the year were planned on the expectation that the donations would at least equal those of the previous year, but they have fallen off from \$331,083.06 to \$295,920.20. If they had equalled those of last year the debt of the Union would have been reduced to \$130,000.00. It was the opinion of the best business men on the Executive Committee that in such times of financial stringency as these it was not reasonable to expect to pay off the whole debt in one year, and that if a reasonable reduction was accomplished it ought to be considered satisfactory. We wish the reduction had been greater, but it certainly is much better than an increase of the debt. That would have been appalling.


We are glad to say that the feeling among the churches is of the most cordial character. In sending their contributions multitudes have lamented their inability to give more. Some of the letters which have been received have been pathetic, and have shown that the contributions, though smaller, have come in many instances out of real self-denial and poverty, and the character of the correspondence during the months of February and March has been such as to prove that the reduction in the donations has not resulted from a loss of interest in the foreign mission work, but from diminished financial ability. In this there is large encouragement to go forward in the good hope that with the coming of business prosperity, a full support will be provided for the mission work and the burdensome debt entirely paid.

The American Board of Commissioners for Foreign Missions has received in money and pledges sufficient to cover its debt of \$115,000. The movement in this direction was started by an offer of \$25,000 from D. Willis James, Esq., of New York, on condition that the debt be raised by March first. The Prudential Committee of the Board placed the matter before its constituency and

the amount was paid in. While there is much rejoicing, it is clearly recognized by the officers of the Board that this does not afford the relief to their burdened missionaries whose supplies have been cut off. This can only come from an absolute increase of the donations. Instead of an increase, the donations for the first six months of their financial year show a falling off of about \$7,000 ; and this, coupled with a decrease of legacies amounting to \$25,000, does not yet enable the Board to feel that the financial condition is such as to warrant them in restoring the reductions which have been made in the missionary appropriations. It would be a grand thing if the debt of the Missionary Union could be paid off, but it is vastly more important that such interest and enthusiasm and liberal giving should be at once shown toward the Union as would justify the continuing of the mission work without such large and disastrous retrenchments as are threatened. It would be better to reduce the debt gradually and maintain the work in efficiency, rather than to make such a tremendous effort for the payment of the debt as would curtail the donations to the current expenses of the Union and make absolutely necessary injurious and saddening reductions in the missionary work.

THE FINANCIAL PROSPECT.

The Missionary Union has been carried through the past year by the large receipts from legacies which amounted to \$189,100.95. Not only the legacy of \$130,000 from the C. T. Sampson estate of North Adams, Mass., but other large legacies have been received which have supplied the lack of donations from the living, and with the large and generous gift of Mr. John D. Rockefeller, of \$50,000, have enabled the society to pay the expenses of the year and make so good a financial showing as that which will be presented by the Treas-



ded appropriations, Dr. Barnum, of Harput, though in the midst of the most sorely stricken districts of Armenia, says: 'Nothing that has happened has really been so disheartening as this. The attacks of our enemies discourage us, because we are sure God is on our side, and he is stronger than we; but how shall we interpret this desertion by our friends?' Mr. J. H. of India, writes: 'This retrenchment cuts down to the bone and into the marrow, and most of us are at our wits' ends to know what to do.' Dr. Chesapeake Madura Mission, writes: 'I have not known a sadder day in our history during the thirty-seven years I have been connected with it, than the day we received from Boston our appropriations for 1896.' A missionary from Northern India writes: 'I was never in such a predicament in my life. My family has grown up in the mission and many of them have served long years. It does not seem fair to dismiss them now after long service; and if I do, it is pretty nearly starvation for them, unless they break away from the place where they have long labored and find employment in some other mission. Some of them are too poor to think of paying the expenses of a journey to another place. But more than that I have not a superfluous man; and to dismiss means the leaving of church members who have for many years been attached to a Sabbath service. Or it means the giving up of schools which cannot well be dispensed with. If I do not dismiss, I must ask the members to contribute the pittance of half a salary. How can a man support his family on

the hearts of our own Baptist missionaries are not to be torn in a similar manner, there must come at once an uprising of our people which shall guarantee the executives of the Missionary Union an enlargement of the gifts from the people, which will justify them in maintaining the missions on at least the same scale like the present scale of expenditures. The reductions of the past few years have cut down to the quick in many cases. If we shall avoid cutting "down to the bone and into the bone," the Baptists of the Northern Union must give the Missionary Union such a guarantee of faith and love and of giving as they have not done since the Centennial year. The ability is not upon the officers of the Union nor upon the missionaries on the ground, but upon the members in our Baptist churches in the homeland. Their willingness will all be the answer?

ANNUAL MEETINGS.

Eighty-second Annual Meeting of the American Baptist Missionary Union will be held in the Auditorium, Asbury Park, New Jersey, on Friday, April 1, 1896, at ten o'clock A. M.

HENRY S. BURRAGE, *Recording Secretary*.

MAINE, April 1, 1896.

Eighty-second Annual Meeting of the Board of Managers of the American Baptist Missionary Union will be held in the Auditorium, Asbury Park, New Jersey, on the evening of the first day of the meeting of the Missionary Union.

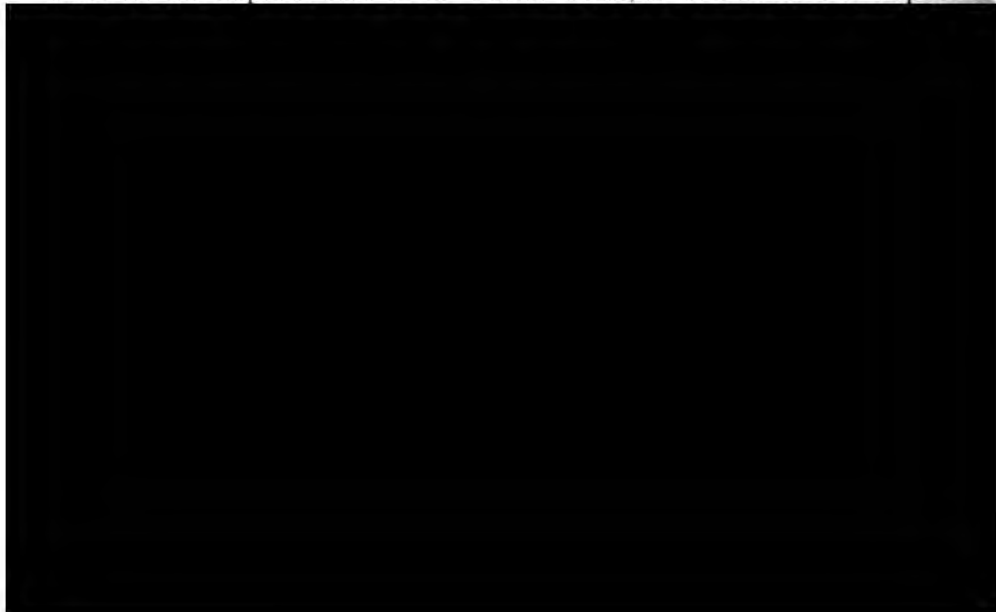
MOSES H. BIXBY, *Recording Secretary*.

PROVIDENCE, R. I., April 1, 1896.

THE ANNUAL MEETING OF THE UNION.

By a notice seen elsewhere it will be observed that the Annual Meeting of the Union begins at Asbury Park, New Jersey, on Friday, May 22. We trust there will be a large and general attendance at the meeting. Asbury Park is centrally located and easily reached, and will accommodate the constituency of the Missionary Union as well as any place which could be selected in the East. The place itself is exceedingly attractive; situated on a high bluff just south of Long Branch and with magnificent views of the ocean, it presents every attraction of a seaside resort. The Park itself has been improved, being laid out in small parks and groves and many other attractive features. It is well supplied with hotels and boarding houses of all grades, where everyone can find accommodations suited to their tastes and means.

We are aware that there is some disappointment, especially on the Pacific Coast, that the meetings were changed from Portland, Oregon, to Asbury Park. The reasons for these changes have been well set forth in the announcement printed in the *MAGAZINE* for last month, signed by the unanimous and hearty concurrence of the representatives of all the Northern Baptist National Societies. These reasons are, in brief, the stringency of the times, which has brought a heavy indebtedness upon the Home Mission Society and Missionary Union, and threatens seriously to cripple the missionary work of the denomination for the coming year. The exigency requires the wisest and most careful consideration of the largest number of the Baptist brotherhood who can be got together at this time. The financial distress would also doubtless prevent large numbers from attending the Anniversaries at Oregon, and in its effects upon the people of the Pacific Coast make them less able to participate in and welcome the Anniversaries at this time. We sincerely feel that it will be far better for the Baptist cause on the Pacific Coast, as well as for our Baptist in

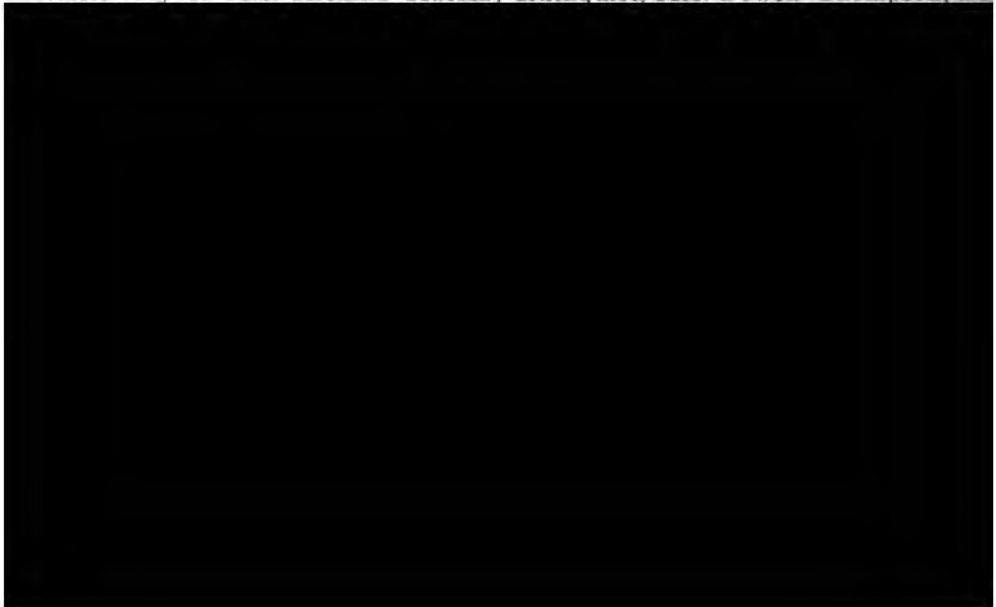


3. —Special attention is called to the pleasant testimonial to the mission in Moulmein, Burma, by Capt. Eriksen of the ship "Borghild," and officers and men. — The remarkable article on the "Nonconformist movement in Russia," republished from *The Independent*, gives the best account of that movement of anything we have seen of late, and sets forth the prominent part Baptists bear both in the movement and in the persecutions endured by all who do not conform to the Orthodox Greek Church. — It is said that an English Baptist missionary in India has baptised a soldier in the British army named Sobha Sing, and that he is to go and preach the gospel to his own people. It would be strange if it could prove God's way to reach the "Hermit Nation." — Rev. Frank H. Harrison, Building, 15th and Market Streets, Philadelphia, Pa., will send you a photograph 10x7 of the New Map of the Asiatic fields of the Missionary Conference for 30 cents postpaid. He has also a large number of missionary photographs for sale at 11 cents postpaid, also missionary slides at 35 cents plain colored. — The address of Rev. B. A. Greene, D. D., of Lynn, Mass., Secretary of the Missionary Conference at Rochester, N. Y., "An Old Motive for a New Problem," has been published in a neat pamphlet. — The missions in Turkey in Asia have blotted out the distinction between Protestants and Gregorians. All are included under the name "Christian." Questions addressed to the editor by "Laymen" are answered in the number of the *Magazine* each year. If a name and address is sent to the editor, he will answer personally.

ITAL. — Rev. G. W. Taft and wife, formerly at Tokyo, Japan, are now located at Kobe. — Rev. G. W. Hill and wife of West Virginia are now at Chofu, a suburb of Shimonoseki, Japan, where they will be in missionary labors. — Mrs. E. W. Clark arrived at Molung, Assam, on the 21st, safe and well. — Rev. A. E. Carson of Thayetmyo, Burma, arrived in Boston, March 15. — Rev. F. H. Eveleth has removed from Sandaung, Insein, Burma, taking charge of the Burman Department in the Theological Seminary and relieving Rev. W. F. Thomas, who is returning to America. — Rev. C. L. Davenport and wife should be addressed at Sandaung, Burma. — Prof. E. B. Roach and wife and Rev. H. H. Tilbe and wife are coming from New York March 21 for Rangoon, Burma, where both will join the faculty of the Baptist College. — Rev. Thomas Hill and wife sailed from New York April 10 for Matadi, Congo, West Africa.

THE DEATH OF MRS. T. P. POATE, which occurred on February 25 at Sherman, N. Y., came with great suddenness, the immediate cause being a surgical operation from which she was not able to rally. Mr. Poate was an instructor in the Imperial University at Tokyo, Japan, and afterwards became a missionary of the American Baptist Missionary Union, being appointed June 25, 1879, and continuing in the missions in Japan until 1892, when he was obliged to return to this country on account of the failure of Mrs. Poate's health. From 1876 to the close of his missionary labors Mrs. Poate was his constant and faithful companion and colaborer in the work of Christ. She loved the cause of missions and the enlargement of the Redeemer's kingdom. She was beloved by all who knew her, not only by her missionary companions but by the native Christians on whom her influence was only for good. It was a great disappointment to the officers of the Union when Mr. and Mrs. Poate were obliged to relinquish their missionary labors in Japan. We present our most sincere sympathy to our brother in his sudden and severe affliction, and to all the friends who knew and loved Mrs. Poate.

THE FLEMING H. REVELL COMPANY, of New York and Chicago, have added to their already large list of missionary books, "Vikings of To-day" and "Missionary Heroines." Under the former taking title, Dr. Wilfred T. Grenfell has given an exceedingly interesting account of his labors as a medical missionary among the fishermen of Labrador, with descriptions and photographs of the country and people. We dare say there are a great many people who do not know very much about Labrador. This book will therefore find a very large space to fill. It is an interesting and informing story of life among a brave and hardy people of whom too little is known. Price \$1.25. The title of Mrs. E. R. Pitman's book might more accurately read "*Four Missionary Heroines*," as of the large number who might be so named she writes only of Mrs. Alexina MacKay Ruthquist, Mrs. Bowen Thompson, Dr.



launch champions of the primitive Eden before the Fall into the lost innocence of moral distinctions, one encounters another class equally severe on missionaries. It consists of hypersensitive, æsthetic natures, so ethereally organized as to live in perpetual danger of 'dying of a rose in aromatic pain.' They tremble lest under the hot sirocco breath of the missionary, the aroma will be dispelled from the flower, the dew exhaled from the grass. As, after the most exhaustive investigation, I could never discover that any representative of either of these classes had ever been near a mission, I was forced to the conclusion that their judgments were either too dissolutely or too æsthetically *a priori* to be entitled to great weight."

SHALL WE OBEY GOD OR MAN?—Our readers will remember the case of the two young caste women baptized by Rev. T. P. Dudley, of Madras, as told in his letter on page 25 of the January MAGAZINE. They were eighteen and twenty years of age, and fled from their heathen home to the English Baptist Zenana Mission where they are in training for Christian work. We are surprised to find the missionaries criticised for receiving them by the editor of one of our Christian journals. He writes:—

"The strange thing is that the missionaries did not, when the girls first ran away, read them the fifth commandment, pray with them, tell them they could be Christians in their own homes, and by their patience and faithfulness adorn the doctrine of God their Savior."

If the writer of this had informed himself by carefully reading the account, he would have seen that these young women had been once taken from the missionaries' house by a mob and returned to their home for the express purpose of preventing them from living a Christian life. In heathen lands it is very often necessary to choose between the strongest earthly ties and the claims of God. When the two conflict, as in this case, does any Christian believe there is any room to question which ought to be chosen?

REAR ADMIRAL GEORGE E. BELKNAP, U. S. N., says:—"I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, governors, judges, counsellors, generals, ministers, admirals, merchants and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their association or dealings with their fellowmen in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

This is by one who speaks from personal observation of missions. Contrast Senator Sherman, who never saw a foreign mission in actual work. He says, "I never thought much of missionary policy." If he had thought more he would have spoken more wisely.

THE OPPORTUNITY OF THE CENTURY for the relief of the suffering is presented by the persecutions of the Christians in Armenia. No such widespread and terrible affliction has befallen or is likely to come upon any other people as the horrible atrocities of the Turks in their official and deliberate attempt to extirpate Christianity in their eastern provinces. Language is utterly inadequate to portray the terrors of the persecutions and sufferings of

that people. More than \$200,000 have been contributed in this country for their relief, but the supply is still inadequate to the demand. The scenes at the places for distributing relief are pathetic and heartrendering, — men women and children scantily clad and fleeing from ruined homes through the wintry weather, babies frost-bitten in their mothers' arms, who were powerless to shield them from the cold, and all suffering from hunger to the verge of starvation. Much good has been done by the relief afforded through the American Missionaries and the Red Cross Society, and there is yet a large opportunity for help. The calls for contributions are pressing. Donations may be sent to Frank H. Wiggin, Assistant Treasurer of the American Board, 1 Somerset Street, Boston, Mass., or to Brown Brothers, New York.

AN IMPORTANT MEMORIAL has been presented to the Emperor of China by the Protestant missionaries. The document is a long one and fully discusses and refutes the charges commonly current among the Chinese officials and people against Christian missionaries. It sets forth at length and clearly the exact purposes which the missionaries have in coming to China, and what they desire the converts to Christianity to become under their teachings. The memorial asserts that the only purpose of Christian Missions is to lead men to a knowledge of the true God, and so to make them better men, better citizens, and better fitted for the future; and it asks that the Chinese Christians might be permitted to worship unmolested and might be protected from oppression and injury by lawless and disorderly persons. The committee which presented the memorial were cordially received by the Tsungli Yamen, or Imperial Council, and were told that it was not the wish of the government of China that Christians should be persecuted, and that their request for protection was not unreasonable. Of course the committee were not allowed to see the Emperor, but they were given to understand that he received the memorial favorably, and an edict of toleration and protection is expected. In this connection it is interesting to note that all restrictions to the propagation of the Christian religion have been expunged from the Chinese code.

THE OPENING OF CHINA. — We have received a copy of the following circular letter from the United States minister at Peking. Although procured by the minister of France the important concession granted affects equally missionaries of all countries and faiths.

LEGATION OF THE UNITED STATES.

PEKING, Feb. 6, 1896.

To the Consuls of the United States in China,

GENTLEMEN: I have the honor to inform you that His Excellency, Mr. A. Gerard, minister of France, has recently procured from the Tsungli Yamen, by virtue of the French treaty of 1858, an order directing the local authorities of all the provinces of the Empire to expunge from the various editions and compilations of the Chinese Code all claims placing restrictions upon the propagation of the Christian religion.

You are directed to bring this circular to the attention of the American Missions in your Consular districts.

It gives me pleasure to add that the minister of France is entitled to the gratitude of the Christian world for his action in this important matter. I am,
 sir,

Your obedient servant,

(Signed) CHARLES DENBY.

DAYBREAK IN CHINA.—A significant movement in China is the stir among the scholars toward "Western learning." This has started among the *literati* and has little to do with missionary movements. A company of *Hanlins* or scholars in Peking have regularly organized for the study of foreign learning and its propagation, and propose to publish a journal for advancing their purpose. At a recent examination in Hunan, which is the most anti-foreign province in China, the examiner gave out some subjects which required some knowledge of affairs outside of China. The most of the candidates failed utterly, and since that there has been a demand for foreign literature beyond anything ever before known. The scholars realize that to pass examinations and secure office they must learn the knowledge of the hated foreigner. This has given a great impulse to foreign learning in Central China. One *Hanlin* in high position has placed his daughter in a mission school, and offered to provide a home and protection for a missionary in his native city.

MARTYRS FOR CHRIST.

The Massacre in Armenia is so terrible in its details and so sweeping in its extent that its very cruelties and magnitude make it impossible to conceive of the horrors of the situation. Both Gregorians and Protestants have been indiscriminately robbed, outraged and slaughtered. *Evangelical Christendom*, the organ of the Evangelical Alliance, gives the following list of educated and refined Protestant ministers who have been put to death for refusing to embrace Mohammedanism. In every case the offer of life on these terms was made; in several cases, time was allowed for consideration of the proposal, and in each case faith in Jesus Christ was the whole crime charged against the victim. Mr. Siraganian, the fourth on the list, will be remembered by many as one of the speakers at the annual meeting of the Publication Society at Saratoga 1883 or 1885. These men were martyrs for the truth and with the thousands in Armenia who with them have suffered death for the testimony of Jesus, will be found among those who shall "live and reign with Christ."

1. Rev. Krikor, Pastor at Ichme, killed Nov. 6, 1895.
2. Rev. Krikor Tamzarian.
3. Rev. Boghos Atlasian, killed Nov. 13.
4. Rev. Mardiros Siraganian, of Arabkir, killed Nov. 13.
5. Rev. Garabed Kilijjian, of Sivas, killed Nov. 12.
6. Rev. Mr. Stepan, of the Anglican Church at Marash, killed Nov. 18.
7. The preacher of a village of Hajin, killed at Marash, Nov. 18.
8. Rev. Krikor Baghdasarian, retired preacher at Harput, Nov. 12.
9. Retired preacher living at Divrik, killed Nov. 8.
10. Rev. Garabed Hosepian, pastor at Chermouk, Nov. 5.

11. Rev. Melcon Minasian, pastor at Shepik, Nov. 9.
12. Pastor at Cutterbul, Nov. 6.
13. Preacher at Cutterbul, Nov. 6.
14. Rev. Sarkis Nakashjian, pastor at Counkoush, Nov. 14.
15. The pastor of the church at Severeck, Nov.
16. The pastor of the church at Adiyaman.
17. Rev. Hohannes Hachadorian, pastor at Kilisse, Nov. 7.
18. The preacher at Krabash, near Diarbekir, Nov. 7.
19. Rev. Mardiros Terzian, pastor at Keserik, near Harpoot, Nov. 11

MISSIONARY CONCERT PROGRAMME.

[The references are to this number of the MAGAZINE.]

- | | |
|--|---|
| 1. Praise Service. | 15. Mr. Mason's Letter from China. |
| 2. Scripture and Prayer. | 149.) |
| 3. Singing. | 16. Singing. |
| 4. Testimony of a Sea Captain. (p. 145.) | 17. Dr. Clough's Letter from India. |
| 5. Ready to be Offered. (p. 145.) | p. 148.) |
| 6. Singing, "I am Thine, O Lord." | 18. Mr. Brock's Letter from India. |
| 7. Mr. Fletcher's Letter from Burma. | 148.) |
| (p. 147.) | 19. Mr. Powell's Letter from I |
| 8. Mr. Morrow's Letter from Burma. | (p. 149.) |
| (p. 147.) | 20. Prayer. |
| 9. Dr. Rose's Letter from Burma. (p. | 21. Mr. Richard's Letter from A |
| 146.) | (p. 150.) |
| 10. Dr. Bunker's Letter from Burma. | 22. Rear Admiral George Belknap. |
| (p. 147.) | 129.) |
| 11. Prayer for the Native Christians. | 23. Testimony of a Naval Officer. (p. 1 |
| 12. Dr. Adamson's Letter from Siam. | 24. The Financial Prospect. (p. 124.) |
| p. 149.) | 25. Offering for the Missionary Union |
| 13. An Important Memorial. (p. 130.) | 26. Doxology and Benediction. |
| 14. Day Break in China. (p. 131.) | |

ship in every nation. The problem, practically, is removed from facing physical hindrances in the heathen world, and now fronts spiritual hindrances in the church at home.

How to Meet a Crisis.—We must meet the crisis. Our conscience should not let us retreat or be content with any mere temporary expediency. There should be no attempt at a mighty, frenzied effort, to be followed by recoil. Whatever the special form of endeavor, it should be in fundamental, healthful alliance with the successful continuance of the work in the future. A teacher in a class-room says to his pupils, "Build not for to-day, lay great bases for eternity." What would the great Teacher say if he should appear to us as we are discussing methods of building up his kingdom, which is an everlasting kingdom? Seize upon any material in the emergency—wood, hay, stubble? Or would he insist on gold, silver, precious stones, in keeping with the foundation, and solidly supporting the remaining superstructure?

It may be said, "The problem is a simple one, you need more money; now, set your wits to work and devise ways and means." One thing is sure, you cannot in convention assembled say in authoritative resolution, "Let the treasury be filled," and then go to Boston and find it overflowing. Neither can you say, "Let there be light on this topic, East, North, West, through all our churches," and then hear the response come back to you, "The light has dawned." Let the business sagacity of the denomination be taxed to the utmost.

Individual Responsibility.—What is needed, when you get to the point where all lines of planning converge, is the awakening of the great mass in our churches to their individual responsibility. In some way, the light which you have must flame forth and kindle another torch; your feeling must find a channel and fill another heart; your soul, bending under the burden, must cry out and alarm another soul. Let us hold conferences. Let us talk to friends who do not come to conferences, and write to those at a distance. We must give ourselves to prayer, that in some way every

Baptist church may have a missionary lamp trimmed and burning, an altar of sacrifice with living coals upon it.

A Cluster of Quivering Truth.—What the large planning should be, the specific adjustment to particular locations, it is not for me to suggest; but if I could put a few words in, when the appeal finally reaches each individual church, I would say: Christian men and women, look at the perspective of the great missionary apostle, drawn by himself, in the first chapter of Romans. What was the motive impelling him to such magnificent service? Look at him. Linger before the portraiture. Expose the sensitive part of your innermost thinking to the subtle communicating process possible between soul and soul. Instead of an image of Paul printed on your memory, let there be a duplicate of his thinking and feeling stirring in your mind and heart.

Let me read a few lines: "I am a debtor both to the Greeks and to the barbarians, both to the wise and to the unwise; so (being a debtor), as much as in me is, I am ready to preach the gospel to you that are at Rome also."

An old Scripture passage, I know; but I believe that Paul gives it in this connection, because, to him, it was a cluster of quivering truth, right out of the mind of God. It was a living section of the divine, purposeful method which the Holy Ghost imbedded in his thought, and in accordance with which the gospel should reach out, and out, and out until the good work girdles the globe.

What have we in this cluster? The saving power of the gospel an experience in his soul. Paul had received a commission; but his official duty rested on and merged in his own personal experience. He, himself, says, "It pleased God to reveal his Son in me that I might preach him among the nations." This inner revelation brought such a transformation into his life that, instead of being ashamed of the gospel, as he once thought he would be, or as the great mass of men then were, he gloried in it. He knew it to be the power of God. He experienced it profoundly enough to realize its

universal application. Christ in him the hope of glory gave him a gladdening sense of obligation to herald the Savior, that he might be the hope and glory of the nations. So he calls himself a debtor. Mission work with him was not an option, it was an obligation. And, up to the measure of his ability, he declares himself ready to meet it.

The choice of a word has, sometimes, the concentrated force of an argument, the strong urgency of an appeal. This word "debtor" brings out missionary endeavor and missionary motive into clean-cut distinctness of meaning.

O, church of to-day, look upon Paul, your missionary prototype! Look upon him confessing himself in debt to Greeks and barbarians, and see your relation to Burma, China, Japan, Africa. It was because Paul looked through the eyes of God and felt through the heart of God that he put it in that way. It is God's own clustering of thought, and therefore it is as true to-day as it was at the beginning. To be saved yourself makes you a debtor to those who are still unsaved. The prayer in the privacy of your closet must include the petition, "Thy kingdom come, thy will be done on the earth."

The Matter of Debt.—If there is anything concerning which we have clear ideas, it is the matter of debt. There are some who seem to have thoughts and feelings blurred at this point, who get in debt, stay in debt, and appear perfectly easy. But if anybody is in debt to us, we have a pressure of conviction as to what he ought to do. Whenever we hear of a case our mind is swift in coming to a conclusion. Every one has its own peculiar conditions. In the midst of them all, there is one thing about which we do not question, a man in debt ought to pay the debt, if he has the ability. Where that sentiment is lacking, manhood is dying of dry rot. Common neighborhood morality has its opinion of a man who goes into bankruptcy and sends around a fine equipage to welcome him when he emerges on the further side. Decent morality, say nothing of spiritual religion, pronounces with unmistakable accent at this point. Heaven and earth unite their voices in the one judgment.

But, alas! How many there are who feel the force of the *ought to pay*, when you put after it \$1 for groceries, at the corner store, \$500 in trade in a distant city, who do not feel the force of it, when, allowing the amounts to remain the same, you put in the place of groceries and trade an offering unto the Lord for the extension of his kingdom.

Paul knew no such distinction. At Corinth, where this letter was written, he worked with his own hands at tent-making, in order that he might have money for food, lodging and clothes. He insisted on this, at times, when others would have gladly supplied his need. There were special reasons why he wished to discharge that financial obligation himself; but there was one great debt which kept staring him in the face, pressing in upon his soul, as long as he lived and had power to act. That was his debt to the heathen. God, in his infinite love, had come to him twenty-one years before, while on his way to Damascus. Instead of hurling an annihilating thunderbolt of wrath, the Lord mercifully smote him with blinding light, in which he could think himself back to sanity. Such forgiving love! Such amazing condescension! And then, such exalted honor, to be an ambassador of the court of heaven among the nations! Whatever God called upon him to do, he felt it was, so far, discharging a debt to undertake it. God's desire to send a blessing to the Gentiles became transformed in his mind into missionary motive power. He gave himself so utterly to the desire to be of use in the world, so fixed his mind on what God wanted accomplished, that he could say, feeling the binding force of it, I am a debtor to all nationalities, all classes and conditions. I am a debtor to men whom I never have seen, because God loves them and has blessings which he wishes carried to them through my ministry.

The Point of Transfer.—Paul does not say, I am a debtor to God. He sees that the Lord transfers his credit account to those whom it is his purpose to save. Christ said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." With divine instinct,

therefore, the missionary apostle gets into the very heart of the missionary motive. He is in debt to those whom God purposes to bless. He felt that debt binding on his conscience, as you feel a debt which you have contracted at the store. "So (being a debtor), as much as in me is, I am ready to preach the gospel at Rome also."

Oh, if we could only get up into these altitudes and look out on the missionary work through such openings of truth! Not think so much of distance, of national differences, of traits and customs which we despise; but think more of what these people are capable of becoming, think more of the fact that our world is getting to be one thickly populated neighborhood; think more of the fact that what we are, in any superiority, is due to the gospel of our Lord; think truly, deeply, as we ought to think, that the faith we have in Christ, the hope we have in heaven, the comfort we have in this church to-day, are all interwoven with the obligations to declare that faith, herald that hope, and share this comfort with others far away.

Questions as to Hindrances.—Between a consciousness of God's saving power in the soul, on the one side, and a vivid conviction of indebtedness to the heathen on the other, there may be a variety of intellectual and spiritual conditions. Let us glance at them in a few sentences and begin with questions.

Sceptical Literature and Comparative Religion.—Has the subtle scepticism of literature recharged the air with influences enervating to the missionary idea? Did the issue of "The Light of Asia" raise the query in some minds whether there is, after all, such absolute need of the Light of the World? A study of comparative religion gave astonishing duplicates of ethical maxims of the New Testament. Do any fail to see that isolated ethical maxims by no means prove the existence of a vital religion? Brahmans have been entertained in Christian homes and paraded in club meetings, as oriental curiosities. Some have wondered why we needed to send our religion to convert such fine specimens. An American artist returns from the East and writes letters to a Boston paper against

American missionaries. He thinks they have no right to thrust their religion on those who have a good one of their own. "I have travelled and painted," he says, "all over the globe, and I never met a more civilized, humane, intelligent, cleanly, pious and chaste man than the typical Turk." Here is a man, and he represents a large class, ashamed of the missionary gospel, who thinks it foolishness, at least out of this country, a stumbling block to the progress of the nations. Now, let us be as faithful as the family physician in our attempted diagnosis. Is any of that spirit getting into the air that we Christians breathe, an attenuation of it taken in unconsciously, deadening zeal and making it easier to stay in the background when a crisis calls to the front?

Evangelical Religion and Ethics.—Then, by shadowy gradations, pass to the tendency to transfer emphasis from the central, gospel insistence on personal faith in a personal Savior, to the ethical teaching of the gospel. This tendency branches in two directions.

1. Some are saying, and truthfully, too, New Testament ethics commends itself to the moral consciousness and, also, agrees with the best ethics of the great world religions. But then, they add, is there not, therefore, a common meeting ground here on which we may hold a fraternal parliament and at the same time hold in abeyance all offensive distinctions?

It was in the midst of just such opinions as these that Paul worked. The Romans would have accepted Christ if he had been content to come into the Pantheon on a level with the gods of other nations. It was the gospel's exclusiveness that offended. It was the thrusting forward into foremost place of Christ crucified as mankind's only Savior that made it appear foolishness. Paul, knowing all this, said, "I am not ashamed of the gospel of Christ; I am ready to preach in Rome also." He held, by a strong, experimental grip, on that cardinal doctrine, the personal sinner needs the personal Christ. Entrance upon salvation is through faith. How shall they believe in him of whom they have not heard?

2. There is, also, exposure to temptation

in another way from this ethical drift. Intensely practical men feel it, who wish religion to tell on society right here and now. If religion means anything, they say, it means transformation of actual social conditions. So, arise many enthusiasts, each advocating and pushing into prominence a particular phase of practical religion. To name them is not to condemn them, but to suggest how sore the temptation is to become absorbed in them—temperance reform, associations for young men and for boys, hospitals, homes for aged women and men, associated charities, labor reforms. Personally, I believe in every one of them; they belong to pure religion as do honesty, sobriety, purity, helpfulness. What we need is to guard ourselves against allowing any of these good works to usurp the primary place.

Daylight Does Not Bring the Sun.—Sociology is good; but eoteriology is fatal. What the world needs first is Christ, not Christian civilization. The sun brings daylight, not daylight the sun; and daylight is more blessed here because of its large missionary sweep around the entire globe. Beneficent as reforms and charities are they must keep subordinate to personal belief in the personal Christ. Their many, their loud, their pleading voices must be

tians: "Oh, we have been giving to the Burman mission these many years. Ever since we were children we have heard this cry, 'The Missionary Union is in need.' Every once in a while there is a call for advance. More, more is needed. And by and by we strike a crisis, like the present. When is this call going to be satisfied?"

As for the call itself, we have seen that it springs out of the nature of the gospel and the plan of its promulgation. It is, properly, a call, not upon our generosity, but upon our willingness to pay a debt. As to the increase of the call, ask parents of a growing family, ask enterprising men in the midst of enlarging business, "Is there any way of getting on without this everlasting and increasing expenditure?" and the answers will come from hearth-stone and counting room, "Not unless there is death, starvation or failure." In hard times a mother will wear a faded dress and still keep her daughter in the school. Business men, in a crisis, reduce here, there, everywhere, seeking to keep their credit good. They meet their obligations, come what will.

Still a Debtor.—That was the spirit of Paul in the missionary business. What had he been doing through the past twenty-one years? He had denied himself from

first chapter, *I am a debtor*—still a DEBTOR. As much as in me is, I am ready to preach in Rome also. I am not ashamed of the gospel of Christ. It is the power of God unto salvation to every one that believeth. It is that kind of power in my own heart. I never can discharge the debt I owe to God until his blessed will is made known to all people.

Think of Paul writing that, and then, think of us! men and women in this sunset splendor of the nineteenth century, with all our comforts even in the hardest times, saying to ourselves, we cannot, we CANNOT

give, on an average, one whole dollar a year to sustain our missionary work in India, Burma, Africa, China and Japan!

Oh, that, by some divine process of transfusion, the Pauline, red blood of the gospel might come, in quickening tide, into our arteries.

Spirit of the ever living God, come, not with a rushing, mighty wind, or cloven tongues of fire, but come, come. Take this cluster of quivering, conscientious thinking out of the palpitating life of Paul and make it a motive power in us as it was in him nineteen centuries ago.

MY DUMB TEACHER.

MRS. MARILLA B. INGALLS, THONGZE, BURMA.

I was tired, and sat down in my chair to rest. I had been out to the pagoda, where the rich man held a seven-day festival. I was on my way from the house of a widow, whose husband had been a Christian, and I found that everyone believed in idols. I read and talked a long time, but they were joined to their idols. While I was returning, the rich Buddhist saw me, and came out and invited me to come in and talk and read. There were many groups of men and women, but as I was tired and hoarse, I sat down on a bench, and talked with the men and women who gathered about me.

Behind me was a niche, which had a locked door, and when I asked about it, they told me that a crazy man had knocked off the head of the god. Then we had a long conversation about the dumb idol. They insisted that although it was not Gautama himself, it was a holy object, and must be ranked as a god, and so they said about all the idols which surrounded the temple. I tried to tell them of Jesus the Savior, but it was no new story to them, and they only listened to me out of respect. When I told the wife of the rich man, that I felt sad about her and her husband, that their souls would surely be lost, she held down her head and wiped her eyes.

"Yes," she said, "you are our old friend, and we know that you love us, and believe

what you say"; and then she looked into a niche, and her eyes brightened up with pride, and she continued: "Our forefathers called these *gods*, and in some way or other they must be sacred."

"But," I said, "they cannot do anything for you." After a little while I left, but as I went from one of the arched gates I looked back and the proud woman was saying her prayers before the locked-up door of the headless image. I have read and talked with this woman very much for over twenty-five years, and as I sat down to rest in my house, I meditated and was very sad. God had not put my words into the sword of the Spirit and these hearts were like stone.

While I was sitting there, I heard a jabbering, and looked out and saw half a dozen men and women looking at my New York dog. They looked up at me, and as I recognized one of the men, I called them in, and then he reminded me of a former conversation. He came in with a man and his wife. They came and stood by the stile and looked and looked at the big dog, and when I bade them enter, they came in, the woman having a tray of dried meat and vegetables on her head. "He haw!" they went as they came up to the chained-up figure, and then as the woman seemed timid I said, "Though he is chained up to that post, give

him something to eat and he will not harm you," and so in faith, the timid woman walked up and put down the tray at the feet of the dog; but then she crouched back and looked up into the face of the dog and saw that it was a dumb image and picked up her tray.

They asked me what was the object of its being there, and I said "Listen," and so they sat down on the grass, and I put questions to them.

"Is he not here to guard me from thieves and *dacoits*, and help me in various ways?"

and after they had come up the stairs, and drank a little water, I sat down and came to the facts.

"I am only following out your customs if I trust in a dumb image, and you are right. It cannot hear me when I ask for protection and it cannot guard me while I sleep."

"Ah! that is good," said the man, "your words are now true and wise and good."

I continued. "It cannot do anything for you or any other person," and then I told them that I had brought it here to show up



I gave this company leaflets, took them away, but my friend, looked back upon the figure as he of the gate, and I heard him say and—
as done more for me than these books!"
hear," I called out, "and you must n and get lessons from the dumb I will be his speaker."
do so," he replied, and then he his friends and looked serious.
great festival last year I heard the over three hundred visitors, men, and children."
is true; on great occasions, many strict people come in to look at there is not a day but what he visitors. There he stands, in a group of crotens and roses, sunlight and day.
living God, is able to use various bringing light to his creatures. One most prominent Christians was

brought to the truth by a question asked by an English Christian officer, about the origin of the seed of the teak tree which he was gathering. He had said, like all Buddhists, "There is no Creator"; but this question touched his heart, and he reasoned with the gentleman and read and was led to believe that God, the eternal God, was the Creator of heaven and earth. This was followed by a search into their books, and the Spirit worked in his heart, it was softened and he became a disciple of Christ.

The name of "dog" is a little offensive to the Burmans, so I often qualify and explain the comparison used.

Some of my New York friends are sending me a large eagle, and "*New York*" will now have a companion in my "*America*"—another *dumb teacher*, who will rest upon a tall post the opposite side of my front walk. "Sow beside all waters." Will some of my kind friends at home who have asked about my dog, please accept this as an answer to their questions.

A CHINESE MISSIONARY IN BURMA.

REV. WILLIAM M. UPCRAFT.

Now two months since we came to The time has passed quickly and
It was our intention to spend seek here and pass quickly into the doors have been open to us in many places, and the indications of offering were so plain we could not service asked of us. Thus we at the end of November visited Moulmein, Bassein, Henzada, Shwegyin, Toungoo, Mandalay, and at Bhamo within sight of the Isthmus which divide Burma from the sea, which we hope will become a connection between them. In every place we met kindly kindness and encouragement fellow missionaries, and enthusiastic part of the Christians, whether Pegu, Karen or Kachin.
express the surprise with which of the first offering for the work in China of forty rupees by the church in Rangoon, an experience in every place, till now we have

one thousand rupees as the proof of Christian love from the Christians of Burma for their brothers in the adjoining land. And the help that has come to us from many sources will enrich our lives for many days. The greater experience of the brethren here, the new conditions of work, the quality of the Christians, their advanced state of development and marked sympathy with the Lord's work in other places—all have been factors in working this result.

The work among the Karens has appealed to us very strongly. At Bassein, Henzada and Shwegyin we were struck with apparent results and indications of promise for the future. There is material not only to work their own fields, but also for advance work in other places.

In the Burman work at Moulmein, Pegu and Rangoon we were more than pleased. Miss Payne is especially capable and wise in her position at Pegu. Mandalay needs another worker. Brother McGuire is doing well. He cannot do all, however, and our

work should be well manned at that important point.

In the Telugu and Tamil mission you are doing a good and needed work. These people are one of the important factors in the coming Burma, and as such are of the greatest value.

The houses and school buildings throughout Burma, so far as we have seen them, are good and efficient, some too ornate and extensive, put up with mistaken ideas, but generally there is much to be proud of and confident in, on this great field.

May I say a word further respecting an opportunity lying before us now to reach the Chinese in Burma? It has forced itself upon us in different places, and many of our brethren have mentioned it also. At three or four points there is a special promise if work were begun for these people. It might be allied to the Burman work, and would not, I think, call for a special man. At Rangoon, Moulmein and Mandalay, perhaps also at Toungoo, there are fields in which we are better fitted than any others to take up the work in connection with an existing organization. Schools in which Chinese and English would form the media of instruction, in the hands of careful, godly Chinese supervised by the Burman missionary at the point of work, are needed.

(The Chinese could themselves help in de-

of Burma's future in a commercial sense. I am not unaware of the present embarrassment of the Union, yet I hope we may initiate work, and leave to the divine guide its future development and extension in the way indicated.

Speaking of this leads naturally to the future. In counsel with the brethren we have come to the conclusion that a new station Openshaw and I have been seeking should be placed somewhere on the Burma side of Western China, for the following reasons:—

Our hope has always been to carry on work along the Irrawaddy with Western China and also with the Brahmaputra eventually.

In such a case, communication made through Burma on grounds of economy and despatch.

We have such a line of communication now up to Bhamo and even to Myittha by which missionaries, mail and supplies can be forwarded without further collection.

The new station should be so placed that work can be carried on for the Chinese of the hill tribes, and even for the Chinese who are emigrating to Yunnan to look for Chinese protection away from the

We are anxious for work on

THE KARENS AND THE WILD PEOPLE OF CHINA.

REV. C. A. NICHOLS, BASSEIN, BURMA.

Brother Upcraft and Openshaw were a few days. The visit did us good, and I think that it inspired them, to see the condition of things after two or three seasons of work has been done, in connection with what they have been accustomed to rearing up the primeval forest in work.

In company with Brethren Tribolet and the late I took them on our launch to the village where yet lives Thrah Da Bu, the noblest and almost the only English pastor of Abbott's time. He has not only one of the foremost men in our educational work, but has also one of the most profound believers in the idea that there were large numbers of wild Karens, as yet unreached, in the country beyond. He has carefully collected old Karen traditions as to the Karens of the hills, and has been on the alert for tidings he could get from Chinese, Burmese or Burmese travellers beyond our reach. He has, largely from his own experience, sent out several parties beyond the hills to find them and to preach to them. He has always said that, when found, the wild people, with their traditions of the old and with their expectations, in connection with their kindred in Burma, only need a brief hearing of the gospel in order to accept it. The readiness with which the Karens at Zimma received the gospel only added to this belief.

As soon as he met these Karens who had been working in the hills, whom he has been so long looking for as the home of the Karens, he began comparing and comparing notes, with the good results. Brother Upcraft had become very much interested in the mountain people whom he had met and of whom he had learned so much. From this knowledge we have the following parallels between the Karens of Burma and the wild people of China:

1. "These people have never been subdued by the Chinese."

2. "They lived north of the golden sand flowing river." These people met by Brother Upcraft live mostly north of the Yangtse River, which in the summer rises to a great height; and when it subsides leaves a mobile sand, from which the natives wash out small quantities of gold.

3. "They live in the land of the three rivers." In fact they do live between the Yangtse and two of its northern confluent rivers.

4. "They are called by the Chinese 'Yarens' or the 'wild people.'" It is from this name that I judge the Burman name for the Karens which we inherit in our "Karen" is derived, viz., "Kayin."

5. "They use bows and arrows, as do the Karens."

6. The Karen garments worn in Burma by the old people in the plains and by the Karens of the hills, Brother Upcraft recognized as the same as those he had seen there.

7. "The people there burn their dead, according to old Karen custom."

8. "They worship," according to the statements of Mr. Upcraft's Chinese informants, "the Lord of Heaven," which is certainly the old Karen form of teaching respecting God.

In other respects there were many facts in regard to these people which certainly seem to point to them very strongly as the people from which the Karens of Burma and Siam are only "branches."

These brethren now go up to Western China in the hopes of finding a base from which Karen preachers can work out into the heart of the Karen country, if such it be. Our people of course are very much aroused over the prospect, and there will be no lack of workers or of means to send them when the way opens up for them to go. As I remember their report, the country inhabited by these people is said to be thirty

days' journey in length and at least fifteen days' journey in breadth, so the number of people there should reach at least into the hundreds of thousands. Thus it may be that the providence which sent Messrs. Upcraft and Openshaw out of China for a

short time is only God's way of the gospel to that large number of as thoroughly prepared to receive were the Karens of Burma when man found them here.

THE NON-CONFORMIST MOVEMENT IN RUSSIA.

BY A PROMINENT CHRISTIAN EXILE IN TRANSCAUCASIA.

There is no sign on the part of the Government of relaxation in the barbarous persecution of the Russian non-conformists, especially those known under the name of Stundists. A considerable number of common criminals were pardoned at the accession to the throne of the present Czar, but none of the non-conformist exiles shared in the imperial clemency. During the past year the Czar put a stop to the shameful propaganda of the Orthodox church among the Buddhistic Buriates in Eastern Siberia, thus protecting his heathen subjects against violence and cruelties from the orthodox priests; but the peaceful Stundists have had no share in the paternal protection of "the Little Father" against the cruelties to which they have been exposed during the last twelve years.

are usually called Stundists, but "Spiritual Christians," Young Stundists. The latter resemble the Quakers very much with regard to their tenets. They are few in number, but they are growing rapidly with every year. The Young Stundists or Spiritual Christians, resemble the doctrine and practices the so-called Dukhoborts (a sect which the Government has considered as especially dangerous) and the Chlisti, or Christs, as this sect was formerly called. There is an English tract on the Dukhoborts, written by the Rev. Allen and Grell, English Friends who visited them early in this century, whom they owe the clemency shown them by the Emperor Alexander. A majority of the Dukhoborts are at present in Transcaucasia, where they number

bortsi have been banished from Archangel to Berezof in Siberia, and from Elisabethpol in Transcaucasia to Kola and the Murman coast on the Polar Sea. But all this has only strengthened their resolution not to deviate from what they consider to be right and good, and to continue in the way of bringing their lives into harmony with the will of God.

The Chlisti also resemble in their doctrine the Young Stundists, though often differing from one another in considerable degree. Their number surpasses that of all other sects. This is to be accounted for by the fact that they keep *ikons* (pictures of the saints) in their houses, go to church and observe all the rites of the church, pay liberally for the services of the priests, and thereby escape persecution. They are to be found everywhere, but are especially numerous among the Cossacks, nearly one-third of the border Cossacks belonging to them. They are all vegetarians, and of late the so-called "Young Stundism" is spreading fast among them.

It should be said that Dukhobortsi, Chlisti and the Young Stundists do not quarrel among themselves, nor do they show intolerance toward other sects, but recognize the right of full liberty of conscience to all. Among them will often be heard expressions such as these: "Let every one keep his faith; do not rail at that of another;" "You may be saved in any faith, provided you live according to your conscience." Also among the Molokans there is a movement toward the Young Stundism. The old people among the Molokans are leaning toward the Baptists, whereas the young people, if they are not entirely indifferent, are more inclined to Stundism.

In Russia they are persecuting under the name of "Stunda," not so much a sect, as an awaking conscious hunger among the masses after religious, moral and intellectual food. This is evident from the fact that as soon as there appears the least sign of serious inquiry after truth, of conscious endeavor to better their moral condition, straightway it calls forth bitter persecution and is branded by the name of "sectarianism."

The fact seems to be that the Government and the spiritual authorities do not recognize among the Orthodox any power or capability whatever to better their lives in a moral sense. This manner of acting toward the Orthodox population on the part of the "upper" classes is noticed and understood by the people, and more than anything else discredits orthodoxy in its eyes. It is significant that landlords, although they abuse the sectarians and although they even go to church "to set an example for the muzhiks," yet all the while more readily hire sectarians as laborers and pay higher wages to them than to the Orthodox. In some places landlords, at the request of the clergy, promise not to protect sectarians, yet they never consider it their duty to keep such promises—it would be too inconvenient for them. To stop teaching people how to read is impossible, to prohibit the sale of the Holy Scriptures (as the clergy desire) is also impossible, and therefore, to hinder the decline of that kind of orthodoxy, which is preached to the people, is also impossible. The people are not blind; they see very well that the preachers themselves and their helpers—the worldly authorities—do not believe in what they preach. As long as there were no very strong persecutions, the people were satisfied with what they were used to and paid little attention to what they professed. The persecutions, however, compelled them to look deeper into that which was presented to them under the name of "Christian faith."

If anywhere in Russia there is an outbreak of bad feeling against the non-conformists on the part of the Orthodox, the real cause of this lies not in any difference of opinion as to the Orthodox dogmas, of which the Orthodox are entirely ignorant. The principal cause is the refusal of the non-conformists to drink *vodka* (whisky). All know that it is bad to drink; but all the while drinking is so closely connected, in the ideas of the peasants, with every ecclesiastical and family festival that a refusal to drink appears to them a denial of the festival itself—as a kind of sacrilege. Besides, the non-conformists are a constant living protest against drinking. In places

where there are a number of non-conformist families among the population public matters are decided without the traditional "measure of *vodka*," not because of a small group of non-conformists, who might try to hinder it, but because "it is awkward to drink at the expense of those who do not partake in drinking." Thus this time-sanctified, strange custom is being abandoned little by little. It is evident that all do not like this. The saloon keepers do not like it; and this is an important matter, because the saloon keeper is a very influential person in the village; in most cases the majority of the villagers are in debt to him, and, therefore, they also try to please him.

From this it is evident that the present persecutions of the sectarians on the part of the authorities, will not serve to weaken the sectarian movement; but, on the contrary, is one of the principal means of its spreading.

The authorities persecute principally Baptists and Stundists, because of the supposed political undercurrent of their teaching, and their fancied sympathy with the Germans and such like trash; but by such irrational actions they do themselves change purely religious questions into political ones. Through their foolish and barbarous actions they have already brought

tarians are more capable of this than the rest. But this is not in the interest of the gentry. They need to keep the people in poverty and darkness, in order that they may get cheap laborers and be able to employ them more easily. And therefore they try to act contrary to the will of the Czar and persecute the sectarians for their own personal interests, and thus hinder them from bettering their material and moral condition of life. The priests persecute the sectarians for the very same reason.

The authorities have taken good care to put sectarians in places where they have never been known before. The cruel and foolish banishment of sectarians from place to another by administrative measures has only served this purpose. As soon as a prominent sectarian has gathered about him a number of followers he has been exiled to another place, where he has repeated the very same thing. In this way sectarians have arisen in places where the sectarian movement probably would not have been heard of if it had not been for the intervention on the part of the Government. The exiled sectarians in this place tell the story of a certain Vasil Schelestoff, who, after having been banished to a new place, soon gathered about 200 followers. Besides, the exile system has served the very important purpose

the near future of any relaxation of religious persecution in Russia. It is to me that this view is entirely contradicted by facts; we have to more that persecutions only cannot weaken the Church and the good order. Every one who desires, all of a certain sect and the rise of

another, but the enlightenment of the conscience of the people, not by dead letters, but through the life-giving teaching and the spirit of Christ, must earnestly hope and work, not for persecutions, but for full and unconditional religious liberty.

Transcaucasia, January, 1896.

—*From the Independent.*

TESTIMONY OF A SEA CAPTAIN.

TRANSLATED FROM NORWEGIAN.

Ship "Borghild,"

Frederikshald, Norway.

Editor of the American Baptist Mission Magazine:

Half of my crew and myself I hereto express our sincere and hearty thanks to the American Baptist mission at Moulmein, Burma, for all the aid and courtesies they manifested during our stay in Moulmein from July 16 to Oct. 5, 1895, and not to us to all the ships that were there.

Mr. R. Slater, Miss Ford, Pastor and the other missionaries, were ready after their long hours of labor, to wait on us, and if we desired to see some of the natives, they took pleasure in doing so, usually taking some of the children along also, and would translate for us the Burmese scriptures. We were warmly welcome, and after preaching on Monday and Sunday evenings we would invite them to their home when we would play music and sing a few hymns.

My object in taking such deep interest in the seamen and making things so comfortable for them, was, in order to keep them from drink and resorts of vice, and in

which they succeeded to a great extent, as the sailors, after having listened to the earnest exhortations of the missionaries, would go aboard deeply impressed by what they had seen and heard, and I can say that such was the case especially with my men.

The most of the vessels were laying several miles down the river taking in cargoes, and upon their departures, one of the missionaries would go aboard and give them a farewell address and pray with them. In this good work they seemed to be untiring, and if they continue they will certainly save many a seaman from much evil. Though it be not necessary for me to urge them, yet I feel like saying to these devoted missionaries: Never weary in your good work for the seamen.

To the directors of the American Baptist Missionary Union in the United States I also desire to extend our heartfelt thanks for the kind consideration, the friendship and the Christian influence received by me and my men from their missionaries in Moulmein.

Respectfully and sincerely,

O. E. ERIKSEN,

Master.

READY TO BE OFFERED.

Following letter to Dr. Mable from my son is too good and too affecting to be given to the public. The writer was in Burma in 1850 as Miss H. E. T. afterward marrying Rev. Lyman Mable, also a missionary in Burma. If

all the Lord's people had the spirit of devotion and sacrifice which breathes in this letter, no good cause at home or abroad would lack ample means to carry out its purposes. Shall we not more fully realize that the great thing which is wanting to

the full consummation of the Redeemer's kingdom is not money, nor men, but the entire consecration of the Lord's people to his will and service? Having this, all else will follow, as the flowers bloom, the plants grow and all things live by the light and heat of the sun.—*Editor.*

Jefferson, Iowa, Feb. 3, 1896.

Rev. H. C. Mabie, D. D.,

Dear brother: Enclosed I send you one dollar for club of 20 copies of *The Kingdom*, knowing it will be the same as if sent as directed to the paper. A part of them are new and part renewals. I hoped to get a full club of each, but am so much of a "shut-in" that I see few persons, comparatively. I hope to be able to send five dollars to the Treasury soon. My income is only seven dollars a month when I can rent part of my house; and that only part of the time. But I feel so anxious for a reduction of the debt that I cannot enjoy the little I have unless I divide it with the dear workers in the foreign field. Then, too, I receive the Magazine and H. H. marked "f." not because I don't want to pay for them, but because it makes me feel that "I belong" as when my dear husband was living, and received it free after he re-

signed his connection with the when he found himself unable to re

It may be the last time I am pri to do anything to help on the w which I gave myself at nine years (the *blessedness* of which I tasted for *two short years*); for that bane of the la grippe—has given me a call every or winter for the last six years possibly the next may be the last, God knows.

Excuse this long trespass on your precious time. This anniversary of precious meeting in Des Moines when I met you, recalls many glad memories by the way, I see in your book the mention that Rev. J. S. Beecher was brother-in-law. If you ever find time drop me a postal to tell me *how*, I shall be glad to know. He was one of my associates. There are sixty others in "Brightest Asia" of persons with whom I have had some acquaintance.

May the Lord open the hearts, and the purse strings of those who are rich for him, and relieve the anxieties of the poor. This is the constant prayer of your sister Christ and co-worker in missions.

H. E. T. STILLER

Karen Mission.**Rev. A. Bunker, D. D.**

TOUNGOO, Feb. 14, 1896.

at Progress.—I have never seen the in so promising a condition, or so promising of an immediate harvest. In fact it has. Baptisms have increased by fifty-six last year, and 115 over the year before. My school attendance has risen over and village schools have increased also, including the Training School. In the Training School we sent up for examination near 147 to 100 last, and got 114 passes forty-four last year. We have organized new churches. The Brec Mission has reorganized, and we now have the Brec presence of ten churches. The whole Brec territory has been reduced to perfect peace, law and order established, roads opened. We have the hearts of the people. The King who rules the country with Western influence is an avowed friend of the mission, expelled the Romanists, and has asked of a teacher from us. We have now the sweep from Toungoo river to the Salween. We are known all over the country and respected. We have now on file more than 100 applications for teachers from various parts of this wide territory.

Rev. H. Morrow.

PALAW, MERSU, Jan. 25, 1896.

We are here attending the annual association of our churches, and so far the meetings have been with the utmost harmony. We trust in God and take courage.

Boats by Waters.—All our Christian villages except one must be reached in a boat, and down this coast in the open sea. Many months ago a good sister in Fitchburg furnished us means to build a boat, and it has carried us over many a mile of sea and river. It has become old, and only by great pains and no little discomfort, have I been able to use it. This season I repaired it as best I could, and on Monday we left Tavoy on our voyage down the coast. As soon as we got to sea the tossing about made the boat badly. We were heavily laden, four persons on board in addition to all our stores of food, water, books, medicines, and

a quantity of baggage belonging to pupils and others who had gone on foot. But by putting out the water almost constantly we kept on our way. We were only a few miles from the shore, and in case of extreme danger could have run ashore, but there was no danger of sinking so long as we could keep to work at dipping out the water.

We reached the mouth of this river on Wednesday at noon and came up with the tide. When it turned we ran upon a mud bank and moored to the shore. After dark I told the boys they could all go to sleep as they were very tired, and we also went to bed. Of course I expected to awake before the next tide reached us, but worn out with two nights of anxiety and labor I slept so soundly that before I awoke the tide had again come up and almost filled the boat with water. We slept on a high deck and escaped a wetting, but all our goods, books, clothing, tea, sugar, were soaked in water. Of course it was a great mistake on my part, but I had not the heart to ask boys who had been at work almost constantly two days and two nights to keep awake to watch, nor could they have done so. Mrs. Morrow and I were almost as much fatigued. But there was no danger to our lives, and we tried to take joyfully the spoiling of our goods. We got small boats and came in. If we cannot repair the old boat we shall leave her to rest her bones among the Karens. At best we shall not again venture to sea without other boats near us.

Rev. M. E. Fletcher.

MAUBIN, Jan. 31, 1896.

An Awakening.—We have recently been very much cheered by the conduct of the Akyaw church. When we first visited this church it seemed spiritually dead though not buried. They were in arrears for their subscription to the station school; they were pastorless and teacherless; the children were all naked and dirty. This year we were warmly received, and stayed two days, that is, Mrs. Fletcher, two Bible women, one preacher and I. When we went away we left a Bible woman. She has been there two months, has taught the children to read and sing, has had a woman's Bible class of thirty. She brings

in the arrears for the school and the news that a parsonage has been built and the church is being repaired. The church is calling an earnest young man to become their pastor and teacher. The Holy Spirit seems to be among them and we are rejoicing in these evidences of renewed life. I must not forget to mention two baptisms there, and that two candidates are waiting to be baptized.

The Chin Mission.

Rev. C. L. Davenport.

SANDOWAY, Feb. 11, 1896.

The native workers at this point impress me very favorably. I see no reason why Sandoway and environments may not move forward quickly for Christ. The preachers seem to possess the qualities of leadership. I trust that they may approve themselves as consecrated leaders. The preachers must be living expositions of their own sermons and teachings. Then the membership will accept and obey.

SOUTH INDIA.

The Telugu Mission.

Rev. J. E. Clough, D. D.

ONGOLE, Feb. 5, 1896.

I am just in from a tour of fifteen days. While out I baptized sixty-seven, making 133 thus far this year.

March 4, 1896.—I am on the Darsi mission field, sixty miles from Ongole.

February 15 to 18 we had the pleasure at Ongole of entertaining Rev. S. Mead, LL. D., of Adelaide, South Australia, and his son, Dr. C. S. Mead of East Bengal. Dr. S. Mead is one of the leading Baptist ministers in Australia; he is a wideawake Baptist, and the leader of foreign mission work in South Australia, and he is travelling in India that he may the better interest the Baptists of his country in missions. They were much interested in what they saw in Ongole, and while there went to the ford of the Gundlacumma river to see the place where 2,222 were baptized July 3, 1878, and to get a photograph of

it. They said they were richly paid for taking the twenty miles' drive in the sun.

On the 1st inst. we baptized fifty-six a few miles from here, on this field, where I have been touring since February 19, and I expect to be out until April 2.

Rev. John Newcomb.

CUMBUM, Feb. 5, 1896.

Our last Quarterly was the best we have ever had here. There were twenty-three baptisms. A preacher comes to me while writing and reports two villages believing. Pray the Lord to give us wisdom and blessing.

Rev. G. H. Brock.

KANIGIRI, Feb. 21, 1896.

Here I am, among the people. Our Sunday meeting of Christians, on the 9th, was the largest and best we have had yet in the villages. At one place sixteen were baptized; at another forty-three, most of them from the Christian population. For the past ten days I have been over new ground. No missionary had ever seen these villages, and they had seen a preacher in only a few. Yet in every place we had a good hearing from all classes, while in most of the Madiga and Mala hamlets they say they desire to become Christians and request me to send them preachers and teachers. I will send in several good teachers and their wives, a couple of preachers and two Bible women. This part is ripe for harvest. I will try to visit it again in July and August. But oh! isn't it a rough country? My bones ache, and to-day when I got to this place and met two of our Bible women and a good road, I felt that I had left the hard part behind; I could not but praise the Lord.

Next Tuesday I expect to baptize about 100 people from Madigas. Further north many Malas are requesting baptism, but the season is about over for touring, or at least will be when I get home two weeks hence and get through with my quarterly.

It is getting hot and I am not too strong. I am grateful to have a part in this wonderful work, and ask that you remember this important field before the throne when you are there.

Rev. William Powell.

NURSARAVAPETTA, Feb. 3, 1896.

We have been touring through January and had a very pleasant and prosperous month. Sixty-eight have been immersed since the first. I have examined those candidates nearly all myself, and exercise the utterance over those who join us. I have a large number to wait on probation for months longer.

January 25-27 the Krishna Association met at Nursaravapetta, and we had very good meetings. I endeavored to start an Association in 1888, but as we were only two members in this district at that time, we could not do it. The native brethren are taking great interest in the Association and it means them a great deal of good.

Rev. W. E. Hopkins.

PALMUR, Feb. 8, 1896.

We find real encouragements. This morning Mrs. Hopkins and I arose soon after three o'clock, ate a light breakfast and drove six miles with our organ and two preachers in an ox cart. We arrived and had a service well under way when the sun rose. For two and a half hours we preached and sang hymns, and Mrs. Hopkins played the organ, and we sold books and tracts and two copies of the Telugu New Testament to head men of the village. It was a good time. The people heard well and came running after us for tracts and books as soon as they heard that some had been bought. Then they asked us to send a preacher to explain the New Testament to them and teach them more about Christianity.

SIAM.

Rev. H. Adamson, M. D.

BANGKOK, Feb. 4, 1896.

Work among the Chinese and Siamese is encouraging. During the past year the Chinese chapel there were twelve taken by baptism, eight by letter and two by exhortation, making twenty-two in all. This

year, during the month of January, four were taken in by baptism. On Sunday last, February 2, I baptized four more and one was taken in by experience, making altogether nine so far. There are two more candidates for baptism on Sunday next, February 9.

CHINA.

East China Mission.

Rev. George L. Mason.

HUCHAU, Jan. 30, 1896.

Its of Bible Study.—We have just finished with the native preachers and a few converts a nine days' session for daily study of the Bible and a few lectures on church government. All seemed to enjoy it most thoroughly.

One of the practical results was that the Chinese intelligently and deliberately pledged themselves to abstain from opium and strong drink. This was done with enthusiasm. We thank God for this victory against two evil habits which check the Holy Spirit's work in the hearts of far away Christians.

J. S. Grant, M. D.

NINGPO, March 3, 1896.

We deeply sympathize with you at this critical time. If it is to be retrenchment one can only pray that God will much bless it to His glory.

I have never known such a good spirit amongst our preachers. Their meeting for two days every two months is a good thing. All missionaries around this place notice a difference, however. It is God. Just heard from Mrs. Grant, who has come in from visiting some women who were in the hospital last year, that she found some of them who night and morning prayed to God, and also exhorted their neighbors to believe. These

women have been away from the hospital over a year. They are wealthy; have not faith enough to come out and join the church, however.

The Central China Mission.

Rev. W. F. Gray.

HANKOW, Feb. 15, 1896.

Ready for Work.—I suppose it is at any time in order to report progress, and especially now that we are really making a little progress. I think I wrote about the land purchased, giving us a block 110x280 feet in size. After paying for the land Mr. Adams and I together have been able to put a wall around the lot so that now we are ready to build our houses as soon as the money is in hand. We have also worked over the large shop on the front into a very good chapel, seating about two hundred people. This chapel is open daily for preaching and book selling, and every evening we have a quiet inside service for those who desire to study with us the Word of God. I feel very grateful to God that the work is at last getting started, and also that we are permitted even so soon to see some fruits.

The Chinese New Year is a time of great festivity. All that they do is so thoroughly mixed up with heathen rites that our Christians find it very difficult to take any part in the celebration even in their own households. I felt that it would be good to give them something to enjoy at this season, which, as I am living here among them, I could very well do. I suggested to Mr. Tsao that we have a prayer meeting in the afternoon and then I would invite the company in to our

rooms to a Chinese tea. This seemed to him very much and so it was done. Our members has gone to Ningpo, and now lives in Hankow, and the other nine were present at the meeting, with about fifteen regular attendants, several of whom I are Christians. I felt that a good spirit prevailed among them, and toward the the meeting suggested that we might say a few words from each one who believed in Christ as to their experiences during the year. We sang, "Now just a word for and there was no waiting. All were moved to speak of the love of God. We then sang by singing, "Nearer my God to Thee" and it was a time of rejoicing to me.

The West China Mission.

Mr. H. J. Openshaw.

BHAMO, BURMA, Feb.

I have just sent you the following telegram-letter," to Bombay by wire, this mail, viz.: "Credit Missionary Union your month's salary, charge my account. I am to missionaries on different fields for

Last home papers told of your great and probable debt. I wanted to lift "Bear ye one another's burdens," etc. Our home churches are doing all they can do, then other means should be devised. Our work must not suffer. I think the missionaries might reasonably be appealed to to lend a hand toward helping to clear the debt. This could be done even after 31.

I leave to-morrow for China. Both my craft and myself are very well, and I am ready for our work in Western China.

AFRICA.

The Congo Mission.

Rev. Henry Richards.

BANZA MANTEKE, Feb. 1, 1896.

Preachers and school teachers under our direction are the pick of seven hundred members and are all good workers. We have a large number of voluntary helpers who win many souls to Christ. It seems, however,

necessary to have some free for out-stations and for the opening up of new ones. Those in charge of out-stations are trustworthy men. Three new districts have been opened during the year. I believe in the principle that Africans must evangelize Africa. Therefore mission stations and churches should be missionary centres. The evangel

often driven away from villages with threats and curses, but there is a place five or six days from here where the people are actually asking for a preacher, but we have no one at present to send.

Specific Donations.—Quite a number of letters have reached me from people offering to support preachers with the condition that reports of their work are regularly sent. I am sorry to say I could not agree to send reports to supporters of preachers without neglecting my work here. May I suggest to those who wish to support preachers to send in their funds to the Rooms, and not to me, and to those who want reports to read the Magazines and papers and then pray earnestly for their preacher.

Three churches with a membership of 714, examining of candidates for baptism, church work, thirty preachers and teachers, sixteen out-stations, the Bible school, translating, building, State correspondence and many other things provide employment enough.

Rev. Joseph Clark.

IKOKO, Jan. 21, 1896.

In Christ.—I recently lost my best helper in the study of the language. He was taken ill and died. He had a grand heathen burial, plenty of dancing and noise; but we believe he died in Christ. His mother had him carried off the mission station at night, so that she could care for him. But they told us that he "only talked the words of God to them." Even when delirious they said he talked about God to them.

We have a Sunday evening prayer meeting, after our regular evening service, for *only* those that profess conversion, or a desire to follow Jesus. I think 28 were present last

Sunday. Probably one-third of them have very little idea of what the new life means; some others probably walk straight because of a fenced path, but I am very hopeful of others. But that something moves them to attend is plain. They are very frequently warned against coming unless they desire to follow Jesus. Also they give of their brass rods for their food—only four of them receive more—and out of those they give contributions. Last Sunday thirty-three were given, and thirty-four and thirty-nine the previous two Sundays of this month. They vote to use the rods in helping the sick poor, and for the oil used in the evening services and school.

School work progresses very well, and quite a number have now bought Bobangi hymn books—the same as are used at Irebu—as they can now read. Up to this date we have only three hymns in the Lake language, so we use the Bobangi in our meetings. Fully thirty are able to read books, and some of these a year ago had not begun to learn. Arithmetic goes more slowly, yet some who have not been a year at school can do sums in addition, so that they have made a start with the science of numbers. In the school they all learn to repeat from memory several texts of Scripture in their own language each week. This week they are repeating Matthew vii: 21-23. This is helping to sow some of the good seed in the minds of these young people. In the town, as we walk about, we can hear the hymns being sung too, possibly by people that do not understand nor care for what they are singing, yet it shows us that some of the words in use are spreading abroad, and we pray that the Holy Spirit may fit some of the hearts for it.

OUTLOOK.

BIBLE-READING NATIONS. — One clear line of distinction has been drawn among the races and nations as they now stand on the face of the earth. It is the dividing line between barbarism and true civilization. On the one side of it are darkness and degradation; the people sit under

the shadow of all death; cruel superstitions and irresponsible despotisms scourge mankind; humanity and morality have scarcely a name; and human corruption, rolling up its volume of degradation, accumulating with each generation, now deluges all that part of the earth with miseries which we

can scarcely apprehend. On the other side of that line, light shines more or less clearly; true civilization has dawned and is shining more and more toward perfect day; the arts and sciences have place, and are advancing; the forms of government have been liberalized; the institutions of humanity flourish; and morality finds firm foothold in the enlightened consciences of men. This broad distinction strikes us at a glance and demands explanation. What beneficent power has lifted these above those? For we know that once, and not very far back in their history, these better nations lay weltering in all the savagery and suffering that still afflict the pagan portions of the earth. What agency was it that entered that dark realm and weighed up these nations from the great deep of their misery and inspired and guided them in their upward path? What radiant power, what genius of mercy has wrought here and not there, differing them as day from night? God's word has done it! The Bible:—it is the Bible that has wrought this wonderful change! The entrance of God's word hath given this light. Just that portion of the earth where the Bible has been disseminated among the people, just that, sharply defined as you can draw a line on the map, with only a narrow margin of twilight, is the part that has emerged from the darkness of barbarism and holds the front, the historic foreground of civilization.—*The Bible Society Record.*

THE BIBLE AND THE PEOPLE.—

Wherever the Bible has gone a great and blessed change has come. It has created the *people*. It has given a new aim to government, a new character to literature, and diffused freedom, intelligence and comfort among the masses. At once, upon the dissemination of God's word among any people in their own language, a new power has begun to work deeply under all the customs and institutions, in the thought and heart and inner life of that people, and a new law is given to their social and civil development. The Bible alone has set man on his manhood, created a people and popular freedom and intelligence, and set the whole new world it has thus created revolving around that new centre, pivoted on a people. Just all there is in our progressive humanity, in legitimate liberty and popular enlargement, is wrapped up in that—and just all that we owe to the Bible.—*The Bible Society Record.*

CHEAP MISSIONARIES.—Hindus understand real asceticism perfectly well and reverence it as a subjugation of the flesh, and if the missionary and his wife carried out the ascetic life as Hindus understand it, lived in a hut, half or wholly naked,

sought no food but what was given and suffered daily some visible pain, they might stir up the revulsion which the Hindu pays to those who are palpably superior to human needs. In their eyes there is no asceticism in that of the mean white, the Eurasian or the Portuguese clerk, but only a squallid native becoming a teacher, and one who must profess scholarly cultivation if remembered, the cheap missionaries have absolutely no special result to encourage them to persevere. A mission is not made more efficient by being visited every day with the squalid truth of extreme poverty, and the notion that a low position will bring him closer to the native is the merest delusion. The missionary is not separated from the native by this means, but by his color the difference produced by a thousand of differing civilizations which the color implies. He is a European; to whom he preaches are Asiatics; in proof of that distinction all others are no trivial but imperceptible. The effect of a cheap missionary on the native mind is precisely that of the dear missionary except that as an unmarried man he is regarded with infinitely more suspicious mistrust. Nothing in fact will be gained by the change, except the privilege of repeating an experiment which has made half-a-dozen times, and has in many places failed.—*Meredith Townsend in The Liberator.*

TESTIMONY OF A NAVAL OFFICER.

—Commander Merrell, who has himself shared some of the antipathy naturally entertained in the United States Navy toward missionary workers, informed me that the trip to Chengtu had caused him to modify his view materially. He doubted the sincerity of many missionaries and had been inclined to believe that a number of them found better living in China than could possibly have fallen to their lot at home. He saw no place in a great journey where he could be in to live for any length of time, nor what the compensation. He saw nothing of the sacrifices made by the missionaries in remote China. He saw and noted their zeal, their earnestness and untiring industry. He envied none of them. He realized that they earned remuneration allotted them over and over and his sympathies went out to them. Upon this point I may say that the mission is absolutely unanimous. The report of the Commission will be ready in a few days. I fancy that its summary will not be important, though it has fully performed the duties assigned to it.—*John A. Cockerill, in the New York Herald.*

NEWS.

AL.—The Methodist Episcopal Missions report 600 missionaries, 82,434 church members, Sunday-school scholars, and 39,628 mission schools.—The Centenary of the London Missionary Society was to reach \$500,000 by the end of the first of the month it was

—The United States Commission into the Chentu outrages reports were well received by the Chinese in their opinion the riots were due to internal politics than to malignant the foreigners. No lives were taken, the property of foreigners was destroyed little testimony was presented by missionaries.—By a from the missionaries in Kansu, the the Mohammedan rebellion, it is at all the missionaries were safe is no further cause for apprehension Oriental custom of children superior parents even while they are able in themselves is a result of the of Confucius, who laid great stress on children to parents, but was silent regarding the duties of children.—Dr. Griffith John of has baptized 108 at one out-station in months. The work is developing on the line of self-support.—The Minister to China has procured from the Tsungli Yamen directing authorities throughout the empire to examine the Chinese code all restrictions on propagation of the Christian religion.

A.—The mortality among the work on the Congo Railway is only half what first, owing to better treatment and understanding of the conditions of the work.—Lawson Forfeitt, of the English Mission, has been given a pass to the railway and preach the gospel to the workmen.—Ashantee, noted for its superstitions, has become a British colony.—Taylor's Angola Mission came to the end of paying its expenses last year. The investment amounts to \$41,000.—Three hundred and eleven negroes from the Congo recently sailed from Savannah.

—A prominent Japanese favors the spread of Christianity in the Empire be-

cause "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligation."—The new Hon-wang temple of Kyoto, just completed, cost about \$6,000,000, and has been seventeen years in building.—While there is much opposition to Christianity in Japan, it is the opinion of Rev. H. Loomis that the interest in the gospel among the people is increasing.—Two of the leaders of the liberal party which is now in power in Japan, are prominent officers of the Presbyterian church.—The newly arrived officers of the Salvation Army have adopted Japanese dress and mode of life. Their meetings attract much interest.—There are strong efforts being made to revive and increase the power of both Shintoism and Buddhism in Japan. The priests are trying to learn enterprise from the Christians.—Of the 655 foreigners living in Tokyo, the greater number are Americans.—An influential abbot of the Shin or reformed sect of Buddhists has renounced Buddhism, and proposes to examine into Christianity.—The summary of missions in Japan for 1895 gives 654 missionaries, 426 churches, of which 80 are self-supporting, 38,710 church members, of whom 2,516 were baptized in 1895, 10,018 scholars in mission schools, and 28,192 in Sunday schools, 290 ordained native helpers, and 519 unordained and 282 Bible women. The contributions of the Christians amounted to about \$34,000 gold.

Giving is educative of our higher nature. The habit of hoarding grows, till miser or monopolist is the end of such development. We benefit ourselves most of all when we seek to elevate others. It is as the Arab proverb says: "The water you pour on the roots of the cocoanut tree comes back to you in the milk of the cocoanut which falls from the top"; yes, and sweetened besides.

The sun gives ever, so the earth;
What it can give, so much 'tis worth.
The ocean gives in many ways,
Gives paths, gives rivers, fishes, bays;
So, too, the air, it gives us breath,
When it stops giving comes in death.
Give, give; be always giving;
Who gives not is not living;
The more we give
The more we live.

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THE
BAPTIST
MISSIONARY MAGAZINE.

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EDITORIAL.

\$100,000 MORE A YEAR.

The annual meeting of the Missionary Union cannot be other than one of the most important and decisive in the history of the society. During the last three years, with receipts averaging more than \$40,000 a year above those of any previous three years, excluding the exceptional Centenary year, the Union has accumulated and carried a debt ranging from \$163,000 to \$203,000. Even during the past year, when the receipts from legacies amounted to \$189,100.95, the debt was reduced only \$26,129.19. The donations the past year amounted to \$295,920.20 and the legacies to \$189,100.95, a total of \$485,021.15. No such amount from legacies can be expected the coming year. They may be estimated at \$64,000. If, then, the expenditures of the Union continue the same and the donations for next year are no larger than last, after deducting the amount by which the debt was reduced, there is an apparent deficiency in the income of the Union, of nearly \$100,000. To add this sum to the present debt of the Union cannot for a moment be thought of. The expenses of the missions have been on a greatly reduced scale for two years and cannot be further cut down without irretrievable loss and injury. The most practical way to overcome the difficulty is to take measures to increase the regular income of the Union to an amount which will provide for the expenditures. This should be done at once. To solve this problem will be the duty of the Union at the annual meeting, and we can safely say that no more important and pressing question has come before the society for many years.

TIME IS MONEY to the Missionary Union. The expenses of the missions must be paid every month, and the interest on borrowed money last year amounted to \$4,431.49. A Baptist business man of Boston estimates that if all church treasurers had sent in the money as soon as collected two thousand dollars of this might have been saved. A contribution of \$100 sent in six months before the close of the year is worth \$102.50 to the Union. Take your collections for the Union early in the year and send them in early, and it will be the same as if you added several dollars. The donations to the Union last

year amounted to \$295,920.20. This is an average of \$24,660.01 a month, and to save interest the Union should receive that amount every month. Instead of that the donations by months in the last financial year were : April, 1895, \$7,407.13 ; May, \$7,693.66 ; June, \$7,500.61 ; July, \$7,612.99 ; August, \$5,602.30 ; September, \$8,403.10 ; October, \$8,122.70 ; November, \$5,409.23 ; December, \$15,275.57 ; January, \$23,115.50 ; February, \$27,588.66 ; March, \$172,185.75. *More than half the contributions came in the last month of the year.* If the donations had been about equal every month *it would have saved \$3,000 in interest*, and been equal to a contribution of that amount to the funds of the Union. Be prompt, brethren, in your remittances. For the month of April they amount to \$12,629.88, about half what they ought to be.

NOTES. — The imprisonment by the Spanish officials of Alberto J. Diaz, the leader of the very successful Baptist mission work in Cuba, was an outrage both morally and politically, since Diaz is an American citizen, and his forced departure from the island is hardly less an outrage, but chiefly a serious loss to the Baptist churches in Cuba, which specially need his services in the critical scenes through which they are passing. — The address of Rev. J. W. A. Stewart, D. D., of Rochester, N. Y., on "The Origin of the American Baptist Missionary Union," before the young people of the Genesee Association, has been printed by the Missionary Union as No. 12 of the "Studies in Foreign Missions for Young People," and can be obtained on application to the Mission Rooms, Tremont Temple, Boston, Mass.

PERSONAL. — Rev. Walter Bushell was designated to Thatôn for labor among the Pwo Karens of that section of Burma, but has found it more convenient to make his headquarters at Moulmein, where he should be addressed. — Mrs. C. H. R. Elwell of Moulmein, Burma, and Miss Elizabeth Lawrence of Thatôn arrived at Boston, April 13, returning to America for rest. — Rev. M. B. Kirkpatrick, M. D., sailed from Philadelphia for Namkham, Upper Burma, May 2. — George H. Richardson, M. D., and wife sailed from Philadelphia, April 25, for Thibaw, Upper Burma. — Rev. C. B. Antisdel of Lukunga, Congo Mission, has returned to United States for a period of rest.

THE QUINQUENNIAL TELUGU CONFERENCE. — The jubilee of the American Baptist Telugu Mission at Nellore in 1886 was observed in common by the members of both the American and the Canadian Baptist Missions. The occasion was so enjoyable and so helpful that it was decided to hold every five years a conference of the two missions. Hence the above lengthy title. The second conference, held at Ongole beginning December 28 and continuing six days, was an occasion of deep interest. One of the chief features was the address of welcome by Dr. John E. Clough, in which he stated that during his twenty-nine years of service at Ongole the town had grown from 5,000 to 11,000 population and was soon to be made the head of a new collectorate district. When he came not a woman in the community could read ; now Ongole stands first in the Madras Presidency in the number of girls in school in proportion to population. In those days government schools were closed to Christian boys ; now heathen and Christian boys sit together on the same benches

both in mission and government schools. "The Telugu Baptist Publication Society" was formed for the preparation, printing and distribution of Christian literature among the Telugu people. An intensely interesting occasion was the meeting on Prayer Meeting Hill, January 1, just forty-two years after that memorable sunrise meeting January 1, 1854, from which the hill has its name. Of the five at that first meeting, three are yet living. Doctor and Mrs. Jewett are in America and were tenderly remembered, but Julia of that early company was present at this last meeting and gave an account of that first gathering. It was an occasion of absorbing and inspiring interest.

DR. NATHAN BROWN'S ABILITY as a linguist is well known to Baptists. A man who could make the first translations of the New Testament in two such diverse languages as the Assamese and Japanese, and make such versions of that work will stand for all time, was no ordinary scholar. It is gratifying to find Doctor Brown's great ability recognized by secular scientists, as appears in the following extract from a report of the proceedings of the American-oriental Society :—

"President Gilman set the business session for Friday morning. This began with the presentation of correspondence by the corresponding secretary, Professor Lanman. Notable among these letters was one from a distant corner of Assam in India, from Sibsagor on the Brahmaputra. It was written by Mr. Leal of the Royal Geographical Society, who is at work on the languages of that region, and contained a request for a certain publication of the society upon those tongues by one of our earliest members, Rev. Nathan Brown, a missionary of the Baptist Union. 'Its [the book's] value to us here,' says Mr. Leal, 'is much greater than you might suppose. Dr. Brown was a real *genius*.'"

THE MISSIONARIES' CHILDREN'S HOME on Vashon Island, Burton, Washington, has been enlarged by the completion of a fine new building. This has been furnished by the combined efforts of the Baptist ladies of the Pacific coast. The climate of Burton is healthful and comparatively mild; there are excellent public-school and college facilities. Rev. S. W. Beaven and his wife and sister afford the most careful attention to those entrusted to them. The four children of Rev. George Campbell of the Hakka Mission, China, are now with Mr. Beaven, and Rev. J. M. Foster and family occupy a cottage near by.

MERCHANDISE BY MAIL TO CHINA.—We are informed that the postal authorities at San Francisco have returned to the sender merchandise mailed to points in China according to direction in the April MAGAZINE, because not properly wrapped. Wrap packages strongly and yet so the contents may be *easily* seen, also put on "From——," giving your name and address, and insist on their being sent forward. We print paragraph 4 of Official Circular Number 4031 of the Post Office Department, issued Feb. 1, 1893. The showing of this to any postal officials will lead them to forward packages :—


"4. *Unsealed* packages of mailable merchandise (fourth-class matter) addressed for delivery at the following places in China, viz.: Chefoo, Chin Kiang, Tung King, Hang Chow, Hankow, Ichang, Kaiping, Kalgan, Kiu Kiang,

Nanking, Newchwang, Ningpo, Ourga, Peking, Shanghai, Taku, Tientsin, Wenchow, Wuchang, Wuhu, Yentai, are transmissible in the mails if postage thereon is prepaid *in full*, at the rate of one cent for each ounce or fraction of an ounce; but if wrapped so that the contents cannot be *easily* examined, they are not allowed to be dispatched even if postage has been prepaid at the letter rate."

"**TURKEY AND THE ARMENIAN ATROCITIES**" is the title of a timely volume by Rev. E. M. Bliss, son of the late Dr. Isaac G. Bliss, of Constantinople, and missionary editor of *The Independent*. The book is naturally somewhat hastily put together, but derives its peculiar value from its prompt appearance when the terrible scenes to which it refers are yet being enacted. Mr. Bliss' personal knowledge of Turkey has given him an immense advantage in the preparation of this volume, and it is the best and most compact account we have seen of the horrifying outrages inflicted by the Turks and Kurds upon the almost defenceless Armenians. For fiendish and deliberate malignity this persecution has never been exceeded in the history of the world. It is the result of a cold-blooded determination to extirpate the Armenian nation of 3,000,000 people, and no element of cruelty has been lacking to complete its horrors. The volume is published by the Hubbard Publishing Co., Philadelphia, at \$1.50. George M. Smith & Co., Boston, general agents for New England.

SELF-SUPPORT IN MISSIONS.

The last few years have witnessed a great revival in attention to methods for promoting self-support and self-dependence in mission churches in heathen lands. This has grown out of the application of scriptural principles to missionary work and has been accentuated by the enormous debts which have bur-



4. The employment system tends to excite a mercenary spirit and to increase the number of mercenary Christians.

5. The employment system tends to stop the voluntary work of unpaid agents.

6. The old system tends to lower the character and lessen the influence of the missionary enterprise both in the eyes of foreigners and natives by suggesting unworthy motives for becoming a convert to Christianity.

Dr. Nevius also claims that the scriptural principle is that "every man should abide in the same calling wherein he was called" (1 Cor. vii:20), and that the influence of converts is far greater by remaining in their homes than that the brightest and best of the converts should be taken into the employment of the missionary society as preachers and evangelists. He believes that Christianity will grow faster in heathen lands by the extension and self-multiplication of self-sustaining and vigorous churches than by the work of paid evangelists, and he cites illustrations from his own observation in proof of this.

As these views of Dr. Nevius are receiving so much commendation at the present time we call attention to the fact that they are the same as those urged upon American Baptists by the late Rev. Chapin H. Carpenter, of Bassein, Burma, more than twenty years ago, and set forth in his "History of Self-Support in Bassein," and his tracts on self-support. Mr. Carpenter's views encountered great opposition at the time. It may possibly appear that he was only in advance of his age. Doubtless we need more faith in the supernatural power of Christianity to propagate itself.

FREEMAN A. SMITH.

Although Mr. Smith has been in ill health for a number of years, his sudden death on April 29 came with a shock of surprise to the most of his friends. While he has been engaged in various lines of work, Mr. Smith will be best remembered by his long and faithful service as Treasurer of the American Baptist Missionary Union. He was born in Northampton, Mass., August 18, 1826, and was therefore almost seventy years of age at the time of his death. His early business connections were with the Connecticut Mutual Insurance Company and the leather firm of Field, Converse & Co., of Boston. Mr. Converse in this firm being a member of the Executive Committee of the Missionary Union, and having confidence in Mr. Smith's faithfulness, honesty and ability, Mr. Smith entered the service of the Union in October, 1854, serving as assistant Treasurer until the retirement of Deacon Nehemiah Boynton in 1864, when he was elected full Treasurer.

His service in this important and responsible office will be remembered by all the constituency of the Missionary Union. He was ever characterized by great faithfulness, sincerity, single-mindedness and devotion to the service of the Union. The interests of the missions were as dear to him and as jealously guarded as his own. The earnestness of his purpose did not permit him to indulge in either compromise, evasion or circumlocution where the welfare of the Union and its missions were in question. In his official as well as his per-

sonal and Christian life he was simple, direct, earnest and devout. His retirement from the treasurership of the Missionary Union was occasioned by the health both of his wife and himself, which did not longer permit him to devote that attention to the affairs of the society which he felt ought to be given by one in his position. Subsequent to this time he was elected a member of the Executive Committee, and his intimate knowledge of all the affairs of the Missionary Union made his service exceedingly helpful and valuable for several years.

About this same time he was also chosen Treasurer of the Newton Theological Institution, which he served with his usual fidelity and care for several years. Mr. Smith's principal business in the later years of his life was as Eastern agent of the Iowa Loan and Trust Company of Des Moines. In his business relations as an investment agent he would not recommend any security which did not have his full confidence based upon careful investigation. In short Mr. Smith was emphatically one of the few men who may be fully trusted. As a steward he was found faithful. For many years he was deacon of the First Baptist Church in Malden, and afterward removed his membership to the Maplewood church, which was nearer his home, where he served in the same office, and also as superintendent of the Sunday school for many years. He also occupied many positions of trust and responsibility in connection with banks and various corporations. The world is always better for such faithful, single-hearted, devoted service as is rendered by Christian men of the type of Mr. Smith, and the kingdom of God on earth is poorer for his loss. Among those who knew him best there can be no doubt that he himself has passed from a life which in the later years has been one of much suffering, patiently borne, to a happy reward, and a painless and joyous life with the Savior whom he served in singleness of eye and pureness of heart. Mr. Smith will be widely missed by many who trusted in his judgment on various lines, and who have been benefited by his scrupulous integrity and exact fidelity. His life may well be an inspiration to more single-hearted sincerity and devotion to the service of the Redeemer, in whatever positions in life the Lord may call upon his people to fill.

MISSIONARY CONCERT PROGRAMME.

[The references are to this number of the MAGAZINE.]

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|---|--|
| 1. Praise Service. | 11. The Quinquennial Telugu Conference (p. 156.) |
| 2. Scripture and Prayer. | 12. Dr. Nathan Brown's Ability. (p. 157) |
| 3. Singing. | 13. Mr. Dearing's Letter from Japan. (p. 169.) |
| 4. Mrs. Mosier's Letter from Burma. (p. 166.) | 14. Singing. |
| 5. Mr. Cronkhite's Letter from Burma. (p. 166.) | 15. The Missionary Problem. (p. 170.) |
| 6. Mr. Roberts' Letter from Burma. (p. 166.) | 16. The Enthroned Lord. (p. 170.) |
| 7. Prayer for Missionaries Travelling. | 17. Prayer for Consecration. |
| 8. Chinese Conservatism. (p. 171.) | 18. Time is Money. (p. 155.) |
| 9. Dr. Grant's Letter. (p. 169.) | 19. Offering for the Missionary Union. |
| 10. Singing. "Seeking to Save." | 20. Singing and Benediction. |

ARTICLES

FROM RANGOON TO BASSEIN.

BY MRS. A. H. DOWNIE, NELLORE, INDIA.

many years the work among the Karens of Bassein has been watched with profound interest, and we have wished to see something of it with our eyes. This desire has at length been satisfied, and we cheerfully yield to an excellent desire to share our experience with favored friends through the medium of *Review*.

We left Rangoon on a river steamer prepared to "rough it" if necessary. Therefore, was our surprise to find a little vessel, of about three hundred tons, fitted with all the modern improvements—such as steam steering apparatus, winches, electric lights, and a powerful searchlight in the bow, by which the winding course of the creeks were navigated by night. The "Gyne,"

the boat is called, is commanded by a Mr. Thompson, a genial man of many years' experience in navigation, a thorough Christian, well known to our mission, and a great favorite with many of the natives.

He rendered the trip a very enjoyable one to us by his attention and thoughtfulness in little matters. As these river boats are mainly intended for freight and passengers, the greater part of each is given up to them. About a third of the upper deck forward is separated from the rest by a wire screen for the accommodation of about ten saloon passengers. The cabins are roomy and nicely appointed. We were specially favored by our cabin opening into a nice bath with a tiled floor. As we were the only passengers we had things to do much our own way, and we enjoyed our trip fully. On the ordinary map it seems but a short distance west; but it is on a different outlet of the Irrawaddy one needs to traverse about seven or six intervening creeks, in order to reach it. And so we wound in and out,

going west, north, south and east in a bewildering way to one unused to the journey.

The scenery along the shores was varied and picturesque. There were clumps of the feathery bamboo, groves of plantain trees, tall, graceful palms, glittering pagodas with their accompanying many-roofed *kyoungs* or monasteries, where the yellow-robed, shaven-headed monks live and train up the youth of the land in the mysteries of Buddhism, and villages of thatched houses with bamboo sides, all mounted on stilts, in true Burmese style; for this country is flooded with water in the rainy season, as much as 250 inches falling in five months.

Near the station where we stopped—and there were five of them before we reached Bassein—we could see stretches of paddy land and heaps of paddy on the banks all ready for transportation. We were constantly meeting paddy boats filled for the market, and our vessel on the return voyage towed three boats of one hundred tons capacity each, containing 5,500 baskets of paddy.

The various crafts in the river were a constant source of amusement and interest, being so different from anything we have in India. There were the little *sampans* gliding swiftly along, the larger *dinghies*, with their mat-covered cabins, and the stately cargo boats with their sterns high in the air, and with such fancifully carved sides that the commanders perched up there looked like barbaric kings upon thrones. Some of these boats were propelled by twenty oars, and they seemed to us like the pictures of the ancient Roman galleys that we were interested in as children.

When we left the broader rivers and slowly steamed through some of the narrow creeks the scene was more beautiful

than anything we had ever seen at home or abroad. The sharp turns and bends, the very tropical character of the vegetation, the clear water reflecting in sharp outline the trees bending over the banks, made up a picture which will ever hang in memory's gallery; and at night, when the searchlight brought out the deep shadows below, touching the tree-tops with a silvery radiance, the strong light causing the fish to

planks rested in the mud and as they soon got slippery from the feet of the passers to and fro there were some ludicrous tumblers. At one station the *lascar* had begun to pull in the plank when the traditional "last man" came wildly down the bank followed by two frantic females. As the man touched the plank it gave a lurch; the man sprang into the air, coming down astride the plank in an exceedingly uncomfortable



THE STUDENTS' BAND.

Bassein Sgaw Karen Normal and Industrial Institute.

dart from the water, the insects and startled birds fluttering around uncertain where to go,—it made us think of fairy land.

Some of the turns were very sharp. At one, in the Panametto creek, called the "Grecian Bend," we bumped against the opposite bank and pulled leaves from a tree as our deck brushed against its top. Another turn was named "the Fiddler's Elbow," from a fancied resemblance. The scenes at the various landings were comical in the extreme. Sometimes the gang

manner. He sat there a moment joining in the general laugh at his expense and then scrambled up to the deck with the women holding on tightly behind and all perfectly good-natured. So it was all the time; the utmost good nature prevailed, no matter what the provocation. Had some of the accidents happened to Englishmen and Americans there would have been cursing and swearing or ugly names called. The heathen are ahead of their western brethren in this respect.

The boat carried a very cosmopolitan

company. There were Burmese, Karens, Shans, Chinese, Chittagonians, Telugus, Tamils, Hindustanis, Punjabees, Bengalis, English, Americans and Eurasians—a great part of the earth represented. Truly the ends of the earth are brought together; there is much hurrying to and fro, and knowledge is increased. Is not this one of the signs of the latter days?

Our experience in Bassein was a very delightful one. We had the pleasure of meeting the ten workers there; we were hospitably received and beautifully entertained. As we were late reaching the town, owing to being detained five hours by a fog and three hours more by running into a mud bank where we had to stay until the tide lifted us off, we only had sixteen hours in which to see the town and the three departments of work—the Burmese, Pwo Karen and Sgaw Karen. Mr. Tribolet met us at the steamer and drove us to his house, after which we called upon the Cronkhites and the Misses Tschirch and Lawrence in the next compound. Mr. Cronkhite has charge of the Pwo-Karen work. We visited his school, heard the children sing in English and Pwo-Karen, and shook hands with the teachers, who struck us as being a very superior class of native Christians.

We then went around the Pwo-Karen compound, saw the large gymnasium building—a gift from Mr. Cronkhite's brother—were received by two of the teachers in their neat house, where everything was clean and comfortable; inspected the girls' quarters in the same building in which the young ladies live; saw the boys' ball and play ground, and were pleased with all we saw. We were sorry that Miss Lawrence's health demands her leaving the work for good, and we trust Miss Tschirch will be able before long to secure some one else to share the school work with her.

Mr. Nichols having joined the party, we were driven to the sawmill belonging to the Karens and upon which Mr. Nichols bestows a great deal of loving care. When this sawmill was for sale at thirty thousand rupees, Mr. Nichols suggested to some of the leading Karens the advisability of

purchasing it and running it for the benefit of the school. They immediately solicited contributions from the ten thousand Sgaw-Karen Christians on the Bassein field, and as a result forty thousand rupees were handed in. The mill was bought and thoroughly equipped with some new machinery and labor-saving appliances. It was a very interesting inspection, for we saw the logs hauled up from the river, and cut up by circular saws into beams or by vertical saws into planks. A number of sleepers are being made now for the new East Coast Indian Railway. A Karen Christian engineer is at the head of the works, and many of the workmen are Karens. A committee of five leading Karen Christians audit the accounts and keep the run of the business, and the profits all go into the Sgaw-Karen school work. Mr. Nichols told us that they could clear two thousand rupees every month if they could only command all the logs necessary. It is a splendid enterprise and owes much of its success to Mr. Nichols' energy and go-ahead-attiveness.

Then we drove back through some curious streets full of *kyoungs* and lined with images of Buddha—large and small—some new, others in various stages of dilapidation, to the Burmese compound where we inspected the school. The head master had prepared a programme without any hints from Mrs. Tribolet and we were entertained by some very creditable singing, when we remembered that the children were nearly all day scholars and most of them heathen. There was one Burmese girl who had a very sweet voice, and our hearts went out in prayer that the hymns she was learning might touch the hearts of her heathen family and they be led to Christ, for they have already intimated that the two girls might become Christians if they wished to.

We felt so glad to see this most flourishing Burmese work, and we are sure the work among the Burmese will not be devoid of results now that the children are being indoctrinated with Scripture truths and taught Christian hymns. When the fiat went forth years ago that all schools must be closed, the Missionary Union

fathers thought they were doing the wisest thing, but a blow was struck to the Burmese work from which it is only just recovering. The Karens insisted on their schools and came forward with their money to support them, and the result to-day proves the wisdom of the course, for nowhere can we find a more sturdy, self-reliant, devoted set of men than the Karen Christians who have been educated in the Christian schools, coming in contact at the same time with the missionaries' families. Had Burmese children been gathered in and received Christian education, who can tell what might have been the size of the Burmese church to-day? There are only fifteen hundred Burmese church members in the Bassein district to-day; so the workers there need much grace and patience, and the prayers of their friends at home for the arduous work before them.

The interest of our visit, of course, centred in the Sgaw-Karen work, which we visited in the afternoon. We met Mr. and Mrs. Nichols in their own home and also Doctor Fowler and Miss Watson, who are coworkers with them, the one in the medical department, the other in caring for the seventy-five girls who are boarders.

We were taken into Ko Thah Byu Memo-

connected with a glee club while He has trained the students in music. The singing was ahead of anything I heard before, the female voices adding what was lacking in the singing of the Karens at the Seminary. They sang an glees and semi-choruses, ending with a beautiful anthem, "Angels of Peace," which was certainly a most enjoyable hour. We were glad afterwards to be introduced to the large number of teachers, but we could not possibly remember the names. A walk around the large compound, noting the accommodations for three hundred students; over the quarters, where all the girls are very well under the kind care of Miss Watson; into the surgery and the somewhat limited accommodation. Doctor Fowler has been doing hospital work, and then we were ready for a drive round the very pretty town. Tribolet had kindly invited the other missionaries to dinner, and while we ate the Karen brass band discoursed music on the side. In the evening the young people came in, as it was the night for the monthly prayer meeting. We had an enjoyable season of prayer and praise, then refreshments, after which we talked to each other, becoming better acquainted. About

missionaries to turn from pioneer work, translation and the writing of hymns, to treasury and transport work. He has buried a wife in Africa, and has a child in England, to which he has just returned for a furlough after a stay of seven years on the Congo.

Joseph Clark has gone from treasury work at Palabala to pioneer work at Ikoko on Lake Mantumba in the Upper Congo country, and his wife and brother-in-law and sister-in-law are with him while four children remain in England.

Peter Frederickson has always been a pioneer at Palabala, Mukimbungu (now successfully operated under the Swedish mission), Banza Manteke, Kinjila and now Kifwa.

The story of Banza Manteke and Lukunga is much the same. Each has its graveyard as well as its devoted missionaries. Henry Richards and his associates at Banza Manteke and Theodore Hoste at Lukunga, after building up great churches have their plan for fostering and developing the Christian life of the natives.

In the Stanley Pool District at Kifwa, Leopoldville and Bwemba our six white missionaries are few indeed compared with the 154 white men registered in that district, but are tried men.

Beside Rev. Mr. Frederickson and Dr. Sims, there are other veterans as Rev. A. Billington and Rev. C. B. Glenesk who have long navigated the "Henry Reed" and who still have the steamer in hand. By this means Thomas Moody at Irebu and Clark's band on Lake Mantumba, as well as C. B. Banks at Bolengi, Equator, are kept in touch with civilization and now and

then supplied with food, clothing and money.

Out of the 1 076 white men in the Congo Free State our small band of thirty to forty missionaries does not seem burdensome to support in the Congo, yet from \$50,000 to \$65,000 a year is needed to make this work effective as in the past, and a greater amount is needed if the work is to be extended. Single missionaries living on \$500 salary and \$50 or more for the mission work; married missionaries living on \$750 salary, \$100 for each child at home only when both parents are on the field, and \$50 or more for mission work are not taking up a residence in Central Africa for pleasure.

Every man would pinch his living expenses and spend his own personal salary to keep his mission work going and so he does, hoping the treasury will soon be filled, times will brighten and purses will be reimbursed. This year many of the Congo missionaries have lost their hard earned savings, in one case \$2,000, while many less, yet \$6,000 in all was lost through the failure of our London agents, and on account of this it will be impossible to retrench in many cases even for the sake of the work.

There are enough men, tried men for the work, and we cannot afford to experiment with new men on such a field except to fill the vacancies produced by return home or by the angel of death. But the increased expense of living through the increase of white men competing one with another for fresh food and for carriers demands a steady advance in support rather than retrenchment in the Congo Mission.

The churches that are rich in liberality are enriched by that liberality, while the churches which are indifferent to the needs of the world, the churches which stifle the missionary spirit, and care simply for themselves, sooner or later come to nothing.

Little faith's retrenchment ever means more retrenchment. Strong faith's expansion ever means more expansion.—*Rev. E. G. Wesley.*

Said David Abeel, at a meeting in Exeter Hall in 1834, challenging the young men in the colleges to join the missionary ranks: "Who has given you a dispensation to remain at home while the whole world is calling so loudly for assistance?"

It is said that one hundred and twenty-five wealthy men and women have gone out from Great Britain as missionaries at their own charges.

LETTERS.

INDIA.

BURMA.

The Burman Mission.

Mrs. L. H. Mosier.

PHOMA, March 2, 1896.

"After Many Days."—On our first jungle trip we met with a remarkable conversion. The *thugyi* (head man) of a certain village became ill and sent for the Burman doctor. When he recovered he read the slips of paper in which his medicines were wrapped and asked for all the doctor had. They were tracts or portions of the Bible, and from these fragments, without any further aid, he became converted and prayed to the living God for a period of six years. During this time he had never seen a missionary or a Christian. On Mr. Mosier's last trip he accompanied him to be further instructed in the Bible. He was examined and received for baptism, but on the appointed day he did not appear. As his relatives are bitterly opposed to his being a Christian we are anxious about him, and two men have been sent to see what is the matter. Slowly the work moves on. Pray for us.

Mrs. M. B. Ingalls.

THONGZE, April 4, 1896.

I report eight baptisms of Burman adults just received into our Thongze church. We had also two Christian weddings and two deaths. The two who have left us—a man and woman—were of the good, certain stamp. They leave a vacancy here, but we are sure that they have a place with Jesus.

The Karen Mission.

Rev. L. W. Cronkhite.

BASSEIN, March 11, 1896.

Giving and Giving up.—Our evangelists have so increased that though the Karens are gradually increasing their contributions for the work among the heathen, we found ourselves obliged to cut down the amount paid each worker from 150, 160 and 180 rupees to Rs. 75 for the coming year. The

workers are to have the option of devoting four months of the year to providing for themselves financially in any way they like, preaching but eight months, and in some cases but six. Every single man of them all has stood this heavy reduction without turning from the work. Some of them proposed going on in simple trust in God, without looking to our evangelist fund at all. But I knew they were not able to do this, and did not feel it right to fail to share with them whatever we have. I do not feel that I can give more from American funds than is given by the Karens themselves; i. e., by the Karen churches for this branch of the work. This limits me as to raising funds at home. On the other hand it is bringing up the giving of the Karens.

The school has been almost miraculously brought through its school year, beginning with a debt and closing with a surplus of \$100. The Karens never put in so much as this last year. The whole year's trying experience has been an object lesson to me and to many in trust in God.

A recent convert has just given Rs. 800 for a new chapel in one of our villages. He is full of enthusiasm, and has one of the best of our ex-pupils as teacher, with forty pupils gathered from several villages. He wants to support a branch boarding school, remote from town.

The Kachin Mission.

Rev. W. H. Roberts.

BHAMO, March 2, 1896.

To West China.—Last Wednesday the Deputy Commissioner and myself accompanied our Brethren Upercraft and Openshaw to the frontier, where they met the officials, who appeared very friendly and promised them a guard of forty men until they were beyond the Kachin country and well into China. These our beloved brethren are the first to enter China by this route for the purpose of opening a mission station, and we hope that many others may follow.

ASSAM.**The Assamese Mission.****Rev. P. H. Moore.**

Nowgong, Jan. 30, 1896.

I baptized four persons in the station the first Sunday of this year. Twenty more are awaiting baptism at Udmari, and I start in camp again to-morrow and expect to baptize them on this tour. (Forty were baptized on the Nowgong field during 1895.)

Rev. C. E. Burdette.

GAUHATI, Feb. 3, 1896.

Advance in Self-support.—We will be preparing soon for two important items of work. First, the reopening of the self-supporting station school. The villages expect to send in eight Christian boys, supported by the churches as candidates for teachers' and preachers' work, two heathen boys supported by their own parents, but held to the same discipline as the stipendiaries in every respect. The Gauhati church has appointed a man to assist in teaching the school, and will try to make it a part of our station evangelistic work by admitting heathen pupils willing to receive religious instruction. I hope that all can be divided into not more than two classes, but even so it will take considerable of my time, and if three classes are formed the burden will be very heavy.

The second item is the reopening of the Mission Press by the native churches with the expectation of acquiring ownership. They propose to send in the best two of the men formerly trained by me, to give their whole time to the press, paid, of course, by the churches. They hope that they will be given the preference over other presses in mission printing, and be allowed the same rates for printing as are charged in Calcutta. As there is a matter of some seven hundred miles freight this will mean a slight saving rather than loss to the mission and diminished profits to the press. As far as mere printing is concerned I think I can guarantee good work. The Assamese hymnbook, printed here by school boys, is acknowledged by all to be a good job. In regard to binding, the work here will be inferior at first in appearance, but it will be honest sewing with good

thread and the covers will be serviceable in quality and will gradually improve in appearance. In this way we hope there will be some profits during the year. These profits we propose to apply as follows: 1. Repayment of running expenses to churches. 2. One third of balance paid as instalment on purchase of press. 3. One third sinking fund for continuance or extension of work. 4. One third applied to religious and school work of churches.

The one third of net gain is stipulated as minimum instalment on price of the plant, and as maximum allowance for religious and school work. The sinking fund is to vary with the variation of items No. 2 and No. 4. If these two aggregate more than two-thirds, the sinking fund will be less, and if thought best, No. 4 may be diminished for the sake of increasing either the sinking fund or the instalment on price of press, or each of them, to more than one third.

SOUTH INDIA.**The Telugu Mission.****Principal L. E. Martin.**

ONGOLE, March 18, 1896.

The College.—All the classes have finally gotten started for the year. On account of the late date of the publishing of the results of the matriculation examination, the Junior F. A. class did not get started until nearly three weeks later than usual. The Junior class is not large, as it has but three members, the same size as last year's class. We are in the day of small things yet so far as the distinctive "college" work is concerned. But the high school department is fuller than ever before so early in the year. There are at present 321 enrolled in the six high school classes. The lowest class has a membership of 106, and is divided into three sections. Of the whole number of students 143 are known as "Christians." Most of these are members of our Baptist churches. The rest are children of Christian parents, and a few are members of other communions. We have admitted 34 new Christian boys this year, and might have had several more, if we had had funds on hand to have promised them the

aid we have been giving hitherto. But the funds at my disposal are already overdrawn and I have not dared to take on more responsibility. Mr. Baker began his work in the college in good earnest with the beginning of this year. He is proving himself just the man for the place. He says the work just suits him, and I think he is going to just suit the work. Mrs. Martin and Mrs. Baker are giving much attention to teaching music to the pupils. It is a difficult task trying to harmonize their discordant voices.

General.—We have been favored with two visits from eminent visitors since Jan. 1. The first was Rev. J. M. Wilbur of Baltimore. The second visit was that of Rev. Mr. Mead of Adelaide, Australia, the Secretary of the Baptist Missionary Society of that province, and of Doctor Mead, a son of the former and a medical missionary of the same society in Bengal. They all showed much interest in what they saw.

Doctor Clough has just returned from of the longest tours he has made in 1 years, nearly four weeks. He covered large part of the Darsi field, for the being rejoined to the Ongole station reports the Christians in many villages discouraged because no missionary has sent in place of Mr. Levering who was transferred to Nellore. While he was out, ever, he baptized 137 persons, bringing total since January 1 up to 270.

Rev. A. Friesen

NALGONDA, March 13,

It gave us much joy when on Sunday, March 8, four candidates appeared before our church for baptism. Although all gave sufficient evidence of their faith in Jesus Christ, one to wait till some irregularities in his private life are investigated and removed. The other three were baptized and received into church.

CHINA.

The East China Mission.

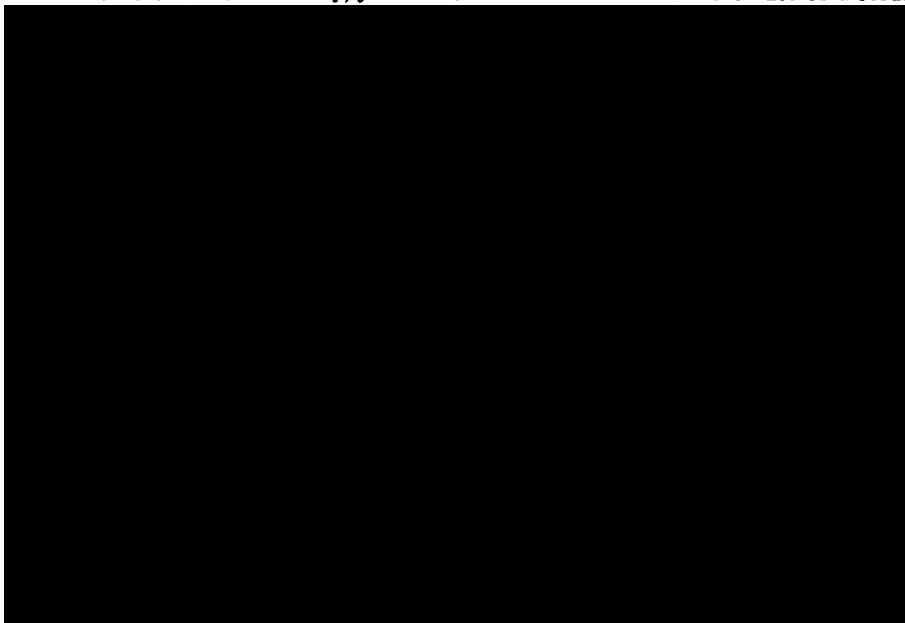
Rev. J. R. Goddard.

NINGPO, March 17, 1896.

Fire.—On the 10th of February, just as we

property of the neighbors from the houses of thieves and pilferers that always surround a burning building.

Bible Class.—On the 21st of February



Testament history and in Christian doctrine. It was a rather stiff course, but they endured it very well, and often expressed great pleasure in the study. The course lasted only three weeks, as the men had to get back to their farms, but I hope they received an impulse which will be felt by them during the year and impart itself also to the churches with which they are connected. This is a work which I have tried several times to inaugurate, but never succeeded in getting it started before, the men feeling that they could not spare time from their work to attend such a class. Three weeks is a very short time, but we have done the best we could in it, and hope next year to secure a longer time.

J. S. Grant, M. D.

NINGPO, Feb. 23, 1896.

God gave me to see two precious souls

saved through the visits made this year. Case 1, man aged fifty, suffering from a malignant growth; saw him twice, gave him no hope of a cure, but pointed him to Jesus and left a few tracts. Some two months later was near his home, called and found him dying. He told me he was trusting in Jesus, and his wife and neighbors said that during the night he had been praying to Jesus.

Case 2, man aged twenty-eight, sick with a fatal disease; called in foreign doctor as a last hope. Was able to make him comfortable. His faith in Jesus before he died was very bright—not the least doubt. One could only praise God. What joy for me to see and hear those two cases, and how kind of the dear Father to strengthen my weak faith! God help me more and more to know the value of a soul even as Jesus did.

JAPAN.

Rev. J. L. Dearing.

YOKOHAMA, March 21, 1896.

A most encouraging feature of our Seminary work is just now in progress. Our students are getting more and more of the evangelistic spirit, and of late have been holding meetings every night at some of the street preaching places carried on by the school. All of them have gone in a body for a week to one place. The meetings have consisted of short addresses from each one, together with singing and tract distribution and personal work as far as possible. The spirit manifested by the students has been admirable, zealous and spirited. It has made an impression to see so many young men in the service. The crowd has been surprised. Classroom work has not suffered, but I think that on the other hand there has been a deepening feeling of the responsibility that rests upon them as preachers of the gospel. If there are no other results from this work visible to us, there are already visible results in the young men. It is a grand preparation for the work of the summer vacation now so near at hand. As long as our men keep in this attitude we need not fear new theology

or any other enervating teaching. It has been a great inspiration to the teachers to see the men exhibiting the spirit that we have tried so hard to show them was needful if they will convert their countrymen.

Prof. E. W. Clement.

TOKYO, April 6, 1896.

Our first school year closed March 29. It was a short year of only two terms; but, all things considered, it was very satisfactory and encouraging. During the year eighteen students were enrolled, of whom fifteen were in actual attendance at the close of the year. At that time there were ten students and two teachers in the boarding department. Of the eighteen students enrolled, just half were "ministerial students," and the same number were pursuing "regular" courses. The classes taught included the regular work of the first year and the third year of the course, with some special classes in English. There would have been a larger attendance if more help could have been given. But, as the principle of self-support was maintained, and openings for work in or near Tsukiji are not numerous, the number of students was thus limited. I am glad, however, to report that

several of the students have been supporting themselves, and that *no one receives board and lodging gratuitously from the school*. Three of the young men do all the work about the building and grounds. One young man has charge of the chickens, and during the month of March brought the school a net profit of two yen on eggs. Even the hens in our "annex" are more than self-supporting! Another young man has been paying his way by teaching calisthenics in the school; and still another received remuneration as "supply" for Mr. Brand while the latter was absent on a country trip. For the coming year we have other plans for self-support; but we cannot, at the best, find work for as many as would like to come and are willing to work.

The teachers have all done earnest and faithful work in their departments. Nothing but sickness has interfered with the full performance of duty; and, even in the case of sickness, substitutes were secured, so that the work of the school continued right along without serious interruption. Professor Topping has proven himself a valuable adviser

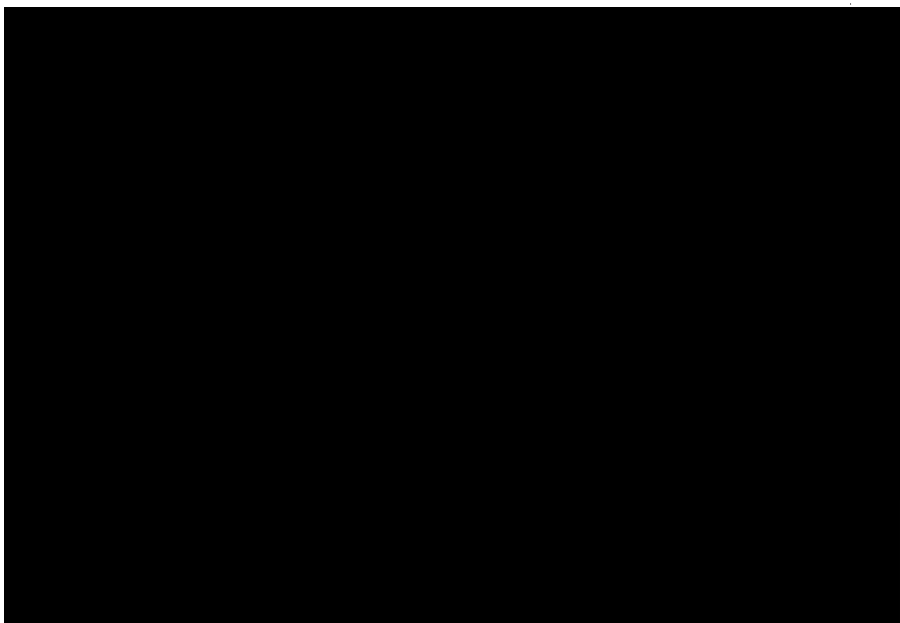
and colaborer, and will represent the at the conference in Kobe. I wish, over, to single out for special thank mother, who has given instruction in manship, and Rev. A. A. Bennett, though burdened with his own multif duties in Yokohama, was so kind as to up once a week to assist in the depar of Biblical instruction by taking a cl the "Life of Christ."

Rev. G. W. Hill.

CHONG, Feb. 12,

My wife's health would not permit o turn to West China or further reside that land in its present unsettled state. recent riots will, I fear, deter some from ing to go to that field, and especially i thought that three families did not i for reasons that may be imagined if plained. In this aspect a great injury be done the West China work. It was greatest grief of my life to have to witl from that field, and my heart is still with dear Brother Upcraft in his heroic gle to plant our work in that ideal field

OUTLOOK.



work of winning the world to Christ in its rightful place, and bend our energies to it, and the other difficulties will disappear as we press forward. Full consecration and strong heart, which will stop at no hindrances, will find the solution of the missionary problem.—*The Spirit of Missions.*

CHINESE CONSERVATISM.—No wonder these people are averse to change! They have reached a state of stable equilibrium. They have got adjusted like the patient ox to the yoke, know just where it presses and how best to ease it, and do not want to be readjusted to a new-fangled one. Century-old products of these monotonous levels, these sluggish rivers and canals, these uniform methods of cultivation, their muscles have become solidly set to a plodding gait and their brains to a gait equally plodding. Expatiate, if you will, to a heavily moulded plough horse on the exhilaration felt by the fast trotter, and invite him on the track to share it! The plough horse might be misguided enough to make a spurt for twenty rods. Far more settled in his solid muscular convictions, the plodding Chinese countryman! No! to do over again the same old thing in the same old way, to think over again the same old maxim in the same old way, this is to

"possess the earth." Nerves have they none. Of the heights of ecstasy, the abysses of despair, these modern physiological inventions entail on other unfortunate people, they are stonily oblivious. They can sleep under a lullaby of gongs, and with wide-open mouths full of meandering flies. What big bodies and big bowling-alley-ball heads of real lignum-vitæ texture! While European nations are exhausting in excitement their nervous energies, these fellows are storing theirs up; lying fallow a few thousand years, as did our vast western prairies against the grain crops that should one day be demanded of them. True, their existence now is commonplace and matter of fact, largely devoid of ideality, devoid of imagination. Of anything like the life of chivalrous love for woman, of consecration to an ideal of a great future for humanity, they know little and care less. Still, one cannot but feel there is latent in them the stuff of a giant future, after once the mighty throes of revolution that are at hand shall have steeped them in scalding tears and chilled them in icy waters and forged them under the trip-hammer blows of sure-coming destiny.—*Rev. Francis Tiffany, in "This Goodly Frame the Earth."*

DONATIONS.

RECEIVED IN MARCH, 1896.

MAINE, \$1,842.86.

Bluehill ch., 57.76; West Ellsworth ch., 2; Topsham ch., 16; Newcastle and Alna ch., 10; Castine, Wm. H. Sargent, 10; Fairfield, 1st ch., 11.88; S. S., 5; Rockland, H. H. Crie, 50; 1st ch., 24.07; Buxton Centre ch., 10.30; Abbott Village, Mrs. Mary N. Lord, 1; Jemtlund Sw. ch. Y. P. S. C. E., to apply tow. sup. Tau Hu, care Rev. Wm. Ashmore, Jr., China, 32; Buckfield ch., tow. sup. nat. pr., care Rev. A. K. Gurney, Assam, 30; South Paris ch., 19.12; Saco, Main-st. ch., 15; Jay ch., 457; Waterville, 1st ch., 75.25; S. S., tow. sup. Lamborn, care Rev. P. H. Moore, Assam, India, 27.50; Coburn Classical Inst., Chris. Asso., 6; Mrs. A. T. Dunn, 5; Belfast, 1st ch., 17.32; East Auburn ch., 1; Brooklyn Y. P. S. C. E., 5; Bangor, 1st ch., 178.50; do., Miss A. T. Giddings, 5; B. Y. P. U., tow. sup. of native worker, care Rev. J. E. Cummings, 15; Auburn, Court-st. ch. Y. P. S. C. E., 6; Sanford Y. P. S. C. E., 5.57; do., ch., 40.04; Charlotte, Ariel W. Fisher, 50c.; Jefferson, 1st ch., 13.25; do., 2d ch., 2.61; Waterboro, 1st ch., 2; New Sweden, Swedish ch., 13; Ellsworth, Y. P. S. C. E., 1.18; Canton ch., 10; So. Berwick ch., 100; Thomaston, Mill River S. S., 4.64; No. Vassalboro ch., 6; Turner ch., 6; Lewiston, Bates-st. Society, 14.32; Augusta, 1st ch., 5; East Winthrop ch., 3.20; Bebron ch., 15; do., C. B. Everett, 6.30; Mt. Vernon ch., 8.87; Athens, a sister, 50c.; Charleston, Free Temple ch., to apply on salary Kayami, nat. pr., care Rev. W. E. Story, 35; Yarmouth ch., 10; Bryant Pond ch., 3.15; Livermore, 1st ch., 6; Livermore Falls ch., 35.23; Hodgdon Y. P. S. C. E., 1; Lisbon Falls ch., 5;

Cherryfield ch., 13.35; S. West Harbor, Dea. B. H. Dodge, 1; Skowhegan, 1st ch., 16.90; do., Bethany ch., 13.70; Eastport, Washington-st. S. S., 3.35; Lebanon and No. Berwick ch., 2.25; Springvale ch. (of wh. 7.33 fr. Y. P. S. C. E.), 56.33; Paris, 1st ch., in memory of Mrs. Miranda King, 20; Bath, 1st ch., 1.28; Portland, 1st ch., 141.67; do., S. S. Primary Dept., 5.35; Free-st. ch. (of wh. 6.01 fr. Y. P. S. C. E.), 206.01; Sedgwick ch., 4.62; Wayne ch., 5; Monson ch., 12; Foxcroft, Peoples ch., 12.75; Caribou ch., 20.05; So. Waterboro ch., 13.70; Lincoln Asso., per Rev. Sewall Browne (Tenants Harbor ch., 23; Warren, 6.40; 2d St. George, 2; Rockport, 4.04), total, 35.44; Mechanic Falls, Pleasant-st. ch., 9.45; East Sumner ch., 5; West Sumner ch., 3; Damariscotta ch., 36.04; Kennebunkport, a friend, 2; Cornish, Mrs. H. L. Small, 1; Biddeford, Rev. J. E. Cummings, 15; Calais, 2d ch. (of wh. 13.83 fr. Y. P. S. C. E.), 73; Dexter ch., 17.76; Milo, 4.40; Dover and Foxcroft, 7.42; Hartland, 4.61; Penobscot Asso., per A. G. Ray (Levant ch., 90c.; E. Corinth, 3.90; 2d Bangor ch., 15.81; 2d Bangor School, 16.17; Oldtown ch., 27.90; Enfield ch., 30c.; West Hampden ch., 90c.; Passadumkeag ch., 60c.; 1st Brewer ch., 5; S. S., 5.82), total, 77.30; Freeport ch., 11.55.

NEW HAMPSHIRE, \$1,628.88.

Derry ch., 25; Dunbarton ch., 5; East Weare ch., 2; Lyme Centre, E. P. Merrifield, 10.12; Manchester, 1st ch., 24.65; Peoples ch., 150; Merrimack-st. ch., 50; Hampton Falls, Frances W. Sanborne, 2; Peterboro, a

friend of missions, 10; do., ch., 5; Portsmouth, Middle-st. ch., 117.58; Strathan ch. Y. P. S. C. E. (of wh. 50c. is from the Juniors), 2; Dover, Mrs. T. B. Garland, 5; do., Central-av. ch., 11.50; Greenville ch. and with previous donations to constitute Rev. Elisha Sanderson of Hopkinton, N. H., H. L. M., 100; Y. P. S. C. E., 3; Bradford, Rev. A. Locke, 10; Mrs. Hastings, 50c.; 1st ch. (of wh. 50c. fr. Mrs. C. H. Morse), 6.64; Stratford ch., 12; Concord, 1st ch., 109.11; do., Y. P. S. C. E., 11; Pleasant-st. ch. (of wh. 25.30 is fr. Y. P. S. C. E.), 127.79; Plaistow ch. Y. P. S. C. E., 1.50; Chesham ch., 8; Penacook, 1st ch., 25; Wilton ch., 19.43; No. Sutton ch., 50; Campton Village ch. and Y. P. S. C. E., 5; Troy ch., 12; do., A. S. Clark, 25; Cornish Flat ch., 5; New London ch., 59.55; Nashua, 1st ch., 156.37; Lakeport ch., 5.50; Hudson Centre ch., 6.25; Exeter, 1st ch. (of wh. 8.60 is fr. the Mission Band and Jr. C. E. Society and 10.65 fr. the Y. P. S. C. E.), 84.72; Newton Junction ch., 5.75; Woodstock ch., 12.80; Hopkinton, 1st ch., 25.90; Milford, 1st ch., 196.10; S. Lyndeboro ch. and S. S., 10; a friend, 3; Antrim ch., 17; Chester ch., 5; Keene, 1st ch., 50.82; New Boston ch., 50c.; Gosheh ch., 3; Newport, 1st ch., 36.

VERMONT, \$1,026.52.

East Dover ch., 21.90; W. C. Halliday, 1; Saxton's River ch., M. P. Barry, 5; Mrs. Lucy B. Snow, 1; a member, 2.50; Lieut. G. W. Gatchell, 5; "A Life Member," 5; Brattleboro, "S." 10; Thomas Cull, 5; 1st ch. (of wh. 8 is fr. S. S., 5 fr. Mr. J. E. Hall's S. S. Class, and 5 fr. Young Ladies Aux.), 255; Middletown Springs ch. (of wh. 1 is fr. the Union C. E. Society), 3; Fairfax ch., 14.25; West Brattleboro ch., 11.31; Essex ch., 1; West Randolph, 1st ch., 24; Wallingford ch., addl., 5; Chester, 1st ch., 50; Young Men's Bible Class, to apply on salary Kakany Kotama, nat. pr., care Rev. J. Dussman, 6.25; Johnson ch. and S. S., 23.55; Y. P. S. C. E., 5; Brandon ch., 17.13; Bristol ch., 30.45; Hinesburgh ch., 8; Grafton ch., 16.50; Georgia Plain ch., 18; Georgia, Mrs. E. J. Stevens, for the training of two students in Theo. School, care Rev. D. A. W. Smith, Insein, Burma, 50; Shaftsbury Asso., per Edwin A. Herring (Fairhaven ch., 23; Bennington, 37.56; S. S., 22.44; No. Bennington ch., 25; Iva ch., 20.27; all tow. salary of Miss C. A. Converse, Japan), total, 138.27. E. Bethel ch., 2.20; Bellows Falls, 1st ch., 33.57; Manchester Centre ch., 10; Groton, Mrs. A. Betsey Taft, 25; Whitingham ch., 5.30; Passumpsic ch. (of wh. 3 is fr. S. S.), 20; Montgomery Centre, G. W. Wright, 1; Derby ch. (of wh. 2.50 B. Y. P. U.), 28; Sharon ch.,

ch., 34.75; Winchester, 1st ch., 32; a friend, 2; Wenhau ch., 25; Wakenfield ch., 174; S. S., 51; a friend, 20; a lover of missions, 25; Whitman, 1st ch., 44.28; Mrs. Celina Alden, 1; Revere, 1st ch., 6; Wollaston, friends, 100; Willimansett, Beulah ch., 2.93; Worcester, W. H. Newton, 30; Adams-sq. Y. P. Miss. Society, 9.52; Main-st. ch., 162.61; South ch., 44.48; Lincoln-sq. B. Y. P. U., for sup. of two students in the Burma Theo. Seminary, care Rev. W. F. Thomas, 14; do., ch., 162.60; Pleasant-st. ch., 47.87; Brockton, 1st ch., 64.25; North ch. (of wh. 2.17 is fr. B. Y. P. U. and 40c. fr. Jr. Society), 8.22; Warren-av. ch., Lucy M. Robinson, M. D., 5; W. Townsend ch., 6; Marshfield, 1st ch., 13; North ch., 10; S. S., 7; Greenfield ch., 8.20; Lawrence, 1st ch., 70; 2d ch., tow. sup. of Rev. Thomas Adams, Congo, 307.38; Junior Light Bearers, 5; So. Yarmouth ch., 8; Foxboro, 1st ch., 18.06; Hampden ch., 27.50; in memory of J. W. Leonard, 25; Neponset ch. Y. P. S. C. E., 4.39; No. Tewksbury ch., 43.40; No. Adams, V. A. Whitaker, 100; 1st ch. (of wh. 50 tow. salary of Samuel Taree, care Rev. E. N. Harris), 250; Highlandville, John Moseley, 50; Oxford, Mr. and Mrs. William Foster, 5; Brookline, 1st ch., 411.57; do., Rev. S. W. Duncan, D. D., 25; Abby L. Pierce, deceased, 132.48; Sutton, 1st ch., 20; Reading, 1st ch. S. S., 3.46; Vineyard Haven ch., D. F. Chessman and wife, 5; Newton Centre ch. (of wh. 100 is for mission work of Rev. A. C. Fuller, Podili, India), 1,187.48; Miss. Soc. of Theo. Seminary, 90; Miss Ella Chapman, 2.50; Norwood ch., 36.87; Woburn, 1st ch. (10 of wh. is fr. the Y. P. S. C. E. and 15 is tow. sup. nat. pr., care Rev. J. L. Dearing, Japan), 134.87; St. Johns ch., 5; Wigginvillle S. S., tow. salary of Moo Khay Law, nat. pr., care Dr. Bunker, Burma, 25; Waltham, Beth Eden ch., 55; West Boylston, 1st ch., 19.50; Barre ch., 1; Webster, 1st ch., 7.27; Everett, 1st ch., 60.90; So. Hanson ch. (of wh. 48 and 52 from the S. S. is in memory of Edna P. Thomas), 18.20; Savory ch., 1.50; Andover ch., 15; Ayer ch., 10; Lowell, Immanuel ch., 27.50; 5th-st. ch., 20.91; 1st ch., 147.90; Worthen-st. ch., 20.69; Branch-st. ch. (of wh. 6.25 is for 3 mos. salary nat. worker at Ongola), 68.70; E. L. Tibbets, 500; Haverhill, 1st ch., 35.07; B. Y. P. U. (25 of wh. is for nat. pr., care Rev. W. W. Cochrane and 25 for student, care Dr. R. E. Williams, Ramapatam), 50; Portland-st. ch., 100; Kingston, Mrs. Hannah Freeman, 1; a friend of missions, 500; West Sutton Y. P. S. C. E., 4.75; a friend, 5; Somerset, 1st ch., 5; Granville ch. addl., 10; Holden, Mrs. T. M. Ball, 1; Amesbury ch., 14; Somerville, Winter Hill ch., 104.20; Perkins-st. ch., 8; Dedham, 2d ch., 14.50; 1st ch., to const.

ton, Central-av. ch. (of wh. 15 is fr. Y. P. S. C. E.), 95.15; Fells ch., 12.10; Athol, 1st ch., 47.08; Ipswich, 1st ch., 8; Russell ch., 2; West Newton, 1st ch., 101.50; Billerica, 1st ch., 15.32; Fall River, 1st ch., 460.75; do., Mch. Shwayee Society (tow. sup. of Miss Haswell's School in Amherst), 160; Roxbury, Elm Hill ch., 51; E. Somerville ch. (20 fr. Pastor's Bible Class, for sup. of nat. pr. care Dr. Bunker), 163; Framingham, 1st ch., 103; West Medway ch., 5.30; Southwick ch., 2; Arlington ch., 138.41; Merrimackport ch., 5; Watertown, 1st ch., 400; Holden ch. (13 is fr. Y. P. S. C. E., for work of Rev. S. W. Hamblen, Japan), 49.50; Haverhill ch., 50; Methuen ch., 49.71; Weymouth, 1st ch., 124.06; Littleton Common, 1st ch., 7; Groton ch., 18.25; Charlemont ch., 2; Orange, 1st ch., 20; Rockport ch., 15; Cummington ch., 9.35; Westboro, 1st ch., 130.92; Clinton ch. (of wh. 103.15 collection fr. week of self denial for the debt, and 37.42 for sup. of nat. pr. Rev. Solomon Vencutlah, care Rev. J. E. Clough, Ongole), 140.57; Springfield, 1st ch., 70.15; George Billings, for mission work in Mandalay, Burma, 10; Nantucket, Pleasant-st. ch., 40; Sharon, Rev. E. F. Merriam, 50; So. Framingham, T. H. Videto, 10; No. Attleboro ch., 15; Y. P. S. C. E. (tow. sup. of student in Theo. College, Rangoon, Burma, care Rev. J. N. Cushing, D. D.), 25; Fitchburg, 1st ch., 200; Hancock, 1st ch., 10; Amherst ch., 15; West Acton ch., 9.66; Randolph, 1st ch., 94.14; West Springfield, 1st ch., 3.29; Westfield, Central ch., 66.72; Swampscott, Bethany ch., 11.08.

RHODE ISLAND, \$3,485.87.

A friend, 100; Providence, Central ch., 296.74; S. S., W. T. Peck's Class, 10.25; "A. S. P.", 25; Miss Margaret Moore, 2; Pearl-st. ch., 15.13; Geo. G. Wilson, 50; 1st ch. (of wh. 50 is special), 214.19; 4th ch., 47.82; Friendship-st. ch., 30; Roger Williams ch., Y. P. S. C. E., 10; Union ch. (of wh. 10 is tow. salary Rev. W. A. Stanton, Kurnool, India), 592.47; Providence (of wh. 5 each is fr. Miss Emily Manton, Miss Susan Manton and Mrs. George Metcalf), 15; Cranston-st. ch., 249.92; Broadway ch., 126.27; S. S., 3.60; "H. I." 1; Stewart-st. ch. (of wh. 80.60 is fr. S. S.), 169.52; Jefferson-st. ch., 36.85; Shawomet Y. P. S. C. E., 5.87; Newport, 1st ch., S. S., 8.46; In Memoriam, 500; C. E. offering, 9.77; Central ch., 73.10; 2d ch. (of wh. 5 is fr. S. S.), 20.50; Pawtucket, Pleasant View ch., 31; Primary Dept. of Woodlawn S. S., 25.64; 1st ch., 299; E. Greenwich, 1st ch. (of wh. 11.25 is fr. Y. P. S. C. E.), 23.10; Allendale ch., 10; Wickford S. S., 15; do., ch., 6.14; Burrillville, Berean ch. Y. P. Society, 5.88; Bristol, 1st ch., 11.86; a friend, 10; S. S., 4.05; Jamestown, Central ch., 8; Wakefield, Theo. S. Snow and wife, 20; Lonsdale, 1st ch., 15; Woonsocket, Melissa B. Brown, deceased, 150; do., ch., 42.32; Y. P. S. C. E., 12; East Providence, 2d ch., 8.62; Allenton, 1st No. Kingston ch., 8.30; B. Y. P. U., 6; So. Ferry, Narragansett ch. of wh. 75c. is fr. the S. S. and 75c. fr. Y. P. S. C. E.), 6; Tiverton, Central ch., 13; Hope Valley ch., 48; Warren ch., 72; Rockville, Thomas A. Hall, 5; Natick, 16.50.

CONNECTICUT, \$3,888.85.

No. Ashford, Rev. Asa Randlett, 3; Winsted ch., 6.62; Glenbrook, Della Knapp, deceased, 500; New Haven, Calvary ch., 373.27; Mrs. A. Dryden Phelps, 100; a friend, 500; 1st ch., 455; Meriden, Ives M. Hunt, 25; Main-st. ch. Y. P. S. C. E., 15; German ch., 10; 1st ch., 225.18; Putnam ch., 46.97; Roy's Mission Band, 20; Deep River ch., 48.51; Noank ch., 40; Hartford, 1st ch. Y. P. Assn., for sup. Vencutlah and Vencatasamy, care Rev. C. R. Marsh, 165; South ch., 40.14; Asylum-av. ch., 220; Y. P. S. C. E. of Parkville Mission, 6; New London, Huntington-st. ch., 51; 1st ch., 92.80; Plantville ch., 8.49; Wallingford, 1st ch., 59.10; Waterford, 2d ch. (2.31 of wh. is fr. B. Y. P. U.), 17.32; Norwich, Central ch., 110; Southington, 1st ch. and S. S., to const. Hon. Marcus H. Holcomb H. L. M., 125.50; West Suffield, Wm. S. Pomeroy (of wh. 25 is tow. sup. of pupil, care Rev. W. F. Thomas, Burma), 55; Willimantic ch., 32.10; Plainville ch., 20; Thompson, Central Thompson ch., 20.36; Voluntary ch., 7.65; Mystic, Union ch., 183; Suffield, 1st ch., 29; 2d ch. Y. P. S. C. E., 26.17; Rowayton ch. (of wh. 8 is fr. the S. S.), 33.50; Andover ch., 15; Branford ch.,

36; Essex, 1st ch., 65.35; New Britain, E. M. Wooster, in memory of Ann Eliza Woodruff, 30; Montowese ch. and S. S., 11; Yaleville ch., 15; Clinton, Mrs. G. P. Watrous, 5; Bridgeport, 1st ch., 193.35; Moodus, 1st ch., 10; Ansonia, 1st ch., 81.39; Stamford, ch., 2.50; New Hartford ch. (2 of wh. is fr. B. Y. P. U.), 4; Stafford ch. (2.50 fr. S. S.), 21.50; Groton, Groton Heights ch., 8; Montville ch., 6.05; Mrs. Maria M. Perry, 5; total 4,179.32 less 290.47 credited March, 1895, by mistake, 3,888.85.

NEW YORK, \$75,079.24.

Jay, 1st ch., 10; Hornellsville, 1st ch., W. B. Miss. Soc., 10; New York, James B. Colgate, 2,000; J. D. Rockefeller, 50,000; Rev. T. J. Morgan, D. D., 50; Miss Ella D. MacLaurin, 10; a friend, 10; Waverly ch. "Farther Lights Society," for work in school, care Rev. W. O. Valentine, Burma, 15; Poughkeepsie ch. (in part), 234.04; Tarrytown, a friend, 30; Waterloo ch., Y. P. S. C. E. and S. S., 9.55; Buffalo, Cedar-st. ch., 15.77; 1st ch., 180; Y. P. S. C. E., tow. sup. Levi, care Rev. A. Friesen, India, 30; Delaware-av. ch., 771.81; young women of Buffalo Assn., 8.81; Reid Mem'l ch. (of wh. 2 is fr. B. Y. P. U.), 8.85; Prospect-av. S. S., 50; B. Y. P. U., 63.78; Albion, a thank offering from a friend, 2; 1st ch., 171.93; S. S., 5; Fredonia ch., 122.80; Ballston Spa ch., 10.50; S. S., 12.50; Mrs. E. R. Woolley, a thank offering, 10; Brooklyn, a friend, 3,885.41; Windsor Mission, 5; Nunda, 1st ch., addl., 5.80; Panama, Harmony ch., 6.25; Otego ch., 5; Norwich ch., 37; Appleton, Mrs. R. W. Noble, 50; Manlius Y. P. S. C. E., tow. sup. evangelist Nyll S-dzae, care Rev. W. H. Cossum (to apply), 15; Y. R. Harris, 10; Avoca, 1st ch., 13; Geneva, Mrs. Lucinda Allen, for the Garo Mission, 1; Bellerville 1st ch. and Society of Ellisburgh, 40.40; Syracuse, 1st ch., 141.05; Mrs. T. Otto, for work in Assam, 5; Ovid Centre ch., Joseph Dunlap, 10; Potsdam ch., 75; Scriba ch., 2; Wappingers Falls ch., 2; Smyrna ch., 2; Whiteside Hill Second Y. P. S. C. E., 14.16; Brewster, 1st ch., 20; Amsterdam, 1st ch., on salaries of native preachers To-Coo, Pal Law, Thah-Hal, and Mau Wee, care Rev. A. V. B. Crumb, 21; Genesee ch., 52.15; Schenectady, 1st ch., 30; S. S., 13.84; Treadwell ch. (of wh. 98c. is fr. Miss Gardeners), 22.44; Pike, Rev. Samuel Hough, 15; Hamilton, 1st ch., 75; Colgate Univ. students and faculty, tow. salary of Rev. W. H. Cossum, Ningpo, China, 175.76; Gilbertsville ch., 11.26; Andover ch. (of wh. 5.17 is fr. S. S. and 1 fr. Y. P. S. C. E.), 24.77; Redwood ch., 12.25; Carmel, Sarah E. Kelley, 20; Utica, Tabernacle ch. Y. P. S. C. E., 25; Franklin, 1st ch., 6; Rochester, Mrs. J. A. Sleeper and Mr. and Mrs. J. H. Lauer, 15; Judson Mission Band of Roch. Theo. Sem., 73.50; Park-av. ch., 42.78; 2d ch., 23.90; Locke, Milan ch., 10.81; Hoosick, 1st ch., 9.30; Jamestown ch., 25.75; Forestville ch., 5.04; Monroe Assn. per F. A. Cole (Alexander-st. ch., Rochester, 6.65; Chili, 12.11; Bronson-av. ch., 47.23; Greece ch., 22.25; E. Rochester ch. (for Rev. G. W. Taft), 13; 1st ch., 319.75; Mumford ch., 12.10; total, 433.09; Corning ch. (of wh. 7.38 is fr. S. S.), 73.38; Hudson ch. (of wh. 5 is fr. Y. P. S. C. E.), 15; Clifton Springs ch., 11.30; Granville, Catherine F. Boyce, 1; Marion Y. P. S. C. E., 11; Java Village ch., 7.10; Sherburne Y. P. S. C. E., 6.59; Royalton ch., 5; Stamford, Harpersfield ch., 16.79; Strykersville ch., 10; Laconia Station ch., 50; Middlebury ch., 10; Troy, 1st S. S. (of wh. 25 is for sup. of boy in school of Miss S. E. Haswell and 129.18 for the sup. of her work, 50 for sup. of two boys, care Mrs. J. H. Vinton), 204.18; 6th-av. ch. (5.06 of wh. is fr. B. Y. P. U.), 28.66; Fulton ch. (of wh. 3 is fr. S. S.), 10.21; Clayton ch., 10; Kingston, 1st ch. of Rondout, 160; Spencer ch. Judson Mission Band, 20; Canaseraga ch., 3.75; Manchester, 1st ch. (of wh. 23.75 is fr. the Wom. Soc., 3 fr. the children S. S. and 1.25 fr. the Y. P. S. C. E.), 51.72; Yonkers, Warburton-av., Lowene S. S., 8.17; Albany, 1st ch., 13; Emmanuel ch., 435; Gouverneur, 1st ch., 11.30; Oswego, West ch., 277.59; Fairport, 1st ch., 111.50; Almond ch., 3; Angelica ch., 21.65; do., S. S., 5; Belmont ch., 10; Y. P. Mission Circle, 8; Cuba ch., 10; Richburg ch., 19; Adams, 1st ch., 7.16; Copenhagen ch., 3.75; Lowville ch., 43; do., Y. P. S. C. E., addl., 7.04; Lowville and Denmark ch., 1; Philadelphia ch., 6.30; Watertown

ch., 42.28; Binghampton, 1st ch. (of wh. 100 is tow. salary of Rev. G. H. Brock, Kanigiri, India, to const. Rev. John W. Phillips H. L. M.), 158.71; do., Y. P. S. C. E., 28.58; do., Memorial ch. Y. P. S. C. E., addl., 20; do., Park-av. ch., 113.51; do., Y. P. S. C. E., 26; Maine ch., 18.65; Newark Valley ch., 10.70; Owego ch., 110; West Nanticoke ch., 2.10; Buffalo, Parkside ch., 12; E. Aurora ch., addl., 10.55; N. Tonawanda ch., 25; Wales Centre ch., 6.50; E. Cameron ch., 8; Jasper ch., 8; Franklinville ch., 13.50; Auburn, 2d ch., 17; Jordan ch., 8.51; do., B. Y. P. U., 1.77; Portland, 1st ch. S. S., tow. salary of Rev. Henry Richards and Rev. Robert Wellwood, 3.60; Ripley ch., for do., 9; Sherman ch., for do., 16; Addison ch., 16.23; do., S. S., 4.64; Athens (Pa.) ch., 8.31; Big Flats ch. (of wh. 10 is fr. Rev. C. K. Newell), 28.18; Elmira, 1st ch., 73.30; do., S. S., 30; Painted Post ch., 60.19; do., S. S., 5; do., B. Y. P. U. Sen., 4.25; do., B. Y. P. U. Jr., 2.50; Waverly ch., 25.80; Earlville ch., 13.80; do., Rev. L. A. Rowley, 4; McDonough ch., 1.39; Oxford ch., 47.60; Pitcher ch., 8.35; Plymouth ch., 3.75; Triangle ch., 6; Cortland, 1st ch., addl., 3.30; Homer ch., 117; Lansing and Groton ch., 10; McGrawville ch., 12.01; Deposit ch., 23.97; Harpersville Y. P. S. C. E., 5; Keeserville ch., addl., 3.75; Westport ch., 75; Delhi ch., 7.50; Oneonta ch., to const. A. A. Whitcomb H. L. M., 100; do., S. S. Christmas offering, 6.59; Sidney ch., 1.60; Sidney Centre ch., 4; Unadilla ch., 20; do., Y. P. S. C. E., 6; do., S. S., 3; Attica Y. P. S. C. E., tow. salary of Rev. M. C. Mason, 12; La Grange ch., 20; do., S. S., 10; Middlebury ch., 10; LeRoy ch., 23.90; Warsaw ch., 22.23; do., Y. P. S. C. E., tow. sup. of P. Jacob, nat. stu., Ongole, 4.93; Dalton ch., 6.80; Portage ch., 4.25; do., S. S., 1.67; So. Livonia ch., 6.48; Athens ch., 15.91; Catskill ch., 10; Half Moon, 1st ch., 7.61; New Baltimore ch., 8.20; Troy, 1st ch. Y. P., 15; So. Troy ch., 16; Waterford ch., 28.41; Adirondack S. S., 1.15; Warrensburgh ch., 6; Ass'n'l B. Y. P. U., tow. sup. "Chee Ka," nat. pr., Ung Kung, China, 30.64; Cazenovia Village ch., 30.10; DeRuyter ch., 7.50; Madison ch., 7.45; Randallsville ch., 28; Frankfort ch., 14; Herkimer ch., 8.72; Ilion ch., addl., with previous offering to const. Judson I. Wood H. L. M., 50; Parma, 1st ch., 35; do., 2d ch., 8.55; Rochester, Rev. S. P. Merrill, D. D., 9; Webster ch., 16.50; Clarence ch., addl., 3; Akron ch., 10; do., Y. P. S. C. E., 5; Lockport ch., in part, 15; Niagara Falls ch., 75; do., B. Y. P. U., 3.50; Wilson, a friend, 25; Boonville ch., 8.45; do., Y. P. S. C. E., 4.66; Clinton ch., 1.75; Oneida ch., 28.04; Utica, Immanuel ch., 18.77; do., Y. P. S. C. E., 5; Baldwin-

50c.; Worcester, 2d ch., Mrs. I. Powers, 1; Barrington ch., 22; do., Y. P. S. C. E., 2; Lake Kenka ch., 46.45; do., S. S., 1.20; Pulteney, 2d ch., 17.17; 2d Milo ch., 25; "A friend of Missions," 70; Tremont ch., 30; N. Y. City, Mt. Morris S. S. (Dr. T. Franklin Smith's Bible Class, for sup. nat. pr. Tera-puti), 25; Morning-side ch. C. E., 10; 16th ch., 46; do., Y. P. S. C. E., for sup. nat. pr., care Rev. W. H. Coosum, Ningpo, Rev. G. W. Taft, Tokyo, and Rev. H. P. Oochrane, Tougoo, 150; Central ch., 443.62; do., S. S., 50; Madison-av., addl., 370; do. S. S., on acct. Mrs. D. Downie, 10; Memorial ch., addl., 10; Riverside ch., 85.61; Twenty-third-st., 38.19; 2d German ch., 227.75; do., anon. for sup. Bible woman, 30; Amity ch., 83.66; do., S. S., 24.53; do., Woman's Circle, designated for Missa Unioa, 50; Calvary ch. (part), 466.75; Shiloh ch., 1; W. 23d-st. ch., 38.15; do., S. S., 15; Beth Eden S. S., 5; Lexington-av. ch., 80.88; do., Y. P. S. C. E., 30; 1st ch., 1,008.63; Hope ch., 33.43; Young Men's Miss. Soc., for sup. nat. pr., 50; a friend, 6; do., 4; Miss Stephens, 2; Rev. Geo. T. Leeds, 1; New Rochelle, Salem ch., on acct. sup. of missionary, 200; do., 16.02; Nyack, 1st ch., Y. P. S. C. E., 16.18; Williamsbridge, Immanuel S. S., 5; Yonkers, Warburton-av., addl., 10; Nepperham-av. ch., 25; B. Y. P. U., 5; Mt. Vernon ch., 102.51; Chappaqua ch., 5; Brooklyn, Central E. D. S. S., 30; Emmanuel ch., 750; 1st East New York ch., 20; 2d (E. D.), S. S., 5; do., King's Daughters, 1; 6th-av. Y. P. S. C. E., 7.40; Strong Place ch., 512; Y. P. S. C. E., 5; Washington-av. (of wh. 50 is fr. S. S.), 953; Greenwood ch., 1,729.95; S. S., 40; 1st ch., E. D., 105.34; Union Course ch., 6; Central, Williamsburgh, 40; Bedford Heights, 23.45; Trinity ch., 8; Y. P. S. C. E., 5; Union-av., 12.37; Calvary ch., 37.07; Marcy-av. ch., 440.17; Y. P. S. C. E., 16.36; 1st in Pierrepont-st., 418.23; Tabernacle ch., 268.09; Bedford-av. Y. P. S. C. E., 5; 1st Flatbush ch., 27.40; Y. P. S. C. E., 25; Mission Training Inst., 3.25; East Marion, L. I. ch., 20.60; Oyster Bay ch., 12.50; Blue Point S. S., 1; Port Jefferson, 10; Greenport ch., D. T. Latham, 30; Bible Study Conference, Rev. A. C. Dixon, D. D., 25; Woodside Y. P. S. C. E., 5; Huntington L. I., S. S., 3.71; Babylon S. S., 5; DeBruce, C. E. Society, 2; Tivoli, C. E., 2; Jr. C. E., 1; Warwick ch., 60.86; S. S., 30; Mr. C. O. Crissey, 50; Peekskill, 1st ch., 51.16; Po-keepste, 1st ch., Y. P. S. C. E., 5; Matteawan, Pilgrim ch., 83.55; B. Y. P. U., 24.91; Jr. B. Y. P. U., 1; Port Jervis ch., 5.41; C. E. S., 3.25; Kingston ch., 65; Sing Sing ch., 135; Cent. Star B. Y. P. U., 1; Tarrytown, 1st ch., 86.60; Rhinebeck, 1st ch., 85; S. S., 6;

Murray ch., 15; Central Junction, 6; Phillipsburg ch., 10; Point Pleasant ch., 10; Eatontown ch., 7.65; Holmdel ch., 126; Trenton, Central ch., 55; Clinton-av. ch., 51.11; Freehold ch., in part, 59; P. V. Brooch, in memory of his father, 10; Marlboro ch., addl., 1; Princeton ch., 16.40; Asbury Park ch., 50; Bridgeton, Berean ch., 18.53; Cape May City ch., special, 9.48; Bridgeton, 1st ch., 68.64; S. S., 8.20; Salem, 1st ch., 67.31; Port Morris ch., 20.35; Penn Grove ch., 2.50; Pedricktown ch., 20.56; Cape May, Court House B. Y. P. U., 15.85; Salem Mem'l ch., 35; Woodstown, Wom. Miss. Soc., 9.58; Quinton ch., 28.43; Mrs. Rosa Lewis, 2; Summit, 1st ch., 44.50; Rev. H. B. Randall, for nat. pr. "Bunder Luke," care Dr. Clough, 12.50; Mrs. Randall, for do., 12.50; Newark, 1st Peddie Mem. ch. (part offering), 56; Miss Elsie D. Peddie, 250; S. S., 67.50; Miss Training Class, 15.77; Roseville ch., 32.07; Mt. Pleasant ch., 18.56; Fairmount ch., 25; Fairmount-ave. Tabernacle, 3; Clinton-av. ch., 21.10; 5th ch., 12; Tabernacle, 21.50; Rev. J. W. Hartpence, 1; Westfield Y. P. S. C. E., 16.75; Red Bank ch., 36.50; Harrison ch., 16.40; Scotch Plains ch., 80.71; So. Plainfield Y. P. S. C. E., 2.50; Mt. Bethel ch., 18.02; Plainfield, 1st ch., 870; Jersey City, Bergen ch. Y. P. S. C. E., 25; Newark, Emmanuel ch., 11.82; Glenwood ch., 56.10; Bergen Point ch., 15.25; Lafayette ch., 3; Y. P. S., 1; Deckertown, 1st Wantage ch., 9.60; Jr. C. E., 5; Paterson, 1st ch. Y. P. S. C. E., 15; Park-av. ch., 45; Union-av. ch., 8.25; S. S., 14.25; 4th ch., 34.50; Bethany S. S., 6.89; West Hoboken S. S., 20; Passaic, 1st ch., 156.50; S. S., 10; Y. P. S. C. E., 16; "A Memorial Offering," 500; Bloomingdale S. S., 5; Hackensack, 1st ch., addl., 3; Bayonne, 1st ch., 33.43; S. S., 3; Hasbrouck Heights ch., 3; Union Hill, Rev. J. H. Dudley, on acct. sub. to Dr. Clough, 5; Ridge-wood, Emmanuel ch., 60.10; S. S., 5; Jersey City, Pilgrim German ch., 2; Summit-av. ch., 26.65; Parnly Mem. S. S., 25; do., ch., 14; Demarest Y. P. S. C. E., 5; Rutherford, 1st ch. S. S., 12.50; Montclair, 1st ch., 275.18; Milburn ch., 10; Caldwell, 1st ch., 25; B. Y. P. U., 5; Mount Olive ch., 13.35; Morristown, Mrs. C. C. Bishop, 500; East Orange, Washington-st. ch., 10; S. S., 5; Y. P. S., 5.21; Bloomfield, 1st ch., 351.17; S. S. Miss. Soc., 100; North Orange ch., 1.050; Orange, friends, 23; Millington ch., 78.20; Y. P. S. C. E., 11.49.

PENNSYLVANIA, \$13,270.75.

Lewistown, Mrs. Amanda J. Greene, 8.85; Hills-ville, Zoar ch., 30; Girardville, English Bapt. S. S., 2.50; Pittsburgh, Mr. T. F. Lusk, 200; Mrs. Lusk, 25; 4th-av. ch., Ladies' Aid Society, 20; 1st ch., 230.56; Susquehanna, 1st ch. Y. P. S. C. E., 63c.; Williamsport, 1st ch. Y. P. S. C. E., 5.50; German ch. B. Y. P. U., 14; Scranton, Green Ridge ch., 60; Norristown, 1st ch., 4; North East, Jane Colby, 1; Emma Griffin, 1; Stella M. Griffin, 5; Erie, 2d ch., 30; Philadelphia, 1st ch. (of wh. 25 is for nat. worker, care Mrs. M. B. Ingalls), 638.21; Frankford-av. S. S., 10.23; Gethsemane ch., 120.62; Dr. J. S. James, 10; Dr. B. A. Woods, 10; The Misses Trevor, 10; Gethsemane S. S., 37.72; do., Y. P. S. C. E., 15; Germantown, 2d ch., 154.62; do., Cummings Circle for boy's dormitory, care Dr. Bunker, 9.12; Miss Scott, do., 5; Bunker Band, nat. pr., care Dr. Bunker, 5.88; Philadelphia, 2d ch., 222; do., Lords' Day Schools, 25; do., Mrs. Eliza Cathcart and Mrs. Carrie Gordon Banda, for nat. pr., care Dr. Downie and Rev. W. H. Cossum, 28; New Tabernacle ch., Phila., Miss Margaret C. Griffith, 15; New Tabernacle ch., 160.35; Mr. J. Lewis Crozer (of wh. 65 is for nat. helper, care Rev. Wm. Carey Calder), 2,500; Mr. Robert H. Crozer, 2,500; Upland ch., in part, 80.09; Baptist Orphanage Children, 5.71; Mantua ch., Ladies, 6; Chestnut Hill ch., addl., 55.25; Grace Temple S. S., Sr. Dept., 3; Roxborough ch., 43; do., Mrs. Blake's Class, for nat. pr., care Dr. Downie, 50; do., S. S., 55; do., Miss Winter, 1; Memorial ch., 197.00; do., C. E., 23.53; S. S., 25; Lower Merion, 220.27; a friend, 400; Pilgrim ch., 21.60; Bethlehem, Phila., Y. P. S. C. E., 6; 5th ch. B. Y. P. U., for nat. pr., care Dr. Downie, "Gunriah," 9; do., B. Y. P. U., for nat. pr., care Rev. A. A. Bennett and Rev. L. W. Cronk-hite, 100; Grace ch., 118.05; do., Sec. F., Y. P. S. C. E., 5.75; Bloclly ch., 52.55; do., W. H. Hoot, addl.,

2.50; do., Y. P. S. C. E., for nat. pr., care Rev. D. A. W. Smith, Burma, 35.27; Trinity ch., 48; do., King's Daughters, for a hunchback child, to be forwarded to Mrs. A. E. Seagrave, Rangoon, 10; Wm. E. Burke, S. M. B. (to be added to appropriation for work to Rev. A. E. Seagrave), 30; Lower Dublin ch., 31; Broad-st. ch., 66.50; do., Y. P. S. C. E., for Mr. Upcraft's work, 62; Falls of Schuylkill S. S., 15; Snyder-av. ch., 19.13; Mrs. E. M. Coolies, 50; Messiah ch., Wm. Homer, 5; do., Rev. Geo. Boddie, 2; Montgomery, Golden Rule M. B., 4.50; Dr. G. M. Spratt, 5; Baltimore-av. Miss. 1st ch., addl., 17.68; 11th ch. (to be added to amt. previously contributed and all tow. sup. Rev. W. F. Armstrong, Rangoon, Burma. Of this 9.67 is fr. the Young People), 164.01; Mrs. Emma W. Bucknell, for sup. Messrs. Perrine and Haggard, 1,200; Bethlehem S. S., 3; Lehigh-av. ch., 60.65; 10th ch., 22.96; Rev. J. W. Weddell, 10; Angora ch., 6.50; Rev. and Mrs. MacMackin, 5; Nicetown ch., 50; Cold Point, Stead-fast B., 5; Frankford ch., addl., 2; B. Y. P. U., 8.04; Jenkintown ch., 25.64; S. S., 2.78; Wom. No. Phila. Asso'n coll., 7; 3d Germantown, 14.53; Quarterly coll., 10.77; South Broad-st. ch., 171.70; Y. P. S. C. E., 35.50; Doylestown ch., 23.06; Holmesburg ch., 22.43; Mt. Vernon ch., Manayunk, 8; 1st Germantown, 156.85; Forest City ch., special, 9.15; Clark's Green, Miss M. E. Bevan, 10; W. Lenox ch., 1.50; Dalton ch., 10; Scranton, Penn.-av., 2.09; Peckville ch., 10; Blakely ch., 39.90; Factoryville ch., 56.50; Y. P. S. C. E., for nat. pr., care Rev. L. W. Cronk-hite, 35; Annin Creek, 2.20; New Castle ch., 25; G. L. Reno, 5; Beaver Falls ch., 12; Hillsville, Zoar ch., 35; Columbia and Wells ch., 3; Troy ch., 17.27; Towanda ch., 21.10; S. S., 2.64; B. Y. P. U., 2.78; Hallstead ch., 10; Rush ch., Chas. Bolles, 5; Forest Lake ch., 3.50; S. S., 1; Middletown ch., 2.50; Bridgewater S. S., 14.50; Mrs. M. G. Hays, 10; W. Chester ch., 45.75; Rev. and Mrs. John Miller, 25; Wayne ch., 12.40; Coatesville ch., 5.70; Glen Run ch., 8.33; East Nantmeal ch., 6.50; Kennet-sq. ch. (of wh. 35 is fr. Y. P. S. C. E.), 48; Windsor ch., 7.35; Altoona, 1st Jr. B. Y. P. U., 1.25; a friend, 50; Tyrone ch., 25; Altoona, Memorial ch., 20.43; B. Y. P. U., for student in Rangoon Theo. Sem., 15; Saltville ch., 3.19; Hollidaysburg ch., 80; Richar-dsville ch., 3.30; Mt. Pleasant ch., 4.14; Edinboro ch., 4; Jamestown ch., 7; Meadville ch., 65.85; McLane ch., 1.95; Rev. J. G. Conover, 1; Mahoning ch., 7.11; Indiana ch., 10; Pennsville ch., 3; Mt. Pleasant ch., 23.30; Scottdale ch., 5.07; S. S., 6.15; B. Y. P. U., 7.20; Lockhaven ch., 6.10; Rev. A. B. Still and family, 15; Berwick ch., 4; Williamsport, 1st ch., 65.05; Jersey Shore S. S., 6.39; Bloomsburg ch., 38.91; Warren ch., 19.25; Pittsburg, Shady-av. ch., 200; Y. P. S. C. E., 10; 5th-av., 5; Mt. Washington ch., 30; Alle-gany, Emmanuel S. S., 13; Pittsburg, Wylie-av. Branch, 4.14; Ladies' Aid Society, 5; Oakland, Jr. workers for the debt, 20; Tarentum ch., 13.29; Apollo ch., 63.30; Saltsburg ch., 7.90; Pittsburg, Maple-av., 23; Braddock ch., 5.43; Alleghany, Sandusky-st., 79.06; Cherry Flats ch., 5.05; Covington ch., 3.17; Wells-boro ch., 31.50; Harrison Valley ch. (of wh. 2.36 is fr. Y. P. S. C. E.), 3.36; Reading, 1st ch., 71.51; Y. P. S. C. E., 16.64; S. S., 8.50; J. A. B., 4.50; Pottsville, 1st ch., 13.88; Minersville ch., 23; Lancaster, Olivet ch., 4.46; Reading, Berean ch., 10.14; Y. P. S. C. E., 5; Easton, 1st ch., 12; Slattington ch., 2.50; Honesdale ch., 8.20; Wilkesbarre, Union ch., 50c.; Eton ch., 22.50; Pittston, Luzerne-av., 54.72; Braintree ch., 7.50; S. S., 2.50; Rev. B. E. Jones, 3; Providence, Welsh ch., 20.21; St. Clair ch., 5; Ashland ch., 6.75; Nanti-coke ch., 10; Shenandoah ch., 28.10; Mayfield ch., 1.50; Hyde Park ch., Scranton Welsh, to const. Rev. W. S. Jones, H. L. M., 100; Chester, 1st S. S., 15; Village Green ch., S. S. and Y. P. S. C. E., 16.85; Ridley Park ch., 32.50; South Chester ch., 15; Mechanicsburg Mis-sion, 3.

DELAWARE, \$73.57.

Dover ch., 2.05; Wilmington, Bethany S. S., 15; 2d ch., 56.52.

DISTRICT OF COLUMBIA, \$1,221.79.

Kendall Branch (of wh. 38.79 is fr. Y. P. and 30 fr. S. S.), 96.93; Queenstown ch., 20; J. H. Larcombe,

addl., 10; E.-st. ch., Washington, addl., 40; Rev. and Mrs. Geo. Bowman, 4; Maryland-av. ch. (of wh. 11 is fr. Y. P. S. C. E.), 42.52; Grace ch., 20; Calvary ch. (10 memorial of Mrs. F. C. Henderson, for Bible reader), 490.05; 1st ch. Y. P. S. C. E., 15; Geo. E. Osterhout, for Rev. W. M. Upcraft's work, 100; Washington, 2d ch., 3 classes of the S. S., 10; Metropolitan ch., 57.19; 1st ch., tow. salary of Rev. W. A. Stanton, India, 300; E.-st. ch. Y. P. S. C. E., 6.50.

WEST VIRGINIA, \$160.57.

Pleasant Grove ch., 2.32; Sand Creek ch., 80c.; Spencer, W. M. Soc., 3.85; Charleston, 1st ch., 25.26; Parkersburg, 1st ch., 41.08; do., S. S., 13.21; Stillwell ch., 2.50; Sutton ch., 12; Elkins ch., 2.75; Boothsville ch., Rev. L. D. Hall, 10; Hepzibah ch., 13.25; Simpson's Creek ch., 33.75.

OHIO, \$8,781.87.

Troy, William Shilling, 5; St. Paris ch., 22.14; Toledo, Memorial ch., in part, 12.19; Shenkleyville, Dr. D. A. Phillips and wife, 3; Dayton, James H. Stevens, 100; Rev. Henry F. Colby, D. D., 1,000; Williams-st. ch., Wom. Miss. Circle, 4.18; East 3d-st. ch. (of wh. 12.35 is fr. Temple Builders, and 2 fr. women), for Rev. E. G. Phillips, Assam, 14.35; Nicholasville, Mrs. M. J. Elrod, 5; Cleveland, Superior-st. ch. Y. P. S. C. E., tow. salary of Rev. M. C. Mason, 27; a friend, 1; Calvary ch. B. Y. P. U., 80c.; Miss Frances J. Huntley, tow. sup. of Rev. Jacob Heinrichs and wife, India, 100; Madisonville ch., 20.20; White Eyes Plains ch., 5; Granville Y. M. C. A. of Denison Univ., 24.85; David E. Carman, 7; B. Y. P. U., 80c.; Cincinnati, Columbian ch. (of wh. 21 is fr. the S. S.), 25; Mr. John H. Porter, 50; Juliette Doane, 2; Walnut Hills ch., 180.87; A. J. Sage, 10; Mill Creek ch., 10.20; Riverdale, Memorial ch., 9.03; a friend, 50; Cyclone ch. (of wh. 1 is fr. B. Y. P. U., 75c. fr. S. S. and 5 fr. Wom. Soc.), 13; New Richmond ch., 3; Anderson ch., 3; Ashtalula, 1st ch., 10.10; 1st ch., F. Luce, 8.30; S. S., 6.70; B. Y. P. U., 2; Jr. B. Y. P. U., 5.50; Cherry Valley ch., 5; Geneva, 1st ch. (tow. L. M. for Pastor Rev. Geo. Lord), 62; Jefferson, B. J. Loomis, Esq., 25; Kingsville ch., 34.25; Madison ch., 23.32; Madison S. S., 17.68; Perry ch., 520; Richmond ch., 1.96; Ada ch., 2.65; do., Mrs. Manning, 2; do., Mrs. Axie Gilbert, 5; Harrison ch., 5.30; Kenton ch., 4.85; S. S., 1.22; Lima, 1st ch., 24; Mrs. A. Crippen, 1; Pleasant View ch., 1.25; Riley Creek ch., 10; Spencerville ch., 15; Van Wert, 1st ch., 8.19; Cambridge ch., 25.55; S. S., 2.13; B. Y. P. U., 2.41; Jr. B. Y. P. U., 32c.; Bloom ch., 1; Mrs. O. F. Jackson, 1; Springfield ch., Mrs. Sarah Hawkins, 3; Amelia ch., 4.85; S. S. (M. B.), 2.15; Newtonville ch., 3.25; Akron, 1st ch., 147.55; Cleveland, East End ch., 55; Euclid-av. (personal), 10; do., 1st ch., 358.82; do., E. S. Schulte, tow. L. M., 5; W. Cleveland ch., 2; do., W. M. Soc. (tow. debt), 7; Wilson-av. ch., 145; Centerville ch., 2; Hillsboro, 1st ch., 14.36; Berlin ch., 4.15; Columbus, Russell-st. ch., 39.08; Granville, 1st ch., 320.59; Granville, do., Prof. W. A. Chamberlin (to complete L. M. Certif.), 50; Groveport, Miss Sarah E. Hendren, 1; Dayton, Central ch., 100.43; do., 1st ch., W. D. Chamberlin, 2,000; 1st ch. coll., 1st quarter, 663.23; do., special tow. debt, E. M. Thresher, 100; J. B. Thresher, 100; G. N. Bruce, 50; J. D. Clark, 1; E. R. Stillwell, 10; Miss Anna E. Boyd, 1; Basket coll., 8.14; do., North Dayton Mission, 9; do., Linden-av. ch., 495.95; Piqua, Calvary ch., 4.48; do., B. Y. P. U., 4.83; do., 1st ch. W. M. Soc., 5; Sidney, 1st ch., 8.23; Sinking Creek ch., 26.76; do., S. S., 2.61; Springfield, 1st ch. (to const. Pastor Rev. A. S. Carman, L. M.), 200.40; Troy, 1st ch., 19.94; S. S., 10; B. Y. P. U., 11.45; Urbana, 1st ch., 38.48; Attica ch., 3; Norwalk, J. W. Baker, Esq., 5; Sandusky, Rev. T. J. Sheppard, 7; do., Wayne-st. ch., 7.47; Vigo, Rev. and Mrs. B. L. Neff, 10; Avon ch., 5.40; Elyria, 1st ch., 190.47; LaGrange ch., 3.45; Oberlin ch., 12; DeGraff ch., 16.15; Milford Centre ch., 3.13; Spring Dale ch., 27.72; Bucyrus, 1st ch., 26.65; Marietta, 1st ch. (of wh. 5 is a memorial of Chas. Hill, deceased), 113; do., S. S., 15; Y. P. S. C. E., 7; Jr. Y. P. S. C. E., 2; Man-

chester ch., 5; Cincinnati, Immanuel ch., 4.12; 9th-st. ch., 93.54; Delhi, Geo. Bascom and family, 5; Lebanon, East ch. S. S., 13.65; Middletown ch., 24.15; Norwood ch., 16.75; Wyoming ch., 87; do., J. H. Tangeman, 75; Miss Fannie Tangeman (tow. sup. of Karen nat. pres.), 50; coll. Miami Asso., 5.58; Radnor ch., 21.05; Norton ch., 3; Ohio ch., 2.25; Pataskala, 3; Rendville S. S. of Corning ch., 5; Bowling Green ch., 6.50; Bryan ch., 8; Fostoria ch., 5.50; do., S. S., 1; Holland, Mrs. S. A. Hovey, 1; Madison ch., 13.07; Pioneer ch., 4.28; Richfield ch., 10; Toledo, Ashland-av. ch., 497.11; Chinese S. S. (special for Rev. Geo. L. Mason), 100; Toledo, Oliver Place ch., 30; B. Y. P. U., 10; 1st ch., 39.25; Ironton, 1st ch., 25; Garrettsville ch., 6.50; Youngstown, a friend, 1; Dell Roy ch., 3; Youngstown, Welsh ch., 21.90; Mill Brook ch., 4.65; Mohican ch., 2; Rockville ch., 6; Zanesville, 1st ch., 10.45; do., Market-st. ch., 27.91; do., S. S., 5.

INDIANA, \$1,466.86.

Bloomington, 1st ch., 16; Kingsbury ch., Miss Caroline M. Hinks, 5; Edinburg, John W. Dame, 15; Goshen, 1st ch., 1.50; Muncie, 1st ch. (of wh. 13.60 is fr. the B. Y. P. U., 1.40 fr. the Juniors and 8.62 fr. the S. S.), 56.37; Camden ch. (of wh. 3.14 is fr. B. Y. P. U. and 9.24 tow. sup. Sau Lee), 29.05; Indianapolis, 1st S. S., 50; do., College-av. Mission B. Y. P. U., 1; South Bend, 1st ch., Peter Stocker, 30; Elkhorn ch., Rev. H. B. Rupe and wife, 5; Boggs Creek, Rev. I. Carothers, 2; Indianapolis, 1st ch., 458.31; Friendly Grove, 6.45; Terre Haute ch., 52.22; W. C., 5; Shining Star Miss. Band, tow. sup. girl pupil, care Rev. S. A. Perrine, Assam, 25; Evansville, Calvary ch., 17; Browns Valley, 16.11; Dana, 16.63; Freedom, 4.70; New Discovery, 1.65; Rockville, 5.10; Tenn. Valley, 4.20; Union, 3.65; Weyland, 2.50; Huntington, 1st ch., 21.98; Gosport, 3.75; Olive Branch, 4; Providence, 5; Elizaville, 8.10; Elwood S. S., for Sau Lee, 5; Galveston ch., 29.61; S. S., for Sau Lee, 6.50; Kokomo ch., 28.70; Laura ch., 1.46; Michigantown, C. A. Marshall on L. M., 20; Mrs. Kittie Marshall on L. M., 20; B. Y. P. U., 5; Middle Fork of Sugar Creek, 6; S. S., for Sau Lee, 2; Rossville ch., 5.45; Young America ch., 2; S. S., for Sau Lee, 1.50; B. Y. P. U., for do., 50c.; W. C., for do., 1; Ebenezer ch., addl., 50c.; Chill ch., 6.45; Denver ch., 3.33; Marion, 1st ch., 53.50; do., Rev. H. F. McDonald and wife, tow. sup. Penchaloo, India, 50; Mexico, 13.08; Miami, 22.50; Niconza, 2; Roann Mission, 2.60; Rochester ch., 23; S. S., 4.03; B. Y. P. U., 2.11; Jr. B. Y. P. U., 2.86; Yellow Creek, 5; Beaver City, 5.35; Goodland, 16.47; Liberty Tp., 1.75; Mt. Ayr ch., 4.45; S. S. Christmas offering, 1; Prairie Vine, 2.24; Wolcott, 12.30; Lima, Ophelia Edgcomb, 5; Bango, 6.95; Elkhart ch., 16.78; Sr. B. Y. P. U., 82c.; Jr. B. Y. P. U., 1.40; Goshen ch., 43.91; S. S., 4.18; B. Y. P. U., 3.55; Hammond, 20.25; Kingsbury, 15.26; LaPorte, 25.96; South Bend, Sw. ch., 7.18; Mt. Pleasant ch., 5; Cannelton ch., 5.45; Brookston ch., 8; Crawfordsville ch., 15.80; Waynetown ch., 14.70; Bicknell, H. F. Pieper, 5; Maria Creek ch., 10.38; Corinth, 1; Greencastle ch., 6; Plainfield ch., 2.78.

ILLINOIS, \$11,235.43.

Hadley, Y. P. S. C. E., 2.50; Chicago, Hyde Park ch., K. A. Goodman, 2; Mrs. M. E. Ranney, tow. sup. nat. pr., care of Dr. E. B. Cross, Tongoo, Burma, 10; Wilmington, Wm. Taggard Wilson, for salary of Revs. G. H. Brock, India; Joseph Clark of Congo; E. W. Clement of Japan; J. S. Adams, China, and W. M. Young, Burma, 5,000; Rockford, 1st ch., Wom. Mission Circle, in memory of Mrs. Webb who entered into rest Feb. 22, 1896, aged 76 yrs.—late wife of Rev. W. R. Webb, 13.20; Eleroy, Mrs. C. N. Martin, 2; Rock Island, Mrs. Pauline E. Sinner, 25; Clayton, a friend for mission work, care Rev. J. E. Clough, D. D., 6; Tennessee ch., 2; Lostant B. Y. P. U., 1.43; Alton ch., 125.41; S. S., 13.62; Hillsboro ch., 1; Upper Alton ch., 71.66; Aurora Claim-st. ch., 3.14; 1st-st. ch., 37.35; Kaneville, Dea. Hanchett, to apply on note, 20; Morris ch., 27.19; Plainfield ch., 18.88; S. S., 3.12; Sandwich ch., 9.90; Wilton Centre ch., 15; Blue Mound, 2; Chenoa ch., 30.06; S. S., 1.94; El Paso

1; Fairburg ch., 2; Graymount ch., 18.75; 1, 62.65; McLean ch., 1; Celia A. Gifford, 2; 35; Towanda ch., 5; Pontiac ch., 14.12; 20.70; Champaign, 14.15; Danville, 22.25; Y. P., 1.95; Gifford ch., 18.15; Mattoon, ch., 2.53; S. S., 5; Pennell ch., 10; Tuscola, ana ch., 30.35; Miss Lily Bronson, 5; Kane Roodhouse ch., tow. sup. Rev. W. H. Beeby, Waverly ch., 7.27; S. S., 2.65; Y. P., 1; ch., 5; Ashland ch., 8.75; Austin ch., 70.75; Iethany, Rev. W. W. Dewey and family, 15; "Jonah," care Rev. S. A. D. Boggs, Assam, Division, for sup. Tel. pr., 7.11; Centennial; Covenant ch., 65.66; Y. P., 8; Prof. L. T.; Englewood ch., 61.35; Fernwood, Woman's 1st ch., 689.72; from Y. P., 5.14; for work rens, 694.86; 4th ch., 225; Gallie ch., 2.90; ch., 22; Immanuel ch., 189.93; Irving Park, en, 25; Lake View ch., 1; La Salle-av. ch., ial ch. (of wh. 100 for Rev. A. Broholm's 2.21; S. S., 20; Ogden-av. ch., 17.38; Mrs. for work in Tokyo, 30; 2d. Miss Burchel, 5; r. ch., 274.60; E. A. Fox, 20; Woodlawn 8; Mary Swan, 2; Crystal Lake, Josephine barlevoix, Mich., 1; Elgin, 1st ch., 244.78; 36.64; Immanuel ch., 11; Evanston ch., irew McLeish, 100; Harvey ch., 5; High- ch., 30.95; Y. P., tow. sup. Carvoore Yella- re Rev. J. E. Clough, 24.95; Morgan Park Dr. G. Anderson (of wh. 20 for Rev. A. school), 50; Dr. Hulbert, for do., 50; Oak for Western China, 175.55; Waukegan ch., S., 12.20; Wheaton ch., 33.86; Y. P., 7.25; S. S., tow. sup. "Pariah," Ongole, 25.69; ndericker, 2; Damascus ch., 8.05; Dixon ch., S. S., 1; Freeport ch., 48.50; Mrs. J. M. mother for mission work, care Rev. J. R. China, 50; Mount Carroll ch., 40; S. S., 10; Milledgeville ch. (of wh. 15 for sup. Bible e Rev. Wm. Ashmore, Swatow), 32; Ster- Perry, 5; York, Rev. H. F. Gilbert, 1; ch., 33.50; E. Lynn ch., for sup. Rev. W. India, 10.40; Gilman ch., 2; S. S., from B. t Park ch., 11.50; Hoopeston ch., 22.60; S. 1.14 B. D. offering), 5.41; Y. P., 1.50, all ev. W. H. Beeby, India; Flora ch., 3.97; ch., 36.84; Y. P. 6.91; Olney ch., 6.01; ngs ch., 2.65; Dover, Mrs. H. F. Dean, ville ch., 15.70; La Salle ch., 13.15; Mar- 10; Y. P., for mission work in Mandalay, for Ongole student, 5; Mendota ch., 97.04; 141.30 and S. S., for sup. Rev. R. L. pan, 100; Princeton ch., 22.41; Streator Y. ntonville ch., 4.82; Canton ch., 40; Chilli- Safford, for sup. helper, care Rev. J. M. na, 6; Farmington ch., 5.50; Galesburg ch., tow. sup. Assamese pr., care Rev. P. H. Quincy, 1st ch., 20; S. S., 10; Quincy, ch., 90; Mt. Pleasant, Warner Branch, 20; Branch, 7.45; Alpha ch., 15.45; Y. P., 3.88; 1st Y. P., tow. sup. Takehastri, care Rev. y, 6; Rochelle ch., 27.56; Rockford, State- S. S., 5.51; Y. P., tow. sup. Takehastri, t. L. Halsey, 15; Rockton ch., 8; Stillman 64.51; S. S., 8.24; Y. P., tow. sup. Take- Rev. R. L. Halsey, 5; Sycamore ch., 25.- tow. sup. Takehastri, care Rev. R. L. pan, 5; Macomb ch., 11.26; Y. P., 12; Rosetta ch., 36.25; Roseville ch., 19.50; S. t. Mary's ch., 12.11; Rev. E. Goodwin and sup. Tel. pr., 25; Stronghurst ch., 1.87; 80c.; Long Branch ch., 4.32; Berlin, T. G. 50c.; Jacksonville ch., 85; Oreana Y. P., for e Rev. J. R. Goddard, China, 25; Spring- 43; S. S., 8.13; Chicago, 4th ch. Sw., 35.- lew Sw. ch., 16; De Kalb Sw. ch., 7.42; w. ch., 41.18; Moline Sw. ch., ladies for doris Sw. ch., 2; Princeton Sw. ch., 3.03; Weekly News (of wh. 9 is for Finland), go, 1st ch., 23.20; S. S., 9.66; 1st Dan- v. A. Broholm's school, 5; Pilgrim Dan- gan Park, R. Christianson, for Rev. A. hool, 5.

IOWA, \$1,256.14.

Boman's Grove ch., 1.10; McGregor, Mrs. A. T. Arnold, 25; Centre Township ch., 5; Ayrshire, W. B. M. Society, 3.20; Waterloo, Dea. Robert Williams, 20; Campbell, Samuel Brainard, 5; Rockwell City, Ed. W. Burch, 5; S. English, Mrs. Lizzie S. Strock, 2; Swes, Sw. ch. (of wh. 67c. is fr. S. S.), 5.53; Prescott, 1st ch., Junior Union, 3.30; Afton, Mrs. N. Holloway, 5; Mechanicsville, John H. Burleigh, 21; Toledo ch., 1.25; Burlington, 1st ch., 10; Hiteman ch., for sup. of Pau Teng-Sau, care Rev. G. L. Mason, Hanchow, China, 25.50; Atlantic ch., 2.50; Audubon, Mrs. A. Baker "I C.," 5; Mrs. N. Jensen, 1; I. W. Baker, 1.50; Bethel ch., 5.65; Bowman's Gr., Mr. Fisher, 2; Kirkman, Mesdames Ames, Deboard, Spurgeon, 2.50; Newlon's Grove, 1.70; Burlington, Walnut-st., 3.75; B. Y. P. U., tow. sup. J. M. C., 3.18; Mt. Pleasant ch., for do., 2.50; Mt. Pleasant ch., 2.70; Mt. Union ch., 1; Pis- gah ch., 13.53; S. S., 1.27; Cedar Falls, Frank Fowle, 3.80; Osage S. S., tow. sup. J. M. C., 18.60; Riceville, 37.82; Y. P. S., tow. sup. J. M. C., 8.50; S. S., for do., 3.94; W. Cir. "I. C.," 8.17; Rockford, Mrs. E. H. Barnett, 3.15; Rockford ch., 7.55; Rockwell, Dr. Z. A. Bryant, 1; Moulton ch., 1.20; Pleasant Grove ch., 75c.; Des Moines 1st, a coll. (of wh. 3 is for "I. C."), 6; Volney Witter, tow. sup. J. M. C., 76c.; Marjorie Witter, for do., 52c.; Des Moines, 1st ch., 53.46; East ch., 18.35; College Student, a coll. tow. sup. nat. pr., Ongole, 4; Fairmount ch., 2.50; Knoxville ch., 15.55; Monroe ch., 28.90; S. S., 2.75; Stuart ch., 20; B. Y. P. U., 3.02; Freedom ch., 16.35; Pine Creek ch., 5; Camanche ch., 19; Y. P. S., tow. sup. J. M. C., 1.20; Jr. U., for do., 8c.; S. S., for do., 1; Davenport ch., 108.10; DeWitt ch., 10; B. Y. P. U., tow. sup. J. M. C., 4; Jr. U., for do., 1; Iowa City, Prof. Leona Call, 2; Maquoketa ch., 30c.; Muscatine ch., 32; Y. P. S., H. G. Schoemaker, tow. sup. J. M. C., 5; Y. P. S., D. M. Schoemaker, for do., 70c.; Cascade Y. P. S., for do., 5; Delaware Y. P. S., for do., 1.07; Delaware ch., 5.58; Jessup Y. P. S., tow. sup. I. Kotiah, care Rev. Jno. Newcomb, 4; Lamont Y. P. S., tow. sup. J. M. C., 5; Manchester B. Y. P. U., tow. sup. I. Kotiah, care Rev. Jno. Newcomb, 1; do., for J. M. C., 8; Manchester (of wh. 10.08 for sup. Rev. C. B. Antiadel, Congo), 20.92; Creston, B. Y. P. U., tow. sup. J. M. C., 5.60; Sharon B. Y. P. U., for do., 2.25; Chariton ch., 40; Highland ch., 10; Bloom- field ch., 9.40; Fifteen Mile Grove, Rev. L. Mein and A. Brockway, 5; Marshalltown ch., 58.97; Denmark ch., 12; Fort Madison ch., 22; S. S., 2; Harrisburg, tow. sup. Peter, care Rev. I. S. Hankins, Nel- lore, 12.50; Afton ch., 9.11; Ayrshire, friends near tow. sup. J. M. C., 2.15; Estherville ch., 6.75; Superior ch., 3.25; Ottumwa, 1st ch., 5.58; Pella ch., 24.84; Emerson ch. S. S., for work among the Garos, 4; Glenwood, Mrs. D. B. Edwards, 1; Glenwood ch., 100; B. Y., tow. sup. J. M. C., 8; S. S., 5; Council Bluffs, 1st Bethany S. S., tow. sup. J. M. C., 2; do., 1st ch., 5.72; Rev. and Mrs. Rocho, "I. C.," 5; S. S., L. H. B., 4.65; Red Oak, B. Y. P. U., tow. sup. J. M. C., 28; S. S., 25; Sidney ch., 5.40; S. S., 1.60; North- boro S. S., tow. sup. J. M. C., 5; Des Moines, B. Y. P. U., for do., 18; Forest City, Lars Person, 3; Cresco, Mrs. Smith, 1; W. Union, 5.42; Mrs. A. S. Stillwell, 5; Mrs. A. K. West, tow. debt, 2; Fort Dodge B. Y. P. U., tow. sup. J. M. C., 3.10; S. S., 2.24; Kendrick S. S., 5; Washington S. S., for M. Kotiah, care Rev. W. H. Beeby, Hananaconda, 10; Westchester B. Y. P. U., tow. sup. J. M. C., 2; Denison ch., 23.88; Mrs. E. Plimpton, tow. L. Mem. 5; Will Plimpton, "I. C.," 3; Logan, 15.70; S. S., 5.65.

MICHIGAN, \$4,418.80.

North Adams ch. (of wh. 2.64 is fr. B. Y. P. U.), 6.44; Battle Creek, 1st ch., 32.30; Detroit, 14th-av. ch., 5.11; Woodward-av. ch., 1.840; do., Workers Bible Class, to apply tow. sup. Gu Thong, care Dr. Ash- more, Swatow, China, 15; Seth Smith, 5; West Bay City, Mrs. A. McLean, 2; Mason ch., 35; Hemlock Roads ch., 4.50; Hunterstown Mission, Pastor's Birth- day book 1st quar., 5; Alpena ch., 22.54; S. S., Mrs. Holden's class, 86c.; East Tawas, 8.84; Prescott, Ind.

son, 5; Tawas City, 16.84; Clarkston ch., 8.51; Detroit, 1st ch., addl., 89.50; 1st Ger. B. Y. P. U., 2; North ch., 50.51; Scotten-av. ch., 8.71; 14th-av., Rev. O. A. Votey, 2; Mt. Clemens, 8; Mt. Vernon, 8.32; Port Huron, 1st, 132.51; S. S., 6.02; St. Clair, 5.75; Atlas ch., 9.71; Imlay City, 35.50; S. S., 5; B. Y. P. U., 5; Oxford, 3.60; Alpine and Sparta, 5.46; Berlin, 7.61; Grand Rapids, 2d ch., 10; Wealthy-av., 54.75; Fountain-st., 100.60; Calvary ch., 11.58; Scribner-st. ch., 14.41; S. S., 2.94; B. Y. P. U., 2.25; Paris, 12.75; Lake Odessa, 1.56; Lyons, 5.75; Pewamo, 1.60; Sebawa, 1.70; Charlevoix, 16.72; Cheboygan, 5; Kalaskas, 4.66; S. S., 4.34; Petoakey B. Y. P. U., 3.67; Traverse City, 11.11; Hilldale ch., 1.40; Tekonsha, 5.55; Bad Axe, 10.90; S. S., 1; Cass City, 5.25; Decker-ville, 3.92; S. S., 1.50; Elmer, 2.05; Laurel Y. P. S., 2.85; S. S., 3.75; Marion, 3.67; Marlette, 3; Sand Beach, 1st ch., 20.85; Sebawing, 1.75; Unionville, 3.65; B. Y. P. U., 71c; S. S., 74c; Verona, 2.26; Worth, 7.50; Albion, 81.32; Brooklyn, 4; Dimondale, 2; Eaton Rapids, 36.41; Jackson, 1st B. Y. P. U., 13.50; Leslie, 17.44; Rives, addl., 80c; Stockbridge, 11.25; Athens, 5.30; Bloomingdale ch., 10.30; S. S., 2.77; B. Y. P. U., 5; Galesburg Mission Band, 5; Ganges, 5; Kalamazoo, 1st ch., 162.50; B. Y. P. U., 40.05; Portage-st., 1.41; Lone Star, 5; Marshall, 15.35; Otsego ch., 33; B. Y. P. U., 4; Plainwell ch., addl., 25; Prairieville ch., 4.29; S. S., tow. sup. Jonsing, care Rev. S. A. D. Boggs, Tura, Assam, 2; Prairieville B. Y. P. U., 2.08; Schoolcraft ch., 4.79; B. Y. P. U., 2.66; Wakeshma ch., 1; Adrian, 62; Tecumseh, 24.65; S. S., 1; B. Y. P. U., 3.35; Weston, Rev. J. Boswell, 60; Crystal Falls, 11; Ishpeming, Calvary ch., 4.79; Manistique, 34.65; S. S., 13.92; B. Y. P. U., 6.97; Jr. B. Y. P. U., 1; Sault Ste. Marie, 13.47; S. S., 1.56; Manistee, Maple-st. ch., 9; B. Y. P. U., 2; Alma, 71; Bay City, addl., 20; Ithaca, 11.65; Midland, 25.40; St. Louis B. Y. P. U., 77c; Vassar ch., 4.26; B. Y. P. U., 5; Okemos, 6.18; Ovid, 27; St. Johns, 16.80; B. Y. P. U., 3; Shepardsville, 9; Webberville, 5.10; Williams-son, 22; Vernon, 9.35; Cassopolis, 15.34; Donagiac, 2.60; Gallien, 1.67; Liberty, 2.66; Hartford, 4; Niles, 5; Three Oaks, 3; Baldwin's Prairie, 2.10; Centreville B. Y. P. U., 78c; Mendon ch., addl., 1.82; Porter, 3.21; Union City, 7; S. S., 1.86; B. Y. P. U., 1; White Pigeon, 3; Cadillac, 17.15; Dalton ch., 8; S. S., 95c; Y. P. S., 45c; W. C., 5; Ludington S. S., 2.30; Y. P. S., 1.25; Manistee ch., 5; W. C., 25; Ann Arbor, 1st ch., 202.21; Dexter B. Y. P. U., 75c; Mooreville S. S.,

China, 8.70; Lake City, 30; Y. P. S., 1.45; Duluth, 2d, J. B. Dye, for Western China, 5; St. Paul, 1st Y. P. Union, for do., 2.76; Hastings ch., 44; Leroy, 25.10; West Concord, 28.80; Minnesota City ch., 2.36; S. S., 1.52; Rochester ch., 44.30; Y. P. S., for Western China, 5; Etina, A. L. Sheldon, 3; Spring Valley, Y. P. S., for Western China, 1; Winona, 60.75; Money Creek, 31; Berlin, 10; Faribault, 2.30; Cheney S. S., 2.06; ch., 75.30; Albert Lea, Y. P. S., for Ntsiba, care Dr. Sims, Congo, 13; Owatonna, 65; Austin ch., 60.73; Waseca, 5; Mankata, 36; Worthington, 2.25; Clayton, 32.50; Pipestone ch., 5.15; Y. P., 4; a friend, 10c; Lake Crystal, young men for Western China, 1.50; Luverne B. Y. P. U., 5; Windom ch., 19.55; S. S., 1.75; St. James, 10.20; Vernon Centre, 2.10; Gardner City, 1.90; Good Thunder, 1; Lake Benton, 20; Long Prairie ch., 4.13; Detroit ch., 14.50; Crookston, 23.30; Park Rapids, 15.26; Bottle Lake B. Y. P. U., 50c; Long Prairie B. Y. P. U., for Western China, 5; Brainerd, 8.25; Cannon, 12.50; Pegion Lake, 85c; Little Falls, 14.50; Cobden, O. Anderson, 2; Lakefield, 3; Kenyon, 7.50; Artichoke ch., 26.50; Y. P. S., 5; Blooming Prairie, 24; Steel Centre, 3.50; Westbrook S. S., 3.80; Mankato, 2.25; Albert Lea, 24.40; St. Paul, 5; Minneapolis, 9.90; Wheaton, 2; Fairfax, 5; Canby, 2.09; Lake City, 10.30; Fergus Falls ch., 11; Y. P. S., 10; a friend, 25; Albert Lea, 21.23; Y. P. S., 5; Willmar S. S., 1.30; St. Cloud, 10.35; Y. P. S., 9; Duluth, 1st Sw., 12.15; Bethel, 23.26; Houston, 1.75; Y. P. S., 7; Scandia, 7.50; Big Stone, 3.03; Grove City, 24.65; Cokato, 12.54; Little Helpers, 11.80; Spring Vale, 6.10; Annandale, 7; Oscar, 12.50; Lake Sarah, 8; Elim Y. P. S., for Western China, 1.50; Nora Halverson, 1; Lincoln, 45.11; P. M. Paterson, for Zechariah Kudna, care Rev. O. L. Swanson, Assam, 25; Alexandria, 2.13; N. Lindahl, for "Shway Tibe," care Rev. F. H. Eveleth, Burma, 40; Soudan S. S., 3.65; Minneapolis, Elim, 5; Hallock, 50c; Fish Lake, 20.80; Monticello, J. Lindberg, 1.50; Worthington, 15; Mrs. Nystrom, 1.50; Burchard, D. Hammar, 3; Lacola Y. P. S., for K. Johan, care Rev. W. H. Becky, India, 20; Springvale, 5.72; Cambridge, for Verkashastara, care Rev. Wm. Powell, India, 13; Swenoda, 5; Maynard, 30.50; Amor, 70c; Minneapolis, King's Army, 3.75; A. Bjorklund, 2; Delano, J. Kelsey, 4; Carlisle, T. P. Heyseth, 5; Redwing, 13.70; Minneapolis 1st Sw. Y. P. S., for Western China, 27; Lake City, Mrs. Palm, 1; Bralnard, 9.05; Spencer Brook, 5.70; Albert Lea Soc., for A. Kihm, care Rev. J. W.

MISSOURI, \$238.

dr. and Mrs. Chas. Gratz, 5; Board of Home
Missions, 128; St. Louis, 3d ch., 100; Clin-
E. L. Foote, 5.

KANSAS, \$1,666.30.

a. Mrs. W. B. Jones, 3.50; Antrim, Plano ch.,
R. Goodman, 2; R. Walter Goodman, 1; Fred-
4.50; Harmony ch., 9.15; Abbeyville ch., 3;
Alden, 11; Stafford, 13; Nickerson, 14.75;
Larned, 1.38; Havensville, 1; Onaga, 1.50;
Wheaton, 8; Marshall Centre, 43; S. S.,
n Creek, 22; S. S., 5.23; Strong City, 1; Mc-
15.50; Victory, 9.68; Marlon, 1; Florence,
ry, 5; Zions Star, 9.72; Galva, 5; McPherson,
S., 7.45; Newton, 12; Roxbury, 4.01; Peabody,
eld, 2.85; Wellington, 18; Dudley S. S., 5;
1; South Haven, 15.20; B. Y. P. U., 5;
6c.; Harper, 3.77; Chicasaw, 2.69; Argonia,
arwater, 13.10; Fort Scott, 2d ch., 4; Cato,
rum ch., 2.06; S. S., 1.06; Fort Scott, 1st ch.,
turr Oak, 2.16; Auburn W. C., 5; Missalon
; Hoyt ch., 6.62; S. S., 1; B. Y. P. U., 3;
e, 1st ch., 84.32; Eskridge, 7.70; Wamego,
anhattan, 5.15; Burlingame, 8.85; Topeka,
18.96; 1st ch., 34.75; Marlon ch., 2; Ottawa
5; Greenwood ch., 5.10; S. S., 1.10; New
88; No. Ottawa, 4.77; Appanose ch., 10; C.
15; Lonesburg, 13.68; Somerset, 2.70; Paola
5; B. Y. P. U., 3.27; S. S., 1; Osawatomie,
a, 1st ch., 95.85; C. J. Pope, 5; Argentine,
uth ch., 7; W. C., 3; Holton ch., 5.40; Y. P.
Armourdale, 20.55; Valley Falls, Rev. E. E.
5; Rosedale, 10; Kansas City, 3d ch., 56.42;
Place, 18.88; B. Y. P. U., 10.50; Leaven-
; Blue Mound, 8.50; Colony, 39; Goodrich, 2;
R. Bunnell, 3; Bush City, 1; Lebo ch., 6.25;
1st ch., 69.35; Minnescah ch., J. M. Jones
10; May Dobbin, 5; L. V. Clark, 5; Per-
J. L. Woodrow & Son, 6; Jordan Creek, 6;
1; Hiawatha, J. J. Hanna, 5; J. Kinzie, 5;
a ch., 51.06; Sabetha ch., 35.15; S. J. Miner,
yville, 12; Whiting, 11; Delaware ch., 12.30;
ler, 10; Colby, 7.10; Dredgen, 75c.; Phillips-
55; Bellville, 8.25; Clyde, 9; Clifton, 11;
tre, 10; Abilene, 19.85; Simpson, 1; Beverly,
ville, 7; B. Y. P. U., 4.50; Solomon City,
P. S. C. E., 2; S. S., 2.80; Minneapolis ch.,
Y. P. U., 99c.; Antioch ch., 6.75; Elmira ch.,
lison, 1.63; Mound Valley, Wm. Wilson, 100;
s, 1; Weir City, 2; Labette, 10; Garden City,
age City ch., 13; Hays City, 1.50; Bethel, 2;
5; Woodston, 2.20; Hays, Mrs. E. M. Beach,
d, 3.10; Pleasant ch. (of wh. 50 is tow. sup.
care Rev. W. R. Manley), 56.31; El Dorado,
gusta, 3.61.

NEBRASKA, \$292.58.

Beth Eden ch., 25; Norfolk, 1st ch. (10 of
J. J. Goodrich, for India), 16; Chadron ch.
1.37 is fr. S. S. and 1.38 B. Y. P. U.), 12.75;
ch., 28.35; S. S., tow. sup. Rev. Jos. Paul,
ndolph ch., 2; Oakland, Swen Olson, 10; Mrs.
Glad Tidings, 10; Nebraska City ch., 10; St.
tow. sup. Rev. Jos. Paul, 22c.; Albion S. S.,
88c.; Cedar Rapids ch., 3.81; Plainview ch.,
Rev. Jos. Paul, 19.80; S. S., for do., 1.30;
Creek ch., 1.39; Palestine ch., 10.40; Brock
Peru ch., 28.50; S. S., tow. sup. Rev. Jos.
7; Salem ch., 3.20; Atkinson ch., tow. sup.
Paul, 9; Chambers ch., for do., 2.41; Long
for do., 2.41; Alliance ch., for do., 2;
Riverside, Rushville, Hay Spr., for do., 16.15;
1st, L. Mem. Mrs. Nellie B. Ralrden, 15;
d B. Y. P. U., tow. sup. Rev. Jos. Paul, 1;
rs. S. C. Green, 10; Atlanta ch., 20c.; S. S.,
xes, 26c.; Holdredge, do., 32c.; ch., 1; Wilson-
L. H. B., 47c.; Hastings ch., 5.54; Juniata
H. B., 1.75; Somerset S. S., tow. sup. Rev.
d, 1.48; Weston S. S., tow. sup. Rev. H.
Banza Manteke, Africa, 12; Stromsburg S.
N. Platte ch., 6; S. S., tow. sup. Rev. Jos.

COLORADO, \$990.11.

Golden B. Y. P. U., 5; Capitol Hill ch., 9; Denver,
1st ch., 125; Denver, Broadway B. Y. P. U., 2.30;
Judson ch., 2.50; Longmont ch., 2.50; Denver, colored
ch., 5; Greeley ch., 46.40; Denver, Sw. ch., 5; Broad-
way ch., 13.20; Calvary ch., 8.37; Golden ch., 36; Fort
Collins, 44.20; Grand Junction, 7.05; New Hope ch., 2;
Pueblo, 1st ch., 31.00; S. S., 7.85; B. Y. P. U., 4.40;
Colorado City, 18; Canon City, 98.25; Colorado Springs,
360.90; La Junta, 132.10; B. Y. P. U., 5; Pueblo Mesa,
10.

CALIFORNIA, \$3,003.43.

Riverside, 1st ch., 61.81; Downey S. S., 2.05; Los
Angeles, Miss Marcia M. Allen, 1.05; Alameda ch., 43;
B. Y. P. U., tow. sup. nat. pr., care Rev. Wm. Ash-
more, Jr., China, 30; Berkley S. S., 4.50; Y. P. S.,
tow. sup. Rev. Wm. Wynd, Japan, 5; Ceres ch., 4.15;
Y. P. S., tow. sup. Rev. Wm. Wynd, 4.10; S. S., 1.90;
Golden Gate ch., 10; S. S., 7.50; Oakland, 1st ch.,
52.43; Extra Cent-a-Day Band, 13.60; Mr. and Mrs.
J. P. Cogswell, 110; Rev. C. H. Hobart, 21.60; Rev.
W. H. Dorward, 5; Mrs. M. E. Wilson, 4; Oakland,
10th-av. ch., 119.10; S. S., 11.22; 23d-av. ch., 72; S.
S., 3.07; Dr. S. B. Morse, 5; E. L. Clymer, 1.50; Sw.
Y. P. S., tow. sup. nat. pr., Shway Ze Paw, care Dr.
Bunker, 25; Dan-Nor ch., 21; Y. P. S., tow. sup. Rev.
Wm. Wynd, 5; S. S., 4; Beth Eden ch., 3; Penryn ch.,
10.80; Y. P. S., tow. sup. Rev. Wm. Wynd, 7; S. S.,
3.48; Sacramento, Calvary ch., 26.90; Y. P. S., tow.
sup. Rev. Wm. Wynd, 4.85; a friend, 1; San Fran-
cisco, 1st ch. Y. P. Soc., tow. sup. Rev. Wm. Wynd,
11.75; S. S., 10; Hamilton Square ch., 12; S. S., 6.89;
Chinese, Mrs. Ting, 1; Emmanuel ch., 16.78; 3d ch.
Y. P. S., tow. sup. Rev. Wm. Wynd, 12.10; Sonora
ch., 7.50; Stockton ch., 41; S. S., 1.67; Wheatland ch.,
11.05; Compton ch., 14; Downey ch., 9; Y. P. S., tow.
sup. Rev. Wm. Wynd, 1.46; Long Beach S. S., 3; Los
Angeles, 1st ch., 400; S. S., 14.81; Memorial ch., 98-
65; Y. P. S., tow. sup. Rev. Wm. Wynd, 1.21; S. S.,
10; East ch. Y. P. S., tow. sup. Rev. Wm. Wynd,
6.50; Immanuel, Wom. Circle, 4.15; Sw. ch., 5.14; Y.
P. S., tow. sup. of nat. pr., M. Lucas, care Rev. O. L.
Swanson, Assam, 15; Monrovia ch., 55.04; Y. P. S.,
tow. sup. Rev. Wm. Wynd, 8.63; S. S., 10.35; Juniors,
4.70; Ontario ch., 9.40; S. S., 7.45; Pasadena ch., 114;
Pomona ch., 94.65; Y. P. Soc., tow. sup. nat. pr. Kon-
diah, care Rev. I. S. Hankins, India, 12.50; Rivera
ch., 30.25; Y. P. S., tow. sup. Rev. Wm. Wynd, 5.03;
Gardena ch., 3.80; So. Pasadena ch., 4.60; Y. P. S.,
tow. sup. Rev. Wm. Wynd, 1; S. S., 1.40; Lakeport S.
S., 3.50; Ukiah ch., 11.30; S. S., 1.50; Dixon ch., 34-
35; Healdsburg Y. P. Soc., tow. sup. Rev. Wm. Wynd,
5; Middletown ch., 4.35; Y. P. S., tow. sup. Rev. Wm.
Wynd, 1.05; Napa ch., to apply tow. sup. Wong Teh-
fong, care Rev. W. H. Cossum, 50.62; Sacramento,
1st ch., 35; Emmanuel ch., 34.36; Santa Rosa ch.,
13.70; Y. P. S., tow. sup. Rev. Wm. Wynd, 3.75;
Vacaville ch., 6.85; Y. P. S., tow. sup. Rev. Wm.
Wynd, 2.10; Vallejo ch., 7.25; Y. P. S., tow. sup. Rev.
Wm. Wynd, 3.70; Woodland ch., 5; Cinabria ch., 1.60;
Outstation, 3; Anderson ch., 5; S. S., 2.55; Chico ch.,
19.90; Y. P. S., tow. sup. Rev. Wm. Wynd, 1; S. S.,
72c.; Willows ch., 75.90; B. Y. P. U., tow. sup. Rev.
Wm. Wynd, 2.50; S. S., 4.45; Millville, 2.50; Escon-
dido ch., 10; Fallbrook ch., 39.63; Julian ch., 2; B. Y.
P. U., tow. sup. Rev. Wm. Wynd, 4; National City
ch., 25.10; Oceanside S. S., 50c.; Poway ch., 2.75;
San Diego, 1st ch., 126.65; B. Y. P. U., tow. sup.
Rev. Wm. Wynd, 32.05; Grand-av. Mission S. S., 2.20;
Hugh Reld Porter, Extra Cent-a-day Band, for work
on the Congo, 3.65; San Diego Sw. ch., 10; Armona S.
S., 4.57; F. R. McFee, 2.50; Bakersfield ch., 8; Fresno,
1st ch., 30; Dr. O. S. Eshleman, 20; Madera ch., 17-
85; B. Y. P. U., tow. sup. Wm. Wynd, 12.86; S. S.,
2.80; Juniors, 5; Reedley S. S., 3.35; Tulare ch., 6.20;
Sanger ch., 2; S. S., 1; Visalia ch., 1; New Hope ch.
and S. S., 3.75; Banning B. Y. P. U., tow. sup. W.
Wynd, 2.25; Rev. W. J. Bingham, 2.50; Miss S. A.
Binney, 2; Ferris ch., 5.10; Redlands, Central ch.,
30.90; Riverside, 1st ch., 27.88; Y. P. S., tow. sup.
Rev. Wm. Wynd, 16.82; Juniors, 14.05; Class No. 8,
15; San Bernardino ch., 50; Santa Ana ch., 55.95; S.
S., 15.74; Rev. J. F. Merriam and wife, 5; South
Riverside ch., 10; Trabuca ch., 2; Goleta ch., 3.70;

Hueneme S.S., 8.27; Santa Barbara B. Y. P. U., tow. sup. Wm. Wynd, 2; Santa Paula ch., 14.85; Ventura, Frank Griffin and wife, 2.50; Aptos ch., 4.50; King City ch., 2; Los Gatos ch., 37.90; Y. P. S., tow. sup. Rev. Wm. Wynd, 1.15; S. S., 4.40; Morgan Hill ch., 9.41; S. S., 3.92; Mountain View ch., 2.25; S. S., 2.30; Playto ch., 2.25; Salinas ch., 18; San Jose, 1st ch., 66.75; Y. P. S., tow. sup. Rev. Wm. Wynd, 4.35; Emmanuel ch., 7.25; San Lucas ch., 2.85; Santa Clara ch., 5; Rev. C. S. Medhurst, 5; Santa Cruz, 1st ch., 35; 2d ch., 8; Temple Grove ch., 2.50; Dutch Flat, Mrs. Geo. Squire, 2.50.

NORTH DAKOTA, \$231.61.

Fargo, for nat. pr., care Miss J. Anderson, Burma, 5; Bismark, 3.50; Y. P. S., 5; Deapolis ch., 8; Hillsboro, 3.89; S. S., 1; Valley City, T. F. Hof, 50c.; Fairmont, 8.10; Wahpeton, 10; Ellendale, 9.50; S. S., 2.50; Tower City, 6.83; Fargo S. S., 7.25; Y. P. S., 4; Bathgate, 4.75; Rose Lake, 7.50; Grand Forks, 144.32.

SOUTH DAKOTA, \$505.79.

Brookings, 4.50; Spring Valley, 5; Sioux Falls, 12.10; Bloomingdale, 21.25; Big Springs, 125; Y. P. S., 7; Danville, 27.83; Orleans Y. P. S., 90c.; friends, 19; Conde, 16.10; Salem, 1.75; Dell Rapids, 5; Marvin, 11.06; Huron, 14.15; Dell Rapids, Dan., 1.50; Hot Springs, 9; Deadwood, 18.50; Parkston, Miss E. L. Swartz, 1; Canton, 6.61; Elk Point, 14.50; Parker S. S., 1.05; Huron, 12.06; Bradley, 9.55; Bushnell, 4; Mitchell, 7.30; Montrose S. S., 2.50; Dell Rapids, 5; S. S., 2; Sioux Falls, 62.64; Rose, 2; Aberdeen, 57.72; Ipswich, 10.17; Pierre, 1st ch., 8.05.

OREGON, \$999.39.

Albany ch., tow. sup. Rev. G. W. Hill, Japan, 10.25; Y. P. S., for do., 10.06; S. S., for do., 10.05; Juniors, for do., 3.72; Carlton ch., for do., 21.25; Chehalis Valley ch., for do., 3.93; Corvallis ch., for do., 10.55; Independence ch., for do., 4.80; Y. P. S., for do., 49c.; S. S., for do., 1.08; Rev. J. R. Baldwin and wife, for do., 10; McMinnville ch., for do., 93.76; Y. P. S., for do., 15.57; S. S., for do., 3.77; Mt. Olive ch., for do., 2.75; North Palestine ch., for do., 9.90; Hon. T. Carter, for do., 5; Oak Creek ch., for do., 2.25; Scio ch., for do., 8.60; W. Circle, for do., 9.40; Eugene ch., 45.15; B. Y. P. U., 15; S. S., 1.90; Oakland B. Y. P. U., 3.78; S. S., 2.45; Springfield ch., 5; S. S., 2.71; Rev. J. F. Day, 1; Baker City ch., 30; Y. P. S., 5; Helix ch., 3; S. S., 2.57; Pendleton ch., 20; W. Circle, 5; Weston, Prof. W. L. German, 10; Ashland ch., 2.75; Y. P. S., 2.50; Grant's Pass ch., 10.51; Medford ch., 6.85; W. C., 8; Merlin, D. W. Mitchell and family, 6; Williams' Creek ch., 2.05; Amity Y. P. S., 5; S. S., 2.10; Astoria ch., 16.50; Y. P. S., 2; S. S., 2; Dayton ch., 3.50; Newberg ch., 1.64; Y. P. S., 2.63; S. S., 4.81; Oregon City ch., 154.75; Portland, 1st ch., 202.75; S. S., 25; C. A. W., 2; 2d ch., 30.90; S. S., 1.95; 3d ch., 7.50; Calvary ch., 62; S. S., 10; Immanuel ch., 2.81; Y. P. S., 2.36; University Park ch., 9.59; Juniors, 4.41; Nobles ch., 2; Mitchell ch., 4.40; Prineville ch., 5.

WASHINGTON, \$602.15.

Tacoma, Mrs. Isadore W. Boggs, 5; a friend, 5; 1st ch., 15; Sprague, Rev. W. E. Sawyer, 5; Puyallup ch., 10; Colfax, 1st ch., 57.80; Roslyn, 1st ch., 2.65; No. Yakima ch., 12.90; Pomeroy ch., 3; Walla Walla ch., 25.75; Ballard, Dan. and Nor. Wom. Circle, 5; Black Diamond ch., 8; Wm. Prosser, 2; Fremont ch. and S. S., 11.73; Kent, 2.50; New Whatcom Y. P. S., 5; Port Angeles ch., 1.05; Port Townsend B. Y. P. U., 1; Seattle, 1st ch., 20.41; Rev. D. D. Proper, 10; Daisy and Edith Proper, 15c.; Seattle, Dan. and Nor. Wom. Circle, 5; Snohomish ch., 13.70; B. Y. P. U., 2.25; S. S., 6.04; Vashon ch., 2.53; B. Y. P. U., 2.45; S. S., 44c.; Rolling Bay, Dan. and Nor. S. S., 1.58; Ballard, Sw. Wom. Circle, 1.82; Delta Sw. ch., 6; W. C., 3; New Whatcom Sw. ch., 10.75; S. S., 4.85; Pearson Sw. ch., 5; Seattle Sw. ch., 44.93; Y. P. S., 5; S. S., 2.23; Skagit City Sw. ch., 2; Tacoma Sw. ch., 4; Y. P. S., 5; W. C., 5; Everett ch., 9.25; Farmington ch., 4.11; Latah ch., 7.93; Palouse ch., 1; Pullman ch., 5.25; S. S., 50c.; Spokane, 1st ch., 48.05; Y. P. S., 1.10; from

sale of watch, 8.25; Sw. ch. Y. P. S., 3; Sprague, 4; S. S., 8; Tekoa ch., 16; S. S., 1.61; Rockford, 2.41; Harrison ch., 3.45; Aberdeen B. Y. P. U., 16.58; B. Y. P. U., 1.63; S. S. Centralia B. Y. P. U., 5; Chehalis ch., 2.50; Y. P. S., 1.25; Hoquiam ch., 2.25; Puyallup, 4.78; Y. P. S., 5.22; Shelton ch., 14.40; Y. P. S., 1.05; Tacoma, 1st ch., 34.15; Y. P. S., Fern Hill S. S., 4.68; Tacoma, Scand. ch., 2; Y. P. S., 6.30; Vancouver ch., 7.95; Y. P. S., 75c.; Juniors Winlock ch., 2.10; Y. P. S., 65c.; S. S., 1.

MONTANA, \$117.70.

Great Falls, C. Carlson, 3; J. Carlson, 5; E. 5.05; Bozeman, 9.50; Jr. Band, 2.50; Hamilton Pageville B. Y. P. U., 6; Dillon, 32.10; Miss S., 5; Immanuel, 6.75; Butte, 30.70; Kallispie Twin Bridges, 8.

INDIAN TERRITORY, \$164.03.

Tahlequah, 7.40; Wagoner, 2.68; Vinita, 3; E. L. Jones, 5; Alluwee, 26; Caney Valley, 1; 2.80; Muscogee (5 of this is fr. Pres. Bacon's Muscogee University, 6.50; Emahaka School A. Elder, 10; James Prickett, 5; Ella Eton, Holmes, 2; Clara Holmes, 2; Lillian Tidm; Rev. W. P. Blake and wife, 10; A. S. Kerf Mrs. B. Bronning, 50c.; S. Miller, 15c.; J. B. 10c.; Nettie Perryman, 10c.; Mrs. Tethington Eufaula, 7.50; Evangel Mission, Miss C. E. T. Claremore, 1.30; Ardmore, 7; Colgate, 1.

OKLAHOMA, \$38.30.

Guthrie, 20; N. B. Bairden, 10; Lexington, man, 7.80.

IDAHO, \$37.10.

Boise City, 1st ch., 12.80; Salubria, 6.50; B. Y. P. S., 4; Moscow ch., 4.90; Y. P. S., 3 Idaho, Rev. W. N. Knox, part sale of watch,

ARIZONA, \$14.

Prescott, 4; Tempe ch., 4.10; S. S., 2.05; I. U., 3.85.

UTAH, \$7.57.

Salt Lake City, 1st ch. Y. P. S. C. E., 7.57.

WYOMING, \$20.

Cheyenne, O. Templeton, 10; B. F. Muzzy, 1.

TEXAS, \$5.

Georgetown, Harriet E. Van Baskirk, 5.

NEW MEXICO, \$48.59.

E. Lasvegas, 33.54; B. Y. P. U., 5; Raton,

GEORGIA, \$4.

Macon, Mrs. L. G. Clark, 1; Bessie K. Clark

FLORIDA, \$13.

Tallahassee, Bethel ch. "Sisters Mission Ch wh. 5 is tow. salary of Rev. W. H. Beeby, 1 5 for Africa), 10; De Land, Mrs. W. D. I Tampa, Lydia P. Lawrence, 2.

NORTH CAROLINA, \$60.

Raleigh, Thos. D. Jenkins, 40; Southern Pli C. M. Emery and wife, 20.

SOUTH CAROLINA, \$10.

Columbia, Rev. P. B. Guernsey, 10.

BRITISH COLUMBIA, \$59.80.

Nanaimo ch., 15; New Westminster, 3.25; V Mt. Pleasant ch., John L. Powell, 10; Victo manuel ch., 18.25; Y. P. S., 3.30; S. S., 10.

ENGLAND, \$10.

Poole, Rev. Edwin Bullard, 10.

BURMA, \$17.41.

Mandalay ch., 17.41.

INDIA, \$5.

Rampatam, Rev. W. L. Ferguson, 5.

DENMARK, \$578.94.

Danish Baptist chs. (of wh. 157.89 is fr. the S. S. children), 578.94.

CHINA, \$50.

Yachau, Mr. H. J. Openshaw, 50.

Total, \$172,188.75

LEGACIES.

Newton Centre, Mass., estate
Gardener Colby, \$2,000.00
North Adams, Mass., estate C. T.
Sampson, 30,000.00
Mayville, N. Y., Mrs. Rosina Z. S.
Jones, 85.50
Albion, N. Y., estate Julia A.
Smith, 1,415.39
North East, Pa., Sarah B. Rathbun, 10.00
Washington, D. C., Emma G. Nelson, 300.00

33,810.98

\$205,999.73

Donations and Legacies from April 1, 1895,
to March 1, 1896, 279,021.42Donations and Legacies from April 1, 1895,
to April 1, 1896, \$485,021.15

Donations received to April 1, 1896, \$295,920.20.
Maine, \$5,191.55; New Hampshire, \$2,514.57; Vermont, \$1,938.25; Massachusetts, \$36,481.39; Rhode Island, \$6,771.44; Connecticut, \$8,014.59; New York, \$96,555.46; New Jersey, \$12,979.41; Pennsylvania, \$2,565.41; Delaware, \$328.35; District of Columbia, \$1,492.13; Virginia, \$31; West Virginia, \$1,256.74; Ohio, \$21,163.74; Indiana, \$3,631.05; Illinois, \$18,949.58; Iowa, \$4,063.84; Michigan, \$6,168.93; Minnesota, \$5,54.55; Wisconsin, \$4,467.39; Missouri, \$1,549.60; Kansas, \$3,555.46; Nebraska, \$940.46; Colorado, \$1,277.57; California, \$5,539.50; Oregon, \$1,317.61; North Dakota, \$357.03; South Dakota, \$764.52; Washington, \$994.11; Idaho, \$72.61; Wyoming, \$20; Utah, \$48.49; Montana, \$141.30; Arizona, \$14; North Carolina, \$60; South Carolina, \$22; Kentucky, \$30; Tennessee, \$2; Georgia, \$9; Florida, \$25; Alabama, \$25; Mississippi, \$9; Texas, \$5; British Columbia, \$92.23; Indian Territory, \$293.85; Oklahoma, \$67.37; Canada, \$23.80; New Mexico, \$58.59; Denmark, \$703.94; Sweden, \$540; England, \$40; Nova Scotia, \$58; Spain, \$8; Burma, \$5,523.55; Assam, \$466.80; China, \$899.82; Japan, \$1,258.51; India, \$5,387.22; Congo, \$128; Germany, \$171.29.

Received by Missionaries on the Field.

GOVERNMENT GRANTS.

Received during the year ending September 30, 1895.

BURMA.

Rangoon, per acct. Rev. E. W. Kelly, for Dalhousie-st. School, Rs. 346-10-0; Lamadaw School, 718-0-4; per acct. Rev. J. N. Cushing, 4852; Rev. W. F. Armstrong, 170-5-0; 1893-94, 19-8-0; Moulmein, per acct. Miss S. B. Barrows, 960; Miss M. Sheldon, 1790; Miss S. R. Slater, 1229-9-10; Tavoy, per acct. Rev. H. W. Hale, 364-5-0; Rev. H. Morrow, 708-12-3; Bassein, per acct. Miss L. E. Tschirch, 581-1-0; Henzada, per acct. Rev. W. I. Price, 764-5-4; Rev. N. D. Reid, 518-2-6; Toungoo, per acct. Rev. H. P. Cochrane, 455-14-0; Rev. E. B. Cross, 523; Zigon, Miss Z. A. Bunn, 236-0-9; Bhamo, per acct. Miss E. C. Stark, for teachers, 345; Result and Boarding, 525-6-0; Maubin, per acct. Rev. M. E. Fletcher, 586-8-10; Mandalay, per acct. Miss E. E. Fay, for School, 273-2-4; Rev. J.

McGuire, Result Grant, 562-2-0; Thayetmyo, per acct. Rev. A. E. Carson, 636-4-0; Sandoway, per acct. Miss Melissa Carr, for School, 385; Rev. E. Grigg, for School, 60-8-8; Thibaw, per acct. Rev. M. B. Kirkpatrick, 500.

ASSAM.

Nowgong, per acct. Mrs. Laura Carvell, Rs. 110; Tura, per acct. Rev. S. A. D. Boggs, for Normal School, 1000; Rev. E. G. Phillips, for Village Schools, 2000; Impur, Rev. F. P. Haggard, 780.

TELUGU.

Nellore, per acct. Rev. D. Downie, D. D., for Boys', Girls' and Village Schools, Rs. 789-9-0; Ongole, Rev. J. E. Clough, D. D., for Village School, 190-6-0; Miss A. E. Dessa, Result Grants, 303-6-0; Mrs. Ellen M. Kelly, grants in aid, 283-0-8; Rev. L. E. Martin, grants in aid, 1002-7-0; Rampatam, per acct. Rev. E. R. Williams, grant in aid, 129-14-0; Madras, per acct. Rev. P. B. Guernsey, grant in aid, 182-3-0; Rev. F. H. Levering, grant in aid, 172-0-2; Miss M. M. Day, 465-2-0; Vinukonda, per acct. Rev. J. Heinrichs, grant in aid Village Schools, 185-11-4; Nursaravapetta, per acct. Miss H. D. Newcomb, grant in aid, 59-15-0; Rev. W. Powell, grant in aid, 60; Bapatia, per acct. Rev. W. C. Owen, grant in aid, 1433-15-2; Udayagiri, 162-14-0.

FEES.

Per accounts for the year ending Sept. 30, 1895.
Burma: Rangoon, Rev. E. W. Kelly, Lamadaw School fees, Rs. 2519; Dalhousie-st. School fees, 1652-8-0; Moulmein, Miss S. B. Barrows boarding and day school fees and fines, 2839-14-0; Miss M. Sheldon, boarding and day fees Morton Lane School, 1376-13-3; Miss S. R. Slater, fees and board, 2532; Rev. W. F. Armstrong, school fees, 1183-4-0; school fees 1893-94, 801; Rangoon, Rev. J. N. Cushing, boarding and school fees, 10023-12-6; Normal School fees and salaries, 5280; Tavoy, Rev. H. W. Hale, school fees, 302-8-0; Rev. H. Morrow, school fees, 11; Bassein, Miss L. E. Tschirch, school fees and fines, 53-8-0; Henzada, Rev. W. I. Price, boarding fees and fines, 428-2-3; Rev. N. D. Reid, fees and fines, 862-10-9; Toungoo, Rev. H. P. Cochrane, school and boarding fees, 244-9-0; Pyinmana fees, 578-4-0; Zigon, Miss Z. A. Bunn, school fees, 1340-12-0; Bhamo, W. C. Griggs, M. D., school fees, 28; Maubin, Rev. M. E. Fletcher, school fees and fines, 657-3-0; Mandalay, Miss E. E. Fay, board and fees, 1528-4-10; scholarships, 117; Rev. J. McGuire, school fees, 2963-0-3; Thayetmyo, Rev. A. E. Carson, school fees, 127-8-0; Myingyan, Rev. J. E. Case, school fees, 42; Melktila, Rev. J. Packer, school fees 279; Thongze, Miss K. F. Evans, school fees, 33; Insein, Rev. D. A. W. Smith, entrance fees, 166; Pegu, Mrs. E. H. Payne, school fees, 196-12-0; Assam: Nowgong, Mrs. L. A. Carvell, board of girls, 27-6-0; India: Nellore, Miss Mary D. Faye, Zenana fees, 50-1-4; Miss O. W. Gould, medical fees, 70-11-4; Ongole, Rev. L. H. Curtis, fees received by Bible women, 16-14-0; Miss A. E. Dessa, fees from Primary Building School, 33-15-0; Mrs. Ellen M. Kelly, tuition fees, 10-10-0; Prof. L. E. Martin, fees and fines, 2206-15-6; cash from boarders, 106-14-7; Madras, Rev. P. B. Guernsey, school fees, 67-9-6; Miss S. I. Kurts, school fee, 25-12-0; Rev. F. H. Levering, school fees, 23-1-9; Miss M. M. Day, School and Zenana fees, 449-3-6; Vinukonda, Rev. J. Heinrichs, boarding school fees, 85-1-8; Rampatam, Rev. J. Heinrichs, boarding school fees, 6-8-0; Palmur, Rev. W. E. Hopkins, school fees, 14-2-0 Nursaravapetta, Rev. W. Powell, school fees, 15-13-10; Kurnool, Rev. W. A. Stanton, grants and fees, 73-12-10; Secunderabad, Mrs. J. S. Timpany, school fees, 86-7-6; Cumbum, Rev. J. Newcomb, students fees, 53-7-0; China: Swatow, Rev. Wm. Ashmore, Jr., fees for boys and girls boarding school 236.99 (Mex.); Mrs. A. K. Scott, M. D., medical fees, 74; Ningpo, Miss H. L. Corbin, tuition fees, 64; Rev. J. R. Goddard, boarding school fees, 75; J. S. Grant, M. D., medical fees, 100; Kayin, Edw. Bailey, M. D., medical fees, 9; Japan: Tokyo, Prof. E. W. Clement, board, lodging and tuition fees, 19.10 (Mex.); Miss A. H. Kidder, board and tuition, 343.62; Miss M. A. Whitman, tuitions, 46.01; Yokohama, Miss C. A. Converse, board and tuition fees, 741.32; Himeji, Miss D. D. Barlow, school fees, 285.19; Osaka, Rev.

V. E. Story, fees for students, 99.97; Chofu, Miss O. M. Blunt, boarding and tuition fees, 115.49; Sendal, Miss A. S. Buzzell, fees, 6; Kinwaha, S. P. Barchet, M. D., medical fees and gifts to Hospital, 79.35.

THE GORDON MEMORIAL FUND.

MAINE, \$139.99.

Amity Y. P. S. C. E., 8.86; South Paris ch., 16.05; Freeport Y. P. S. C. E., 3.50; Lewiston, Bates-st. Y. P. S. C. E., 12.91; 1st ch. Y. P. S. C. E. and King's Daughters, 12; Jay Y. P. S. C. E., 12.34; Kennebunkport ch., 5.10; Bowdoin Centre ch., 1; Lisbon Falls ch., 1.70; New Gloucester, from the Baptists, 1; Hebron ch. (of wh. 3 is fr. the S. S., 1.36 fr. Y. P. S. C. E., 1.25 fr. W. B. F. M. Soc.), 8.79; Houlton, Mrs. A. E. Chadwick, 1; Larrabee ch., 1; Howland, 1st ch., 4.30; Brooklin ch., 4; Oldtown S. S., 5.40; Harrison ch. and Murray Miss. Band, 3; China S. S., 1.69; Waterville, Miss Sarah L. Haven, 1; Lebanon and No. Berwick Y. P., 1.35; So. Robbinston ch., 80c.; Paris, friends, 3.60; Auburn, Court-st. S. S., 10.55; Skowhegan, Bethany ch. Y. P. S. C. E., 3; Hancock ch., 1.80; Norridgewock ch., 5; Livermore Falls ch., Primary Dept. of S. S., 4.25; Smithfield Y. P. S. C. E., 2; Bluehill ch. and S. S., 3.

NEW HAMPSHIRE, \$76.19.

East Manchester, People's ch. Y. P., 10; Claremont, 1st ch., 10; Grasmere S. S., 5; Salisbury ch. (of wh. 77c. is fr. the Y. P. S. C. E., 25c. fr. Olive E. Hawkins and 2.31 fr. Rev. Geo. W. Hawkins), 6; Gaze, 1st and No. Sanbornton ch., 3.79; Seabrook ch., 5; Lyme Centre, 10; New London ch., 19.40; B. Y. P. U., 5; Peterboro ch., 2.

VERMONT, \$54.17.

Salem, 1st ch. Wom. Home Miss. Soc., 5; Putney Y. P. S. C. E., 5; Whittingham ch., 4; West Randolph Y. P. S. C. E., 13.35; Saxton's River ch., 5.79; St. Johnsbury ch., 3.08; Cavendish ch., 3; Brandon ch., 4.05; Georgia Plain ch., 4; St. Albans, 1st ch., 6.90.

MASSACHUSETTS, \$839.40.

Cambridge, No.-av. Y. P. S. C. E., 25; Inman-sq. ch. and S. S., 10.20; Boston, Clarendon-st. ch. (of wh. 10 is fr. Rev. W. M. Upcraft and 19 fr. H. J. Openhaw), 392; Wom. Circle, 5; Y. P. S. C. E., 32; Gor-

NEW YORK, \$321.53.

Rochester, Meigs-st. ch., 4.50; White Plains, 1st ch. Y. P. S. C. E., 4.20; Batavia, 1st ch., 26.30; Memphis ch., 4; Ballston Spa Y. P. S. C. E., 10; Turin ch. and S. S., 4.25; Chittenden, Rev. S. S. and Julia A. Bidwell, 1; Perry, 1st ch., 20; Newark Valley, "a friend of missions," 30; Marion ch., 50c.; Clifton Springs, 1st ch. Y. P. S. C. E., 3.10; Macedon ch., 2.05; Medina, Mr. Chamberlain, 2; Buffalo, N. Y., Parkside-av. ch., 5; Blodgett Mills, N. Y. ch., 3; Attica ch., 3.60; Manlius ch., 7; Plattsburgh, N. Y. ch. and S. S., 2.52; Rochester, 1st ch., 54.53; Schenectady, Villa Road ch., 2; Nunda ch., 4.20; E. Troupsburg ch., 14.15; Ovid Centre ch., 3; East Lansing ch., 3; Holland, 1st ch. Y. P. S. C. E., 1.35; Branchport and Italy Hill chs., 3; Hoosick Falls, 1st ch. Jr. C. E. Society, 5; Rochester, N. Y. 2d ch., 76.41; Busti ch., 1; East Rochester Mission, 5; Churchville ch., 1.59; Parma, 2d ch., 2.55; Henrietta, United ch., 3; Boonville Y. P. S. C. E., 2.93; Penn Yan S. S., 6.

NEW JERSEY, \$93.93.

Newark, South ch. Jr. C. E., 3; Bridgeton, 1st ch. Wom. Miss. Soc., 17.44; do., Farther Lights, 10; do., Jr. Farther Lights, 5; Linden ch., 2.45; Jersey City, Parmlly Mem'l ch. Y. P. S. C. E., 8; Vineland, 1st ch. Y. P. S. C. E., 3.20; Deckertown ch., "Jr. Christian Culture Course Sec.," 8.80; Holmdel, Busy Bees, 35; Salem, 1st ch., 3.75; Lafayette ch., 2; Millington ch., 3.51; Y. P. S. C. E., 1.96.

PENNSYLVANIA, \$356.97.

Pittsburg, Fourth-av. Bible School, 10; Great Valley ch., D. C. Abraham, 20; Hallstead, Pa., Y. P. S. C. E., 6; Library, P. C. ch., 8; Bloomsburg ch., 5.10; Scranton, N. Main-av. ch. (of wh. 7.06 is fr. the S. S.), 16.10; Lower Merion B. Y. P. U., 10; Farmington ch., 1.47; West Chester, 1st ch., 3.10; Oakland ch. and S. S., 15.25; Phila., 10th ch., 8.65; Media S. S., 6.15; Ellmsport ch., 1; White Deer ch., 1; Pittsburgh, 4th-av. ch., 240; Kennett-sq. Jr. Y. P. S. C. E., 5; Media, ch., 5.15.

DISTRICT OF COLUMBIA, \$13.01.

Washington, "A Disciple," 7; Grace ch., 5.66; Baptist Home, 35c.

OHIO, \$207.55.

MINNESOTA, \$26.80.

Minneapolis, E. H. Daniels, 25; Annandale ch., 1.80.

WISCONSIN, \$8.64.

Fond du Lac, Mrs. T. V. Caulkins, 1; Kaukauna B. Y. P. U., 2; Milwaukee, Garfield-av. ch., 3.64; Evansville Y. P., 2.

MISSOURI, \$1.35.

St. Louis, Delmar-av. ch. Wom. Miss. Soc., addl., 1.35.

KANSAS, \$4.55.

Downs ch., 1.05; Jewell S. S., 2.30; Delaware ch., 1.20.

NEBRASKA, \$6.50.

Oso, a friend, 1.50; Chadron B. Y. P. U., 5.

COLORADO, \$1.

Monument ch., 1.

CALIFORNIA, \$8.02.

Red Bluff ch., 1.50; National City, 1st ch., 2.50; Lemoore S. S., 1.17; Morgan Hill ch., 2.85.

NORTH DAKOTA, \$2.75.

Pleasant Grove ch., 1.15; Page ch., 1.60.

WASHINGTON, \$39.68.

New Whatcom. 1st ch., 3; Waterville ch., 1.65; Vancouver, Ladies' Miss. Circle, 1; Tacoma, 1st ch., 30.56; S. S., 3.47.

BURMA, \$5.

Tavoy, Mrs. H. Morrow, 5.

JAPAN, \$198.55.

Per. acct. J. L. Dearing Miss. Treas. 1894-95; Rev. A. A. Bennett, \$10 Mex.; Rev. W. B. Parshley, 20; Prof. E. W. Clement, 2; Rev. J. C. Brand, 10; Miss N. J. Wilson, 5; Miss M. A. Whitman, 25; Rev. J. L. Dearing, 10; Rev. S. W. Hamblen, 10; Miss A. H. Kidder, 5; Rev. C. H. D. Fisher, 10; Miss A. M. Claggett, 25; Miss C. A. Converse, 10; Rev. G. W. Taft, 20; Miss Lavinia Mead, 5; Miss A. S. Buzzell, 5; Miss Louisa Cummings, 3; Rev. W. J. Whyte, 10; total, \$185 Mex.—\$95.45; per letter of H. H. Rhees Miss. Treas., Rev. J. H. Scott, yen 10; Miss M. Walton, 5; Miss O. M. Blunt, 18.50; Rev. Wm. Wynd, 10; Miss D. D. Barlow, 25; Miss F. A. Duffield, 10; Rev. R. A. Thomson, 20; Rev. Henry H. Rhees, 100; total yen \$198.50 Mex.—\$103.10.

MISCELLANEOUS, 50c.

A widow's mite, 50c.

Total receipts.

\$2,607.63

RECEIVED IN APRIL, 1896.

MAINE, \$44.20.

Washburn ch., 60c.; Perham ch., 60c.; Fort Fairfield, J. F. Hopkinson, 1; Houlton ch., Easter offering, 10; Ellsworth ch., two members of Y. P. S. C. E., 3.50; Athens ch., 50c.; East Machias ch., 3.75; Oakland ch., 2.75; East Sumner Mission Band, 5.50; Nobleboro, 1st ch. Bible Class, tow. sup. Pa Hah, care Dr. Bunker, 6; New Sweden, Swedish ch., 10.

NEW HAMPSHIRE, \$35.97.

North Sutton ch., 6.24; South Hampton ch., 12; Hampton Falls ch., 14.73; East Westmoreland S. S., 3.

VERMONT, \$367.27.

Manchester Centre ch. Wom. Miss. Circle, 5; Newport, 1st ch., 30.38; Bennington, 1st ch., 324.28; Felchville ch., 5; St. Johnsbury S. S., 61c.; Norton Mills ch., 2.

MASSACHUSETTS, \$1,009.87.

Lowell, Worthen-st. ch., 6.75; Cottage City ch., 3; Millbury ch., 11; Boston, Ruggles-st. B. Y. P. U., 1.01; Jamaica Plain, Centre-st. ch., 5; Fall River, Foster-st. Chapel S. S., 19; Winthrop Y. P. S. C. E., 13.50; Wellesley, Rev. A. W. Goodnow and daughter, 4; Cambridge, Arlington Line Mission S. S., 6.60; Dighton, 1st ch. S. S., 8.84; Chatham ch., 6; Northboro ch., 3; Gloucester, Chapel-st. ch., 21.80; Athol ch. Y. P. S. C. E., 3.75; Wollaston Heights, 1st ch., 129.38; Stoneham, 1st ch., 21.63; Worcester, Lincoln-sq. Y. P. M. S., tow. sup. 7 students in Seminary, care Rev. W. F. Thomas, Burma, to apply, 21; Lynn, East ch., 178; New Marlboro ch., 10.57; Turners Falls ch., 3.75; Everett, 1st ch., 28.97; Sharon Y. P. S. C. E., "Endeavor Day," 22; Jamaica Plain, C. E. Jackson, for sup. Ambrose, care Rev. W. E. Hopkins, 50; Rockport, C. A. Wetherbee, 1.67; Wenham ch., 25; South Gardner ch., 20; West Somerville ch. (of wh. 25 is by W. L. Teele, for nat. pr. Augustine, care Rev. I. S. Hankins), 42.68; Somerville, Perkins-st. ch., 62.66; Brockton, Warren-av. ch., 11.51; Dorchester, Mrs. S.

H. Bolton and Miss Carrie Sutherland, for mission work, care Rev. Wm. Pettigrew, 25; Newton Centre, Bible School, for Rev. D. A. W. Smith's use at discretion, 50; Charlestown, 1st ch., 38.50; Southwick ch., 70c.; Palmer, 2d B. Y. P. U., for sup. of stu. K. Benjamin in school at Ongole, 3.75; Weston ch., 17; East Boston, Central-sq. Bible School, 5.88; Boston, Clarendon-at Chinese S. S., for nat. prs. among the Hakkas, 103.25; No. Middleboro, 1st ch., 1.38; Ipswich, 1st ch. S. S., 3.75; Rowe ch., 2.50; Winchester, a thank offering from Rev. W. S. McKenzie, D. D., 5; Marlboro, 1st ch., 11.

RHODE ISLAND, \$76.10.

Central Falls, Broad-st. ch., 11.93; Warwick, Shawomet ch., 3.25; Phenix ch., 11; Vernon, Mt. Vernon ch., 1.50; Quiddick ch., 3.02; Pawtucket, Woodlawn S. S., 6.01; Providence, 4th ch., 11.70; do., Roger Williams ch., 14.20; Newport, Central ch. Y. P. S. C. E., for Apr. payment tow. sup. nat. pr. at Ningpo, formerly care Rev. W. H. Cossum, 12.50.

CONNECTICUT, \$329.65.

Stamford, 1st ch., 182.86; Hartford, Asylum-av. ch., 10; Waterbury, 1st ch., 52.33; Eastford ch., 7.25; Hartford Sw. ch., 5.21; New Haven, Hope ch., 58; Cromwell ch., 14.

NEW YORK, \$4,256.87.

Buffalo, Prospect-av. ch., 222.08; Rochester, 1st German ch. Ladies' Miss. Soc. (5 of wh. is for China and 5 for the Baptist Pub. Building Fund of Germany), 10; do., J. B. Moseley, for Koetich, nat. Karen pr., care Rev. W. H. Roberts, 100; Spencerport, E. Shearman, 50; Burnt Hills ch., 7; Little Falls, 1st ch. S. S., Easter offering, 18.91; Dundee, Mrs. H. L. Pierce, 5; Rochester, 1st ch., Prof. A. H. Mixer and Elizabeth A. Mixer, to apply tow. the sup. of Angbaw, Bana, Bann and Chying, nat. prs., care Rev. M. C. Mason, Assam, 100; Springville, 1st ch., 41.99; Hoosick, 1st ch. Y. P. S. C. E., 7.07; Brockport, 1st Jr. C. E. Soc., 4.35;

Fredonia ch., 165.94; Baldwinville Y. P. S. C. E., tow. the education of Aung Myah, care Rev. H. P. Cochrane, 15; New York, 5th-av. ch. in part, 1,700; Rochester, Park-av. ch., 21.97; Lansingburgh, Willis Memorial ch. B. Y. P. U., 4.14; Oswego, 1st ch., 24.37; New York, 23d-st. ch. Y. P. S. C. E., 10; Oswego, 1st ch. Y. P. S. C. E., tow. sup. Halval, care Dr. Bunker, Burma, 10; Poughkeepsie, Y. W. C. A. of Vassar College, tow. re-building the preacher's house in Melkita, care Rev. J. Packer, 20; South Butler ch., 8; Oxford ch., tow. sup. of "Hoe Shey," care Miss E. R. Simons, 25; Troy, 5th-av. S. S., 90; Albany, Tabernacle ch. B. Y. P. U., 12.60; Pawling, 1st ch. and Rev. S. H. White, for Mch., 25; Corning, 1st ch. (of wh. 10 is fr. Y. P. S. C. E.), 11.50; New York City, Alexander-av. S. S., tow. sup. of missionary, Ko Shwe Min, care Rev. E. Grigg, 50; Buffalo, Bouck-av. ch., 17; Olean Y. P. S. C. E., 13.39; Stockton Y. P. S. C. E., tow. salary of Revs. Henry Richards and Robert Wekwood, 8.57; Oxford ch., addl., 1; Milan S. S., 59c.; Lake Ridge ch., 1.50; Dryden ch., 50c.; Deposit ch., addl., 2; No. Sanford ch., 2.50; Troy, 1st ch., 20; Ilion S. S., Judson I. Wood's Class, 5; do., Y. P. S. C. E., 5; Lockport ch., 16.12; Central-sq. ch., 3.04; Springfield ch., 12.16; Duaneburg & Florida ch., 5; Galway ch., 12.75; Gloversville ch., addl., 30.03; Bath ch., 10; Ft. Ann Village ch., 25.70; Lyons ch., addl., 25c.; New York, 1st ch. afternoon S. S., tow. sup. nat. pr. Shwee Chee, care Rev. L. W. Cronkhite, 25; Sixteenth ch., "Kincaid Miss. Soc.," 25; Amity ch., 1; Epiphany ch., Youth's Miss. Soc., 10; North ch., 34.77; Williams-bridge, Mrs. W. M. Rouzee, on acct. nat. pr. fund, 2; New York, Calvary ch., addl., 354; do., a friend, 4; do., 4; Long Island, Cold Spring ch., 3.54; Ronkonkoma ch., 1; Blue Point ch., 10; Brooklyn, Greenwood ch. B. Y. P. U. (50 for nat. pr. El Hwah, care Dr. T. Johnson, Tougoo, 50 for Mosler, nat. pr., care Rev. H. Richards, Banza Manteke, 25 for bed in hospital, Ningpo), 125; Hanson Place ch., "Judson Miss. Soc.," 50; Greene-av., "Royal Workers' League," 25; Washington-av. B. Y. P. U. offering, 6; Newburgh, People's ch. Chinese Class, for sup. nat. pr., Nong Zo-yüing, care Rev. J. R. Goddard, Ningpo, 12.50; Patterson ch. S. S. bal., 25c.; Mahopac Falls ch., 113.07; Jamestown, Swede ch., 3.72.

NEW JERSEY, \$583.85.

Paterson, R. M. Torbit, 10; New Brunswick, Livingstone-av. ch., Youths Foreign Miss. Soc., tow. sup. Hugh Thoon, care Miss Susie E. Haywell, Amherst

S., 11; Audenried Welsh ch., 2; Wilkes Barre Welsh ch., 10; Olyphant Welsh ch., 3; Minersville Welsh ch., 5; South Wilkes Barre Welsh ch., 7.74; Edwarddale Welsh ch., 5; Lindsey Welsh ch., 10.25; Pittston Welsh ch., 23; Plymouth Welsh ch., 12; Ulysses ch., 11.

DELAWARE, \$13.85.

Delaware-av. Wilmington S. S., 13.85.

DISTRICT OF COLUMBIA, \$525.

Washington, 1st ch. balance on salary of Rev. W. A. Stanton, India, 500; East Washington ch., 25.

WEST VIRGINIA, \$34.30.

Spencer ch., 22.30; Amwell ch., 10; Faulkner ch., 1; Antioch S. S., 1.

OHIO, \$929.83.

Kipton, Inc. of property donated by Rev. S. O. Christian, 30.84; Jackson, Mrs. J. R. Smith, 1; Dayton, 1st Regular ch., Mr. E. Canby and Mr. W. D. Chamberlin, for outfit of Mr. and Mrs. I. E. Munger, 400; North Dayton chapel, for sup. nat. helper in China, 50; Dayton, Lynden-av. Young Men T. B., 1.75; Cleveland, Euclid-av. Y. P. S. C. E. (of wh. 50 is tow. sup. two students, care Mrs. J. H. Vinton), 125; West Union ch., 9; Cleveland, Calvary ch., 10.35; do., Euclid-av. ch., 100.30; do., Superior-st. ch., 26.20; Columbia ch., 39.10; Avon ch., 5.80; Elyria, 1st ch., 2; Litchfield ch., 2.60; Oberlin, 1st ch., 37.87; do. S. S., 5; Independence ch., 3; Middletown S. S., tow. sup. nat. pr., care Rev. E. Grigg, Sandoway, 73.46; Ironton, 1st ch. S. S., 6.36.

INDIANA, \$224.75.

Logansport, 2d ch., 23; Mill Creek ch., 3.55; Hurricane ch., 4; Indianapolis, Woodruff Place ch., 17.79; Lebanon ch., 14.50; Hynera ch., 2.25; Pleasant Run ch., 1.45; Pleasant Valley ch., 2.30; Bridgeton ch., 3.20; Friendly Grove ch., 11.50; Jefferson ch., 1.10; Little Shiloh, 82c.; Brookfield ch., 5; Center ch., 1.91; Elwood ch., 9; Flora ch., 2.70; Michigantown S. S., for "Sau Lee" fund, 8; Sharon ch., 6.75; do., S. S., 5.25; Peru Y. P. S. C. E., 1; Sevastopol ch., 1.15; Union ch., 1.50; La Porte, addl., 1; North Vernon ch., 10.30; Grand Prairie ch., 1.15; La Fayette ch., 43.77.

IOWA, \$153.88.

Hiteman ch. (of wh. 9.50 is tow. sup. Pau-Teng-Sau, care Rev. G. L. Mason, and 3.50 tow. sup. Niyal, care Rev. P. H. Moore, Nowgong, Assam, India), 13; Bowman's Grove, John Miller, 2; Kirkman, Fay Marshall, 25c.; Cumberland B. Y. P. U., for J. M. Carvell, 70c.; Botna, Maria Z. Barrett, 3; New Hartford S. S., Easter offering, 2.40; Moulton, Henry Hungate, 56c.; Winterset, tow. L. Membership of Mrs. M. L. Holmes, 52.44; do., B. Y. P. U., for J. M. Carvell, 5.79; Des Moines, 1st B. Y. P. U., for J. M. Carvell, 5.53; Des Moines, East B. Y. P. U., for do., 2.25; Carlisle, 2.10; Dubuque, Birth Day fund, S. S., tow. sup. Rev. F. P. Haggard, 4.96; Delaware, 25c.; Camden, 60c.; Cedar Rapids, 36.15; Macksburg S. S., Easter offering, 3; Red Oak, 15; Sidney B. Y. P. U., for sup. J. M. Carvell, 2.25; Churdan B. Y. P. U., for do., 1.65.

MICHIGAN, \$359.74.

Rome, 2d ch., 4.30; Kalamazoo, Miss R. J. Clarke and friends, to apply tow. sup. Coh Da-Joh, 14; College Index, 1; Greeley ch., 10; Detroit, Warren-av. ch., 35; Rochester ch., 7.40; do., B. Y. P. U., 2.31; do., Junior Union, 2.14; Penton ch., 28.14; Flint ch., 49.60; Grand Rapids, 2d S. S., 3.36; Rives B. Y. P. U., 5; Climax ch., 8; Kalamazoo, 1st ch., addl., 13.50; do., Portage-st. ch., 1.65; Ostego ch., addl., 4; Gladstone ch., 11; Bear Lake ch., 2.80; do., Rev. George Crook, 2.20; Saginaw E. S., S. S., 6.54; do., W. S., 1st ch., 28.19; do., S. S., 25; do., Y. P., 13; West Bay City, S. S., Mite Box offering, 11; Berrien Springs, 1.50; Centerville ch., 5.50; do., B. Y. P. U., 1.50; Ironwood Sw. ch., 2.50; do., S. S., (of wh. 1 is fr. Bible Class), 2; Ishpeming Sw. W. C., 25; Menominee Sw. ch., 6.80; White Hall Sw. ch., 1.50; York ch., 5; Howell ch., 4.80; Kensington ch., 8.51.

MINNESOTA, \$144.68.

St. Paul, Immanuel ch. Y. P. S. C. E., 2; Le Sueur, 4.49; Diamond Lake ch., 7; Mankato ch., 10; Ellm, Mpls. Y. L. S., 15; 1st Sw. ch. S. S. Mpls., 6.73; Grove City Y. P. S., for K. Kaleb, care Rev. J. Dussman, India, 25; White Rock ch., 7; Wastedo ch., 5.80; Dalbo ch., 15; Osaka, S. Palm, 1; Duluth, 1st Sw., 3; Quincy, for Dasari Sorovia, Cumbum, India, 15; Otto Larson, Ishpeming, 2.90; Westbrook ch., 6.77; St. Cloud, Mrs. Inez Perkins, 8.06; Crookston, 5; Clinton Falls ch., 4.91.

WISCONSIN, \$264.52.

Sum Prairie ch., 4; Columbus ch., 4.50; Stevens Point ch., 6.25; Black River Falls ch., 4.64; La Crosse ch., 48.85; Mt. Ida ch., 5; Madison ch., 41.62; Milwaukee So. ch. bal., 26; No. Greenfield ch., 6.75; Wauwatosa ch., 21; Hudson ch. bal., 2; Burlington ch. bal., 1.50; Delavan ch. bal., 50.39; Elkhorn Y. P., 3.50; Green Bay, 1st ch., 26.82; Union Grove ch., for sup. Rev. C. Nelson, Africa, 8.20; Marinette Y. P., 4.

KANSAS, \$74.76.

Salina S. S., 51c.; Portland ch., 1.08; Kingman, J. P. Kaho, 1; Ottawa, North ch., 55c.; Louisburg Y. P. S., 1.65; Kincaid, Mrs. Junia L. Blunt, 6.50; Bush City, Mrs. Brown, 1; Colony, 2.25; Sedgwick, 1.55; Woodlawn ch., 5.60; Troy S. S., 1.04; Clyde ch., 1; Oswego S. S., 6.13; Allamont, L. P. Day, 5; Chanute ch., 5.85; Winfield ch., 34.05.

NEBRASKA, \$31.65.

Wahoo ch. S. S., 2; Wymore, 2; Hartington, 1.65; Platte Centre, 6; Omaha B. Y. P. U., for sup. Rik Nakajima, care Rev. S. W. Hamblen, Sendai, Japan, 15; Fairmount, 5.

CALIFORNIA, \$112.20.

Oakland, 1st ch., 7.50; San Francisco, 1st ch. S. S., 6; Wheatland ch., 2.50; Caspar ch., 10; Mendocino ch.,

8.65; do. S. S., 6.50; Asora B. Y. P. U., 71c.; Lemoore S. S., 3.12; Armona B. Y. P. U., 2.30; Selma ch., 2.20; Hanford ch., 4; S. S., 7.15; Sacramento, 1st B. Y. P. U., 6.87; Santa Ana ch., 3.30; do., Y. P. S. C. E., for sup. Rev. W. Wynd, 8; San Bernardino S. S., 20; Miss E. Conoway's Class, 2.25; Maxwell ch., 1.80; Orland ch., 4; Los Gatos, Rev. S. B. Randal, 1.35; Santa Barbara B. Y. P. U., for sup. Rev. W. Wynd, Osaka, 2; Palermo, O. H. Gallup, 2.

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Pierre ch., 5; Elkton ch., 1.96; Parkston ch. and S. S., 5; Parker ch., 5.45; Lodi ch., 3; Orleans, J. Emma Olen, 2.50; Verona ch., 10.

MISSOURI, \$139.89.

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Portland, 1st ch. B. Y. P. U., 38; Oakland ch., 3.10; Riddles ch., 50c.; Roseburg ch., 1.30; Spring Valley ch., 5.42; Athena S. S., 65c.; Weston S. S., 3.55; Portland, Swede Y. P. S., for sup. Saw Kaw Ker, care Dr. Bunker, 10; Mt. Tabor S. S., 3.40; Portland, 3d ch., 5; Y. P. S., for sup. nat. pr. Chee Ka, care Rev. J. W. Carlin, Swatow, 1.25.

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THOMAS TODD,

THE
BAPTIST
MISSIONARY MAGAZINE.

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EIGHTY-SECOND ANNIVERSARY OF THE AMERICAN BAPTIST
MISSIONARY UNION.

ASBURY PARK, N. J., MAY 22, 1896.

An hour of devotional service, commencing at 9 o'clock A. M., and conducted by E. E. Chivers, D. D., of New York, opened the eighty-second anniversary of the American Baptist Missionary Union in the Auditorium at Asbury Park. It was an hour of earnest petition, and a most fitting introduction to the meetings of the Union.

Henry F. Colby, D. D., of Ohio, president of the Union, took the chair at 10 o'clock. The Scriptures—a selection from the eleventh chapter of Hebrews—were read by J. W. T. Boothe, D. D., of Massachusetts, and prayer was offered by Z. Grenell, D. D., of Illinois.

The President then delivered his annual address, entitled, "Go, and Lo!"


Brethren of the American Baptist Missionary Union: We are assembled here to-day to observe the eighty-second anniversary of this organization. When we review its long and interesting history, when we recall the names of the good and great who have prayed and labored and made sacrifices in connection with its work, when we remember how God's guiding and gracious hand has been upon it during all these years—our hearts are stirred within us, and the occasion takes on a character wellnigh sacred. Each passing year adds to the tenderness of its associations and the richness of its heritage.

You have been accustomed at these annual gatherings to expect a few words of exhortation and cheer from your presiding officer. It is with great diffidence that I assume the duties of that position; but the privilege of thus addressing you I must not refuse.

Let me remind you that two briefest monosyllables may be said to represent and concentrate the meaning of our Lord's great commission to his disciples. They were spoken by him after he had risen from the dead and was about to ascend into heaven. In such circumstances any words from his lips would be fraught with profoundest interest. They would be enforced by the mystery of those wonderful events and would have the tenderness of a parting injunction. But these words in their connection are peculiarly startling and impressive. Nothing in all history is morally more sublime. He evidently intended that they should always be ringing in his disciples' ears and burning in their hearts. These two pregnant monosyllables are *Go* and *Lo*! "*Go* into all the world," and "*Lo*, I am with you always."

The first is a *command*, strong, positive and expecting unquestioning obedience. There is such a military peremptoriness about it that you remember the iron Duke of Wellington called it the church's marching orders. It is as remarkable for what it assumes as for what it directly expresses. It assumes first of all that the speaker has a right to command, absolute authority to dictate the movements of men. All through his ministry indeed, he had manifested this same consciousness of imperial sovereignty. He had emphasized his precepts not by the declaration, "Thus saith the Lord," but by the words "Verily, verily, I say unto you." He had given tokens of his authority by his supernatural works, especially by his resurrection from the dead, and now he had prefaced this great command by the saying, "All power is given unto me in heaven and in earth." He took it for granted that his disciples will not only recognize his right to command but will joyfully obey him. He assumes also here that he himself is the source and centre of glorious gospel, a blessed consolation, a saving and uplifting force. No other teacher ever made such an astounding claim as that. No other teacher ever dared to say, "I am the Way and the Truth and the Life. No man cometh unto the Father but by me." And to crown the assumptions here expressed, this gospel was to be for *all the world*. They were to go and to *keep* going until every soul had heard it. Oh, what a marvellous catholicity was this! What a contrast was this with the narrow spirit of our Lord's own nation! It is true that the promise made to Abraham had run: "In thy seed shall all the families of the earth be blessed." Old Testament prophecy, gradually becoming more and more definite, had emphasized the calling of Israel and of Israel's Messiah to be a blessing to all mankind. But the Jews had perverted these prophecies into a belief that they alone were the favorites of heaven, and before them all others should bow down. In their sight the Gentiles were as dogs, worthy only to be treated with contempt. But Jesus was no product of that environment. His was no merely Jewish horizon. This one word "Go" broke through all that miserably narrow exclusivism and started waves of evangelization that should widen and widen until they encompassed the globe.

Thus to go is indeed the very spirit and nature of his gospel. God has so loved the world as to give his only begotten Son, and in sympathy with that divine yearning at sacrifice for the whole world that Son had now stretched out his arms wide on the cross



present day for disobedience or negligence, there are none that could not have been urged with greater force by those first Christians. Who so well as they could point to the great moral and spiritual destitution at their own doors? Palestine was largely given up to agnosticism, to heathenism or to a ceremonialism that was little better. Who so well as they could insist on the strong and natural interest in one's own people and the claims of patriotism for concentration of effort there? They were filled with the Jewish spirit, they could say, and Jesus himself had wept over Jerusalem. Upon what tongues more reasonably than upon theirs could be found the claim that their own countrymen would best repay religious endeavor? Had not the Jews special religious antecedents and were they not the heirs of special promises? If any now can say that it is better first to build up the most numerous and the strongest possible churches in America and thus make a firmer base of supplies before you attempt to carry the gospel abroad, surely this could have been said far more plausibly at Jerusalem, the first starting point of all. If now it is said that some heathen peoples have a degree of culture and have built up civilizations without the gospel, might not the same thing have been said of Greece and Rome? And if the Christians in any land or place could ever point to their fewness, their weakness and their need of each other's help by local consolidation, such remonstrances would have been specially appropriate from that first band of disciples. The Lord must have foreseen all of these objections, and yet he did not hesitate to give the order. They were to remain at Jerusalem, not until they had Christianized Jerusalem, but only until they had attained power from on high. Then they were to go, go, go; and the horizon of their field should be the uttermost parts of the earth.

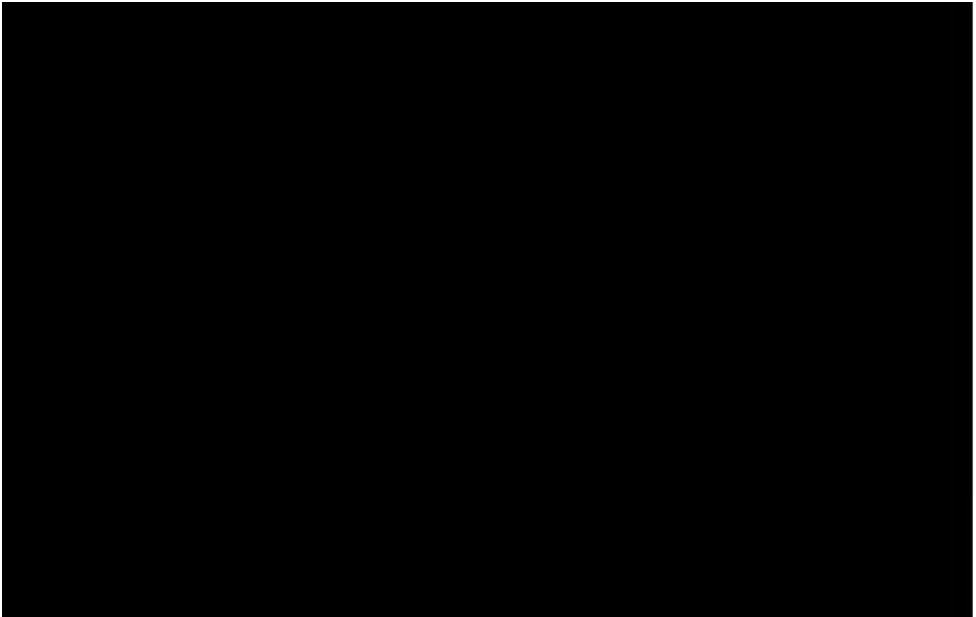
Remember now that other monosyllable, *Lo!* As the former was a command, this introduces a *promise*, introduces it with a note of wonder, as if the Lord would say: "Mark now what I tell you. Here is something rich and blessed for you beyond all ordinary human experience. Here is a fact that shall occasion you delightful surprises. Ye have trusted me. Ye have believed that I came out from the Father and have the words of eternal life. Ye have learned to rejoice in my presence as the highest of all privileges. Be assured that as I am with you to-day, so truly will I be with you *all the days* as you go on this high behest." Were there majestic assumptions in the command? They throb and burn likewise in this promise. He now assumes that his presence is more than all human companionships, more than all earthly reinforcements. He had already said unto them, "I will not leave you comfortless: I will come unto you." He had joined himself with his Father in the promise, "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." He assumes that although his bodily presence should be taken from them, his spiritual presence should still be real and constant. He assumes also that though they should be scattered far on the face of the earth, he could still be with each one of them, and he could be with each of their successors to every generation. This glorious truth should be their constant consolation and reward. It should be the pledge of their success. It should be always and everywhere enough.

How grandly this has been fulfilled in the experience of individuals, let the apostles in the book of Acts testify. Let Paul in his letter to Timothy testify: "At my first answer all men forsook me. Notwithstanding the Lord stood with me and strengthened me." When Christ's disciples have met persecution his grace has not failed them. Says John G. Paton, the heroic apostle to the New Hebrides, referring to occasions when his life was in extreme peril: "In Jesus I felt invulnerable and immortal, so long as I was doing his work. And I can truly say that these were the moments when I felt my Savior to be most truly and sensibly present, inspiring and empowering me." Such a vivid consciousness of the fact may not always gladden the hearts of the Lord's servants, but is it not true that as a rule the most aggressive Christians are the happiest Christians, and that the greatest sacri-

fices in spreading a knowledge of the gospel have been accompanied by the sweetest spiritual experiences? His gospel enriches their own hearts as they carry it. They witness its manifold adaptations and powers. They bring about the human conditions for the display of his saving grace, and they have the joy of leading benighted souls to him.

As it has been with individuals, so it has been with churches. If our own denomination had disobeyed God's call and had waited for great enlargement under his blessing here in America before it undertook the foreign missionary enterprise, it might have been waiting still. But the great missionary awakening that followed the conversion of Adoniram Judson and Luther Rice to Baptist views on their way to India in 1812 and Luther Rice's return to this country to plead for that cause, introduced a new era of spiritual life here at home. It brought unity to our denomination in the starting of the Baptist General Convention in 1814. It also aroused our people to the importance of Christian education. Before that Brown University was about the only institution, and that was feeble: but the colleges at Washington, Hamilton, Waterville, Georgetown (Kentucky), and Newton Theological Institution were all started within the next few years. John M. Peck, the great pioneer of missions in the West, obtained his first experience by working in the advocacy of foreign missions under Luther Rice. And thus home missions also were the inevitable result of his awakened sympathy with the Lord's world-embracing command. Not only has he enabled us to welcome in our mission fields no less than 270,000 converts and to have living there to-day as many as were in all our Northern churches when the work began, but he has multiplied us fivefold here at home and enriched us with great strength and resources. We must not forget the significance of this history.

Allow me thus, my brethren, to stir up your pure minds by way of remembrance to-day. Whenever Christ's servants have been willing to go, lo, he has been with them. The trouble with so many of us is that we want to put the "Lo" before the "Go." We sigh to have rich spiritual experiences and great displays of the Lord's grace before we render obedience to his orders. We forget how closely he has linked them together, and how dependent the second is upon the first. Thinking of our own spiritual comfort we lose it; striving for the welfare of others we are blessed. Who can tell what showers of blessings,



S. W. Duncan, D. D., Foreign Secretary of the Union, presented the report of the Executive Committee, and called attention to some of the salient features of the report.

The report was accepted, and that part which referred to the finances of the Union was referred to the committee on finance.

E. P. Coleman, Esq., Treasurer of the Union, presented an abstract of his annual report, which was accepted and placed on file.

Rev. W. F. Thomas, of the Theological Seminary, Insein, Burma, addressed the Union. The outlook in Burma, he said, was never more hopeful than now, especially among the Burmans. Labor in behalf of that race is beginning to show results. Our work among the Karens is also prospering. New openings are seen on every hand. We are training up native preachers, and in all departments of our work there is progress.

Prof. D. C. Gilmore, of Rangoon College, gave some reasons why the missionaries in Burma believe in education. The country is waking up. It is already permeated with western ideas. The young men demand education. Shall we turn them over to Roman Catholic or government schools? We must unless we provide educational facilities for them. The experiment of sending our bright young men to other schools was once tried in Rangoon, with lamentable results. We lost a generation of these young men. The churches, too, demand trained pastors and teachers. We need, also, an intelligent church membership. Furthermore, there is no place in Burma where a young man is so likely to be led to Christ as in a Christian school.

Doctor Duncan said the Rangoon College is a blessed evangelizing agency. Doctor Mabie referred to the advance made by the college in recent years. The number of students has been largely increased, and a small endowment is needed.

Adjourned after prayer by A. C. Osborn, D. D., of South Carolina.

FRIDAY AFTERNOON.

The Union reassembled at 2.30. Prayer was offered by W. T. Stott, D. D., of Indiana.

Secretary Mabie conducted a conference with special reference to the relation of the churches at home to the work abroad. A special prayer service, he said, is held daily at noon at the rooms of the Union in Tremont Temple, and all interested in the work of the Union are asked to join in this prayer service wherever they may be. The churches were also urged to appoint a monthly or quarterly meeting for special prayer to God in behalf of our mission work. Such a special service in connection with the annual meeting was deemed desirable, and hence this hour had been set apart for prayer and conference. Some pressing problems demand attention. There is the financial problem.

Shall we have larger contributions from the churches or must we retrench? What must we do with missionary candidates? They are asking to be sent to the heathen. What shall we say to them? Shall we have a revival of missionary concert of prayer? Shall we have a missionary committee in every church?

A season of prayer followed this stirring address. Petition followed petition in behalf of the officers at the rooms, the missionaries, the pastors of churches and the great constituency of the Union.

J. N. Murdock, D. D., Honorary Secretary of the Union, called attention to past deliverances in the history of the society when burdened with debt. We must not distrust God. He only can deliver us. But it is our solemn duty to work with him and to ask how much we owe him. We should seek help in this present crisis.

Another hour of prayer followed. How many believe we should revive missionary concert? asked Doctor Mabie. There was a general response. A like response was made with reference to the appointment of a missionary committee in each church. A collection was taken.

The committee on nominations reported, and the following officers were elected:—

PRESIDENT.

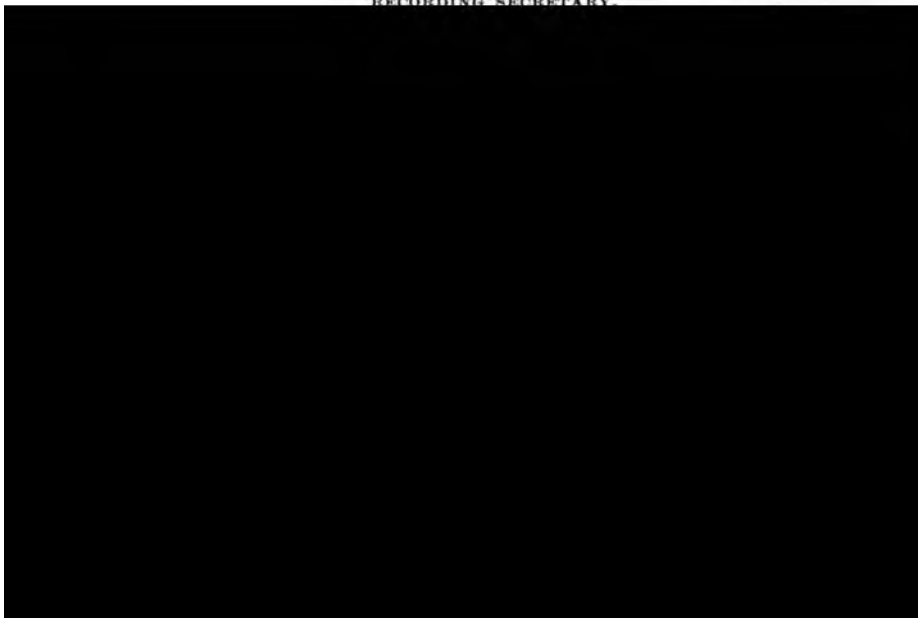
HENRY F. COLBY, D. D., Ohio.

VICE-PRESIDENTS.

CHESTER W. KINGSLEY, Massachusetts.

D. D. MACLAURIN, Michigan.

RECORDING SECRETARY.



W. T. Stott, D. D., of Indiana, presented the report of the committee on place and preacher.

The committee on place and preacher respectfully recommend:

I. That in accordance with the resolution adopted last year, the Union meet next year in Pittsburg, Penn.

II. That the preacher of the annual sermon be Rev. N. E. Wood, D. D., of Massachusetts, and that Rev. L. A. Crandall, D. D., of Illinois, be the alternate.

III. That we recommend to the Executive Committee to adopt the policy of arranging, in conjunction with the other societies, the place of meeting at least two years in advance, and we commend to the favorable consideration of the committee, the invitation of Indianapolis, Ind., for 1898.

IV. That we extend our cordial thanks to the various organizations of Baptists of the Pacific Coast for their renewed and urgent invitation to meet on that coast in 1899, and refer the same to the Executive Committee.

T. EDWIN BROWN,
J. E. DICKINSON,
W. S. STOTT,
C. W. KINGSLEY.

The report with its recommendations was adopted.

The session was closed with prayer by C. F. Tolman, D. D., of Illinois.

FRIDAY EVENING.

The Union reassembled at 7.30. Prayer was offered by M. H. Bixby, D. D., of Rhode Island.

H. L. Wayland, D. D., of Pennsylvania, offered the following resolution which was adopted:—

Resolved, That we especially commend to the favorable consideration of the Executive Committee the proposal for an industrial school at Ongole.

On motion of Doctor Wayland a committee was appointed, consisting of H. L. Wayland, D. D., Pennsylvania, D. B. Purinton, LL. D., Ohio, and Hon. James Buchanan, New Jersey, to propose to the Union some action with reference to the situation in Armenia.

The amendment to the constitution proposed by Henry M. King, D. D., of Rhode Island, at Saratoga in 1895, was presented by Doctor King for action; and it was voted to amend the constitution as proposed, viz., in article 3, section 14, to add after the words, "The Executive Committee shall have power", the words, "by a vote of a majority of its number to suspend and".

Rev. C. H. Harvey of the Congo Mission, Africa, addressed the Union. He said he was connected with this mission when it was known as the Livingstone Inland Mission, and he has been connected with it since its transfer to the Union. He referred to his early experiences connected with the mission and to the progress that has been made. House accommodations for the missionaries have been greatly improved. The large loss of life in the early

stages of the mission was occasioned by unsuitable habitations. The drink traffic among the natives has been greatly curtailed. There has been progress in matters pertaining to education. The number of converts is increasing and the native Christians are firm in the faith. Take this work to your hearts. Pray much for us.

Rev. Thomas S. Barbour, of Massachusetts, addressed the Union on "Christian Giving,"—the obligation of giving and its laws. It was a masterly address and made a profound impression upon the large audience present.

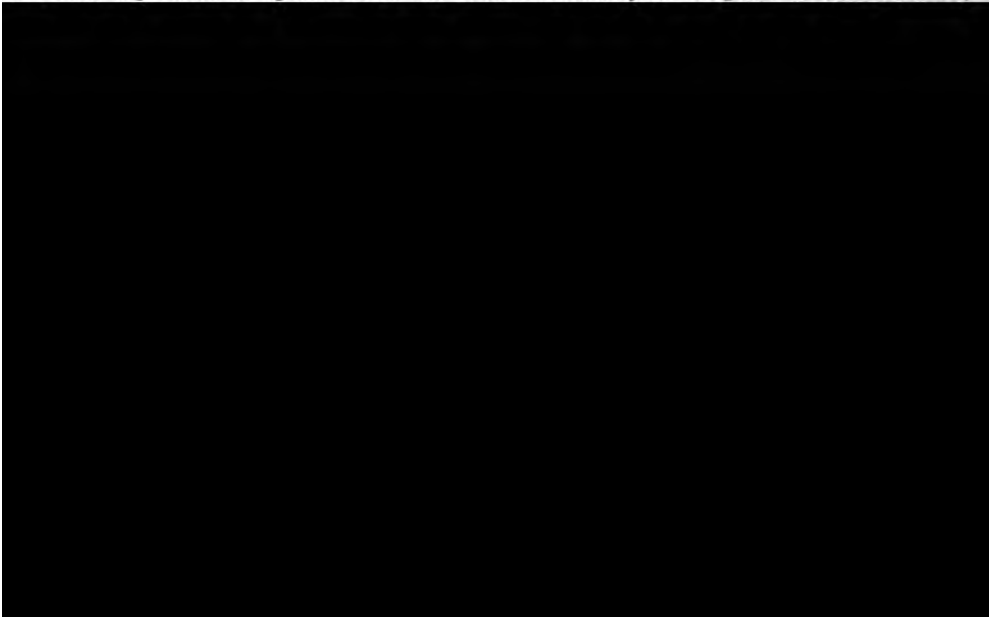
The session was closed with prayer and the benediction by E. T. Hiscox, D. D., of New York.

SATURDAY MORNING, MAY 23.

The Union reassembled at half-past ten o'clock. Prayer was offered by B. A. Greene, D. D., of Massachusetts.

The following report, read by the Recording Secretary in the absence of the chairman of the committee, was adopted : —

The committee of conference appointed by the Board of Managers to consult with committees appointed by the Boards of the Woman's Societies, with regard to the question of the election of women to the Executive Committee of the Union, and with regard to any other matters affecting the relations of the several Woman's Societies to the Union, would report that they have held such consultation, and that they find no general desire on the part of the Woman's Societies for representation on the Executive Committee, but rather a conviction that such representation would be unwise. The Woman's Society of California expresses the judgment that women should be "eligible to position on the Executive Board of the Missionary Union," but does not ask that they be actually appointed. No final expression of opinion from the Woman's Society of Oregon has been received.



Rev. B. P. Cross, of Burma, addressed the Union. The son of one of the earlier missionaries of the Union and long in the service, he spoke of the work among the Karens from the point of view thus obtained, and urged the most vigorous prosecution of the work.

J. N. Murdock, D. D., Honorary Secretary, presented the following resolutions, which were unanimously adopted:—

Resolved, That the American Baptist Missionary Union hereby expresses its hearty approval of the efforts being made by various associations and public bodies in favor of the settlement of international controversies, which cannot be adjusted by friendly diplomatic negotiations, by courts or commissions of arbitration; and believing that it is possible to formulate a plan for this beneficent purpose, we express our earnest desire that our government will use every means in its power to secure such international covenants as will tend to bring in the blessed time foretold in prophecy, when "nation shall not lift up sword against nation, neither shall they learn war any more."

Resolved, That the Recording Secretary of the Union be instructed to forward a copy of this resolution to the President of the United States.

Mr. E. S. Wilkinson, of Massachusetts, presented the report of the committee on finance.

Your committee would respectfully report:

First, that they deem it of the utmost importance to the conduct of our missionary affairs that the full sum of \$600,000 be raised this year from the gifts of the living. To do this will require fifty per cent more than came from the same sources last year, that is, fifty per cent more than all individual and church contributions, whether made directly or through the women's organization.

In this immediate connection they deem it very important that better methods shall prevail throughout the churches of the whole land in connection with all missionary contributions. Some churches seem to have plans by which a large proportion of their members can be reached and impressed with the obligation resting upon all followers of Christ, to give in proportion to their means. But it cannot be reasonably expected that fifty per cent in addition to the gifts of last year, can be raised the coming year unless better methods be adopted and a much larger number of churches be induced to make offerings. Your finance committee feel that they would be false to their duty if they made simply a recommendation applying to the present year, but with reference to all time to come they believe that better methods should prevail. They have no one scheme to propose, no one benevolent plan to urge, but there are many plans which could be wisely laid before all the churches of our land with good hope of great improvement.

Second, in view of the foregoing recommendation, they deem it inexpedient to make a special effort at this time to liquidate the debt, though they earnestly trust that this will not prevent anyone from making a gift, be it large or small, for this special purpose.

Third, they would recommend that all moneys received from legacies, as well as all gifts designated for this special purpose, be applied rigidly to the payment of the present indebtedness, until the whole sum is paid.

Fourth, in case the debt shall be increased during the coming year, your committee see no alternative but that suggested by the Secretaries of the Board, of closing some of our missions or in some way curtailing the work. Your committee dare not take such a responsibility as to recommend action of this nature at this time, for they believe that the work is God's work, and that in some way it should be so impressed upon the hearts of his people that all needed funds will be freely given.

Fifth, that we immediately take steps towards the formation of a general commission for the denomination, on the whole subject of Christian benevolence, which shall be known as the Commission on Systematic Christian Beneficence. That this Commission be composed of three representatives each, one of whom shall be a general secretary of each of the societies herein named, from each of the following organizations, viz.: The American Baptist Missionary Union; the American Baptist Home Mission Society; the American Baptist Publication Society and the Baptist Young People's Union of America; also the Corresponding Secretaries of the Woman's Societies, both Home and Foreign.

That this commission be appointed to serve for three consecutive years beginning from these anniversaries; that it devote itself to the study of the whole question of denominational beneficence, and the maturing of a plan or plans whereby in a more systematic way we may develop the giving of the denomination as a whole, and in a way to proportionately serve the interests of all our denominational causes. That this commission report from time to time its progress to the societies, in the hope that in the course of a period of three years the wisest system possible may be matured. That the members of this commission be unsalaried, but that all necessary expenses be met out of the treasuries of the societies named on some basis of proportion to be hereafter suggested by the commission itself, and determined by agreement between the respective boards of the societies.

That in pursuance of the above plans and with a view to the promotion of harmony and enthusiasm throughout all our denominational society movements, we further recommend that the idea of a general missionary committee, composed of both men and women, in every local church, recommended by the Missionary Union last year, be so extended as to embrace the work and interests of all the denominational societies named, as well as those of the Missionary Union.

And further, that proposals already made by the Missionary Union for the revival or extension of the monthly missionary concert of prayer in all our churches, be construed as intended to embrace in the themes for study, contemplation and prayer, the entire missionary work of the denomination in all its parts.

That as rapidly as possible, consistently with plans now in vogue by the respective societies, all the agencies in our several societies be adjusted to the plans which may be reached by this commission, with a view to complete harmony and the most cordial interrelations of the societies concerned.

That the Missionary Union now appoint three members of this commission, and request that the Home Mission Society, at its meeting to follow this, also appoint three members, and that the boards of the Publication Society and the Baptist Young People's Union, also the Woman's Societies both Home and Foreign, be requested to appoint the other members of the commission, as soon as expedient.

That the details of organization of this commission and its methods of procedure, be entrusted to the commission itself.

E. S. WILKINSON,
ROBT. H. CROZER,
AMOS W. DOWNING,
H. K. PORTER,
J. F. ELDER,
J. B. THRESHER,
JULIUS J. ESTEY,
C. W. KINGSLEY.

Finance Committee.

In the discussion that followed the reading of the report, the following participated: A. Blackburn, D. D., Massachusetts, J. W. Willmarth, D. D., Pennsylvania, B. F. Dennison, Esq., Pennsylvania, Rev. W. Humpstone, New Jer-

sey, Col. J. J. Estey, Vermont, D. A. Waterman, New York, J. B. Thresher, Ohio, T. J. Morgan, D. D., New York, A. J. Rowland, D. D., Pennsylvania, H. K. Porter, Pennsylvania, D. J. Yerkes, D. D., New Jersey, F. M. Ellis, D. D., New York. The report was unanimously adopted.

The following were appointed a committee to nominate the three members of the commission to represent the American Baptist Missionary Union : —

E. S. WILKINSON, Massachusetts. B. F. DENNISON, Pennsylvania.
H. K. PORTER, Pennsylvania. E. GOODMAN, Illinois.
J. B. THRESHER, Ohio.

Rev. W. R. Manley, of the Telugu Mission, addressed the Union. He referred to the cost of missions on the part of missionaries, a cost which does not appear in the Treasurer's report.

Secretary Duncan said the days of missionary heroism are not past. You do not know, brethren, the self-sacrificing spirit of our missionaries.

The session was closed with prayer and the benediction by J. Sunderland, D. D., of California.

SATURDAY AFTERNOON.

The opening hour was in charge of the Baptist Young People's Union of America, with Mornay Williams, Esq., of New York in the chair. Prayer was offered by E. E. Chivers, D. D., of New York. H. C. Applegarth, D. D., of Ohio, spoke of "The Claims of the New Century upon Young People." Miss E. D. MacLaurin gave some "Notes from the Field." E. M. Poteat, D. D., of Connecticut, spoke of "Methods of Missionary Giving." Mrs. Newell Jones called attention to "Missionary Study for Young People." There was a large attendance, and many excellent suggestions were made in the addresses.

The Union reassembled at quarter past three o'clock. Prayer was offered by D. W. Faunce, D. D., of Rhode Island.

The President then introduced the delegation from the Southern Baptist Convention, J. B. Gambrell, D. D., of Georgia, and A. J. S. Thomas, D. D., of South Carolina. Both addressed the Union, and to their fraternal greetings the President made a fitting response.

R. S. MacArthur, D. D., of New York, then addressed the Union, presenting impressions he had received in a tour round the world during the past year. It was an address of the deepest interest. In closing Doctor MacArthur said we need to labor and pray as never before for a great revival of missionary zeal at home and abroad.

The committee to nominate the members of the Commission on Systematic Christian Beneficence reported, and the following were appointed : —

H. C. MABIE, D. D. REV. T. S. BARBOUR. STEPHEN GREENE.

The session was closed with the benediction by J. B. Gambrell, D. D., of Georgia.

SATURDAY EVENING.

The Union reassembled at 7.30. Prayer was offered by E. H. E. Jameson, D. D., of Michigan.

Secretary Duncan laid before the Union the following communication : —

NEW YORK, May 23d, 1896.

Members of the American Baptist Missionary Union,

DEAR BRETHREN: There seems to have appeared recently a popular tendency to regard Christian missions among peoples who have some measure of civilization as an impertinence.

This view of foreign missions has been urged in connection with the attacks on missionaries in China and more recently in Turkey. Even public men have expressed this view in justification of the assumption that American citizens who go to foreign lands as missionaries are not entitled to claim from the United States the same right of protection which they would enjoy as Americans provided they were engaged in any other occupation.

We have recently received the strongest assurance of the President's desire to protect American missionaries now imperiled in Turkey and threatened with expulsion from that empire; and we deem it desirable and hereby request that this great missionary body place on record its sense of the importance of our government's affording the fullest protection to American missionaries wherever their persons or their property are endangered; and further that this body send a memorial to the President thanking him for what the administration has already done in their behalf, and assuring him of the support of the millions of citizens whom you represent in whatever measures may be necessary to protect our missionaries as American citizens in Turkey in the fullest enjoyment of their treaty rights.

Very respectfully yours,

HENRY D. HYDE,
WILLIAM E. DODGE,
JOHN S. KENNEDY,
EVERETT P. WHEELER,
DARWIN R. JAMES,
ALEXANDER E. ORR,
ENOCH L. FANCHER,
ANDREW D. WHITE,
JOSIAH STRONG.

H. L. Wayland, D. D., of Pennsylvania, chairman of the committee appointed to report with reference to the situation in Armenia, said the committee would incorporate in its report the suggestions of this communication, and presented the following which was unanimously adopted : —

Resolved, That we record in the strongest terms our horror at the unutterable outrages committed on our fellow-Christians in Armenia. We respectfully express to the President of the United States our thanks for the action he has already taken and our belief that the people of this country will sustain him in the most efficient measures he may take to secure the lives, the property and the rights of American citizens, and indemnity for the wrongs already suffered by them. Every American should enjoy within the Turkish Empire all the rights guaranteed by our treaties with the Porte. Every American consul

appointed to any city in the Turkish Empire should enjoy the right of going to his destination.

We shall welcome in the interests of humanity, the sight of America uniting with Great Britain, and, if possible, with other Christian nations, in demanding that the administration of government by the Turkish Empire shall no longer be a continued crime against civilization and the rights of man.

We direct that a copy of this action, properly authenticated, be transmitted to the President of the United States.

Resolved, That we entreat all our brethren to pray without ceasing that God will, in his wisdom and goodness and power, interfere mightily for these afflicted people, and for the overthrow of the oppressive rule of the false prophet, and we urge our brethren to contribute from their abundance for the present relief of the starving, homeless victims.

H. L. WAYLAND,
D. B. PURINTON,
JAMES BUCHANAN.

Rev. C. L. Rhoades, of Connecticut, presented the report of the committee on enrolment as follows:—

Life members present, 196; annual members, 158; visitors, 365. Total, 707.

The report was accepted.

Dr. T. Johnson, medical missionary at Toungoo, Burma, spoke of the character of his work on that field. Rev. E. N. Fletcher, of China, addressed the Union with reference to work in the great empire. Rev. Eben Chute, of the Telugu Mission, gave an account of work in India. Miss Emma Inveen, of the Western China Mission, spoke briefly of her work and purpose. Rev. F. B. Remley referred to Baptist mission work in Germany.

Rev. T. J. Villiers, of New York, delivered an earnest and thoughtful address on "The Purpose of the Ages."

The session was closed with prayer and the benediction by Rev. E. Y. Mullins, of Massachusetts.

SUNDAY AFTERNOON.

The Union reassembled in the auditorium at 2.30. The Scriptures were read by Rev. C. H. Spalding, of Massachusetts. Prayer was offered by E. A. Woods, D. D., of Pennsylvania. After a collection for the work of the Union, the annual sermon was preached by George Bullen, D. D., of Massachusetts; text, Hebrews 10:13, "Henceforth expecting until his enemies be made his footstool." The topic discussed was, "The Assured Victory of Our Priest-King." The points considered were, "The Victory," "The Grounds of the Victory," "The Administrative Agencies by which the Victory is Achieved."

The music at this meeting, and in all the meetings of the Union, was under the direction of Mr. and Mrs. F. H. Jacobs, of Pennsylvania.

After prayer by I. N. Clark, D. D., of Kansas, the Union adjourned to meet at the call of the Executive Committee.

HENRY S. BURRAGE,
Recording Secretary.

HENRY F. COLBY,
President.

THE EIGHTY-SECOND ANNUAL MEETING OF THE BOARD OF
MANAGERS OF THE AMERICAN BAPTIST
MISSIONARY UNION.

Asbury Park, N. J., May 22, 1896.

Immediately after the adjournment of the Missionary Union the first day, according to the Constitution, the Board of Managers met in the auditorium at 10 o'clock P. M., Hon. James L. Howard in the chair.

Prayer was offered by Rev. A. G. Lawson, D. D.

The Secretary, M. H. Bixby, called the roll, and the following members responded to their names :—

R. G. SEYMOUR.	GEORGE G. DUTCHER.	Z. GREENELL.
E. P. TULLER.	HENRY F. COLBY.	JAMES L. HOWARD.
J. F. ELDER.	MRS. HENRY R. GLOVER.	EDWARD GOODMAN.
C. A. COOK.	MRS. CHARLES VAN HUSAN.	W. T. STOTT.
A. C. OSBORN.	W. T. CHASE.	HENRY M. KING.
M. H. BIXBY.	E. M. POTEAT.	JOHN HUMPHSTONE.
T. E. VASSAR.	LEMUEL C. BARNES.	D. B. JUTTEN.
C. A. REESE.	J. S. GUBLEMAN.	H. S. BURRAGE.
E. E. CHIVERS.	WALLACE BUTTRICK.	MRS. JAMES H. DICKERSON.
J. J. ESTEY.	A. G. LAWSON.	C. A. WOODY.
J. BUCHANAN.	W. C. P. RHOADES.	C. W. KINGSLEY.
J. B. THRESHER.	D. W. FAUNCE.	R. M. LUTHER.

A communication was read from the Executive Committee, informing the Board, that in accordance with the fourth paragraph of section 7, article 2 of the constitution of this society D. B. Jutten, class of 1896, and W. S. Anson

The committee on nomination of officers of the Board, recommended : —

FOR CHAIRMAN.

HON. JAMES L. HOWARD.

FOR RECORDING SECRETARY.

Rev. M. H. BIXBY, D. D.

Rev. C. A. Reese and Rev. L. C. Barnes were appointed tellers.

Proceeded to ballot for Chairman and Recording Secretary.

Hon. James L. Howard was elected Chairman.

Rev. M. H. Bixby, D. D., was elected Recording Secretary.

The committee appointed to nominate the Executive Committee, and other general officers of the Missionary Union, reported the following names: —

FOR CORRESPONDING SECRETARIES.

Rev. S. W. DUNCAN, D. D.

Rev. H. C. MABIE, D. D.

FOR TREASURER.

E. P. COLEMAN, Esq.

FOR AUDITORS.

D. C. LINSBOTT, Esq.

S. A. WILBUR, Esq.

FOR THE EXECUTIVE COMMITTEE.

Class III. Expiring in 1899.

Ministers.

Rev. GEORGE BULLEN, D. D.

Rev. D. B. JUTTEN.

Laymen.

Hon. J. J. ESTEY.

JOHN CARR, Esq.

CHARLES H. MOULTON, Esq.

Proceeded to ballot for the above named officers.

Rev. S. W. Duncan, D. D., and Rev. H. C. Mabie, D. D., were elected Corresponding Secretaries.

E. P. Coleman, Esq., was elected Treasurer.

Rev. George Bullen, D. D., Rev. D. B. Jutten, Hon. J. J. Estey, John Carr, Esq., Charles H. Moulton, Esq., were elected to the Executive Committee, Class III, expiring in 1899.

The following communication was received from the committee appointed last year to report this year on the subject of salaries of the Corresponding Secretaries and Treasurer: —

April 15, 1896.

To the Board of Managers, American Baptist Missionary Union.

GENTLEMEN: Your committee appointed last year to consider what the salaries of the Corresponding Secretaries and Treasurer ought to be, and from what funds paid, would respectfully report that they have made inquiry and examined the records, and find that the salary of the two secretaries was made \$4,000 at Cincinnati in 1891. They remained at that amount, until the meeting at Saratoga in 1894, when each of the two secretaries relinquished \$500 of his salary on account of the large debt of the Union. At that time the salary of the Treasurer was made \$3,000.

In the opinion of your committee, the salaries of the Corresponding Secretaries should remain at \$4,000, and that of the Treasurer at \$3,000.

We find upon inquiry that there is now in the hands of the Union a permanent fund of \$71,000, the income from which is applied to the salaries of the three named executive officers, and of course the balance needed for the salaries is to be taken from the general funds of the Union.

Respectfully submitted,

JULIUS J. ESTEY, Brattleboro, Vt.
SALMON P. HIBBARD, Boston, Mass
ALBERT G. LAWSON, New Jersey.
Committee

The report was adopted and the committee discharged.

Voted, That the salary of Rev. S. W. Duncan, D. D., the Foreign Secretary, be four thousand dollars (\$4,000).

Voted, That the salary of Rev. H. C. Mabie, D. D., the Home Secretary, be four thousand dollars (\$4,000).

Voted, That the salary of E. P. Coleman, Esq., the Treasurer, be three thousand dollars (\$3,000).

Received the following communication from the Executive Committee:—

Tremont Temple, Boston, May 12, 1896

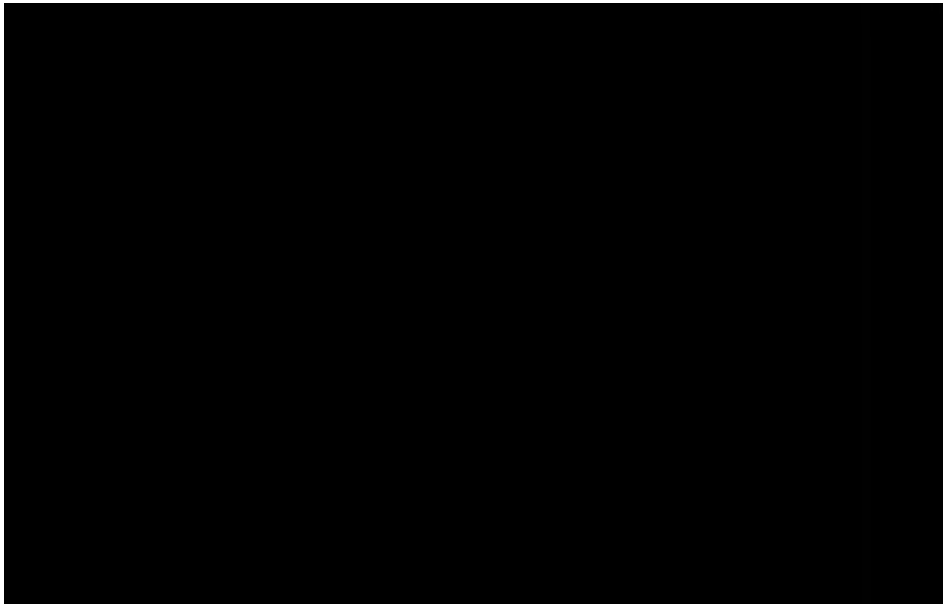
Rev. Moses H. Biaby, D. D., Recording Secretary of the Board of Managers.

MY DEAR BROTHER: I am instructed by the Executive Committee of this Society report to the Board of Managers that the matter of advisory committees on the field which was referred to the Executive Committee by the Board at their last Annual Meeting, is under consideration. The Committee have the matter actively in hand, but are not prepared to make a full report.

Very sincerely yours,

E. F. MERRIAM,
Recording Secretary of the Executive Committee

Voted, To accept the above as a partial report of the Executive Committee on the



through correspondence. A much larger number of both ministers and other members have given us the benefit of their thought through personal conversation on the subject.

The following is a condensed statement of some of our

Findings.

I. Substantially the present method of cultivating the home field has been in use from the beginning, eighty-two years ago. Until 1865 the workers were called Agents, since then, District Secretaries. The General Convention was organized in 1814 through the special efforts of Luther Rice. He was at once employed as its "Agent" for work among the home churches. For five or six years he carried missionary information and gathered missionary funds everywhere. Then he became gradually and at last completely absorbed in educational work. The income for missions fell off alarmingly. By 1824 the Board frankly faced the situation, and believed that the affairs of Columbian College were coming into such shape that "Mr. Rice will be able to resume his active and unwearied services on behalf of the missionary interests. Other Agents, however, are greatly needed. The Board can have no hesitation in stating that the want of numerous active, self-denying, persevering Agents for promoting the important objects of the Convention has been one of the most serious and painful impediments."

The conviction so strongly affirmed at the end of the first ten years of experience has prevailed always. In 1831 a committee of the Board recommended "that one or more Agents in each state in the Union should, if possible, be employed during the present year." But such a great enlargement of the force was not "possible." During the first twenty years there was seldom more than one Agent in the field at a time. At the end of the second decade the Board said, "More Agents are greatly needed and the Board hopes to be able to secure them." This was accomplished two years later, 1836. For the last sixty years there have always been from three to eleven in the field.

The whole subject was thoroughly discussed in 1840 and '41, with the conclusion that in the northern states there should be six District Agents. The matter of perfectly distinct districts for the Agents, however, was not deemed important during the first half of our history. It was first brought to exact definition at the anniversaries in Pittsburg, 1852, when nine districts were precisely defined, all of them but one being also manned. The number of districts was never made larger than that until 1891, in accomplished fact 1892.

During these forty years there were frequently slight changes in the number and distribution of the districts, there being generally six to eight. In 1862 and again in 1875 the subject received thorough discussion. As a result in both instances the number of districts was decidedly reduced for a time. Before long, however, in each case, the exigencies of the work called into operation about the former number of workers. In both instances it was the Executive Committee which led in the discussion looking toward a reduction in the number of districts. In 1886, on recommendation of a committee of the Union, the number was increased by two, making nine once more. In 1890, on a careful report by a committee of the Board of Managers, steps were taken to increase the number by two more.

Thus we find that the policy of cultivating the home field by agencies or district secretaryships has been uniform from the first day until now with only natural variations and development.

II. This policy has always had the wholesome advantage along with the practical embarrassment of being subjected to severe criticism. The objectors have had full and very frequent opportunity at the anniversaries. As reported by a committee of the Union in 1860, "the subject of agency is continually provoking discussion. No document hitherto presented has thrown it into any magnetic slumber, from which it would not speedily awake."

Your present committee humbly bears this in mind, and speaks of it here because it would be well for all concerned to keep this fact steadily in view. It would tend to moderate any undue intensity of opinion on the subject. There is nothing like history to give poise, modesty and unpartisan calmness to the judgment.

III. The stream of steady conviction in the denomination as modified by the rills of perpetual criticism has made our policy more and more economical.

The accompanying table shows the relative cost of the agencies under discussion for every year during the last half century. The fluctuations have often been great from year to year. But by taking five-year periods a fair basis of comparison is obtained. The receipts on which the percentage of cost is reckoned include contributions, legacies and income from invested funds, because all these are secured from the kind of work which is under examination. Our first funds to be invested were secured by our first Agent, as the record shows. To omit any of these items would be manifestly unfair.

On the other hand the receipts used in the computation do not include grants from governments, British or American, donations from foreign fields, nor the sums paid over by tributary societies, such as Bible Societies, Publication Societies, Woman's Societies. The tributary societies are excluded because they are supposed to have their own collecting agencies, through whose work the money was received. In the case of some of these it would be easy to show that our district secretaryships have had much to do in promoting their success. It would, therefore, not be unfair to include their collections, at least in part, in the basis of estimate. That would give a considerably more favorable showing for economy in recent years. But in order to have the results beyond question by any who might be critically disposed, these large sums are all excluded.

This most cautious and conservative view of the case discloses the following facts: the salaries, offices, printing, travelling and all other expenses in our district agencies put together, cost in the last five years considerably less in proportion to receipts than during any other five years since 1850. The next to the most economical five-year period was the one immediately preceding the last. Next to that in economy was the one immediately preceding that. In other words, out of the last nine semi-decades, the last three have each been more economical in the cost of district secretaryships than any one of the preceding six, and of these three each one more so than its predecessor. The most costly of any of these five-year periods was the one ending in 1860. The next ten years the cost was less, the five after that nearly back to the same. But for the last twenty-five years the cost has been steadily diminishing in proportion to receipts.

The absolute cost of necessity increases in any growing enterprise. The most significant factor in the problem is the relative cost. For the five years beginning with 1871 the cost of this method of stimulating receipts was \$9 per hundred. It has been less with each succeeding five-year period. For the one ending with 1895 it was \$6.34 per hundred. This gain of more than \$2.50 per hundred, when it is not a temporary spurt but the outcome of a long continued and steady process, is some indication of a substantial kind that our method of district secretaryships is a growingly economical and advantageous method of cultivating the home field. At any rate, if there are any brethren who look back thirty or forty years and say, "Oh, if we could only get back to the simplicity and economy of the good old days!" it will be a joy to them to discover that these present days are even more blessed than those in point of economy.

If it be said that there were periods previous to 1850 when the cost of agency was less than it is now, it is true. It is also true that there were then periods when it was much greater than it is now. In the very heyday of missionary enthusiasm, when the treasury was overflowing and Luther Rice was at the zenith of his usefulness, his agency cost the Convention \$16.61 for every hundred dollars of receipts. There is nothing to promote pessimism in the contrast between that and the present rate. This coming down in expense from \$16 to \$6 per hundred greatly lightens the step and ought to quicken the pace of beneficence.

IV. The fields assigned to our Secretaries are much larger than formerly. We expect of each Secretary now that he will inspire with missionary energy nearly four times as many Baptists as were allotted to his predecessor in the work at the middle of the century. This expectation of ours might appear unreasonable were it not for the fact that the average size of each church is so much greater now. This makes it partly possible to stir more people with one impulse.

The Secretary's field is composed of churches, of individual members for the most part through churches, although personal contact is still the element of his office which makes it worth while. But let us say that his centres of effort are only as many as the number of churches in his field. In 1851 there were in the home territory of the Missionary Union 3,769 churches for nine Secretaries, that is 417 for each man. In 1895 there were in the same territory 8,715 churches for eleven Secretaries, that is, 792 for each man. It amounts to this, then: each District Secretary of to-day, as compared with one forty-five years ago, must convey the personal missionary impulse through almost twice as many churches.

Though there are so many more churches to each Secretary than formerly, a larger proportion of the doubled number contribute. Data on this point for one of the years more than forty years ago are happily left us, the year 1853. Not all the churches are reported in this particular. But of 2,593 reported, forty-four per cent contributed; whereas, in 1895, of 7,631 reported, forty-eight per cent contributed. This is significant for the future as to the possibility of still further reducing the number of Secretaryships as compared with churches, while at the same time securing the coöperation of an increasing proportion of the churches.

On the other hand, it suggests the wisdom of careful cultivation. We may be reaping fruits of tillage in the last generation, when there were twice as many Secretaries in proportion to field as there are now.

Still, the facts do not warrant us in attributing the present results too largely to past cultivation. The present force, while having twice the field to cultivate, is enabled in some respects to do twice as much work. In 1853, nine Secretaries visited personally about 1,200 churches and assemblies. In 1895, ten Secretaries visited about 3,000 churches and assemblies.

V. Any radical change at the present moment in our plan of district secretaryships appears to be unwise. The present arrangement went into effect so recently that it is hardly yet under headway. This Board took active steps in the matter in 1890. A large advisory committee of the Board in joint session with the Executive Committee revised the districts. Owing largely to local opposition to the changes undertaken, it had not been possible, according to the report of 1891, to carry the plan into execution as yet, except in part. The new arrangement was, therefore, not finally established until 1892. During the brief period since has come the abnormal strain of the centennial year, followed not only by the natural reaction in this work, but also by the universal depression in financial affairs. In spite of these unparalleled disadvantages there were decided gains last year, in several instances, over the average of two or three preceding years which included the great sums of the centennial year.

Would it be much better than childish folly to wipe out a deliberate plan, all things considered a promising plan, before it has been fairly tried? Any important alteration, even, ought to be conservative and gradual as the natural course of events may indicate or some great exigency compel.

VI. We may reasonably expect some considerable light on the subject under examination, from the experience of other missionary bodies. One of the closest of kin to us is the Southern Baptist Convention. It has no district secretaryships. But in about one-half of the states it pays the State Convention a percentage on its collections for outside missions. Thus the Secretaries of the Convention are at the same time Secre-


taries for state missions, home missions and foreign missions. Theoretically, this should be a great saving in salaries, office and travelling expenses, and should eliminate the competitive element which is often painfully obvious in the North. As a matter of fact, however, the results are not yet such as to encourage us to follow this fascinating plan. Southern white Baptists stand to us in numbers three to two, in giving to foreign missions less than one to two. There are without doubt reasons for this far more significant than the method of presenting the cause of missions.

We are just now concerned, however, with the relative cost of the agency. By last year's report only one-half the states took any commission for collecting. But this expense, reckoned on income from all the states and some other sources, was only 66 cents on the hundred dollars less than the cost of all our district agencies in the North as they averaged the last five years. Where there was any expense whatever for collection in the South, it was much greater than ours.

The Congregationalists are our near kinsmen in polity and in missionary history. They have four districts for 5,342 churches. By the same proportion we should be able to do with seven, instead of having, as according to our present plan, eleven. Here is perhaps a valuable hint. It is well, however, to frankly recognize the facts that Congregationalists are half of them close together in little New England and that they are at large more homogeneous than we are, not in doctrine let us hope, but in blood and in education. They may, therefore, be a little better able to reach one another through the medium of cold type, a little less dependent upon strictly personal influences.

We may naturally expect more light from the methods of our own Home Mission Society, since it covers the same territory with us and depends on the same constituency. It has ten District Secretaries. It has also twenty men engaged in the work of general and state superintendency of missions, whose duty it is in part to stimulate interest and contributions. It is probably a low estimate to say that one-fourth of their effort is in this direction. They are then the equivalent of five more men devoted wholly to cultivating resources. All told, our Home Mission Society has the equivalent of fifteen men to do what we have been trying to accomplish with eleven.

Churches of other polities than our own do their work by their distinctive machinery.



denominations, from our sainted forefathers, from our blessed sisters. We rubbed our eyes half way open last year in the action recommending a committee in each church. Thorough carrying out of this measure will achieve much. Yet in the average church there must ultimately be some policy still more businesslike and hopeful than this one of having two interlapping organizations—a well defined mission circle with *esprit du corps* and a loosely bound general committee—for one and the same end. Unity and concentration are the need of the hour. This need lies at the heart of any permanent improvement in the cultivation of the home field.

In Pennsylvania last year the total number of churches contributing to our foreign missions in some way was 374. Of these 123 gave more to the Woman's Society than they did directly; that is, over 32 per cent, almost 33. This too is without including tiny differences or gifts out of the usual.

In Massachusetts in four whole associations out of the sixteen the larger aggregates were through the auxiliary. Two hundred and sixty-nine churches gave something in some way. Of these 103 gave more through the Woman's Society; that is, 38 per cent. The condition of affairs in this respect is the natural consequence of the use of correct methods of cultivation, by one portion of our members. The instruction of such facts is luminous. The astonishing result is just coming under the notice of all concerned. As soon as it is sufficiently apprehended more or less readjustment of the whole work will take place. Meantime any radical alteration in policy as to district secretaryships would be temporary and confusing. It is to be confidently hoped that, as soon as unity of appliance in the home field takes the place of duplication, and when centres of responsibility for the whole work are formed in the local churches, the number of district secretaryships may be reduced to three or four, each officered by either a man or a woman, to whichever Providence might point as the fittest worker available in a given case. Around these three or four centres of skilled supervision and impulse there might be coöperating in sub-districts of convenient size Secretaries whose necessary clerical and travelling expenses should be paid, but who would give their services in whole or in part, as many have been effectively doing in recent years. The last twenty-five years have taught with ever-increasing emphasis the possibility of all this. A little more growth all around in grace and breadth should make it a reality by the early days of the new century which is just upon us.

VII. We find a high standard of efficiency in our present secretarial staff. Their detailed communications of work to us show in both form and substance a most businesslike spirit. At the same time, though devoid of all artificial expression of sentiment, there shines through the whole an insuppressible flush from hearts beating full and true to the Master of missions.

Among other things we have carefully examined the printed, typewritten and mimeographed statements and forms in use by them. These documents show wide variety and marked personality. Many of them reach the point with noteworthy skill.

In the light of close observation we record our conviction that the office of a District Secretary of the Missionary Union is an extremely difficult, delicate, laborious and self-sacrificing office. Let no one aspire to it who wants an easy time or a flowery path. To be a staff officer in the midst of a keen aggressive campaign means responsibility of a high type. Having called men to this exalted service, it should be a cherished privilege of the Missionary Union, the Board of Managers and the Executive Committee to bear them up in the arms of a warm fraternity and of earnest prayer. They need occasional expressions of appreciation such as the sainted Gordon found time to give them.

Pushing our investigation as to details to the full limit of pertinence, we have drawn out the fact that the unpaid wives of our Secretaries and other members of their private circle do in the aggregate an immense amount of work belonging strictly to the official service of the district. Without this important addendum which we have no right to

demand, the work assigned to the Secretary could not be accomplished. We have also discovered by point-blank questioning that most of our Secretaries never take any real vacation. We respectfully recommend that they be required to do so, if for no other reason simply for the sake of the augmented amount and quality of work which it would enable them to perform in the course of a year.

VIII. While the efficiency of the district secretaryship has advanced to a high state there appear to be some directions in which it may be still improved.

The special reason, in fact the only sufficient reason, for the existence of the office is in the power of personal contact. If communications at a distance were as good as the living presence and a face-to-face knowledge, the work might be done at a great saving from one point of distribution. But God failed to reach humanity without a concrete personal Presence. Therefore, since there is no other adequate reason for having District Secretaries except that they may be seen and heard in the flesh, their one supreme work is to be among the churches. Speech making and letter writing are important adjuncts but the chief need and the chief opportunity are like those of a great educator who make his lasting mark by the process of interlocution, the method of Socrates and of Jesus. Every pastor in the country should be led to feel, as does the writer of this paragraph, that the secretary of the district is my beloved professor in the chair of missions.

By increased facilities of travel, along perhaps with an increased perception of the importance of this kind of work, our District Secretaries are now touching each one of them, about twice the number of points touched by his predecessors in the last generation. But we are convinced that the limit of effectiveness is not yet reached in every case.

It is recently reported of the Bishop of Manchester, England, as follows: "Having a diocese in which are 921 clergy, it is said that he, besides administering confirmation and ordination, performed, in a little over a year, the extraordinary feat of personally inspecting every one of the parishes, meeting the clergy and lay officers and workers and consulting with them as to the best means of improving the work in their several cures; in addition to this, that he catechized 200,000 children in the primary schools. After he had completed the visitation of each of the rural deaneries, he delivered an address to the clergy thereof in such matters of church work and doctrine as he deemed to be expedient."

This is not only the supreme work, it is also the work which requires supreme sacrifice of comfort, of vital force, of family life. Who would dare call his brother to this? But having been called of God, this is his work. Some of our Secretaries have more than the Bishop's 921 churches. The average is considerably fewer. But who shall a man do who is not a high-salaried English Bishop, but is tied to an office much of the time performing the work of a simple clerk, and is expected to exercise rigid economy in travelling expenses?

We recommend that our Secretaries be provided with clerical assistance in the busiest seasons of the year, and that the Secretaries themselves be expected to visit from church to church throughout their field, in the most thorough fashion, bringing the cause of missions intimately, as a flesh-and-blood reality, into every pastor's study, securing, if possible, the local committee recommended by the Union. This is an apostolate—not a being invited, but a being sent. It is a mission. Without these missionaries at home the missionaries abroad are impossible. Of the two in these days the missionary at home has a more embarrassing, nerve-straining task. Our Luther Rices must be cherished in the same thought with our Adoniram Judsons.

The drafts on even physical endurance for such an apostolate are enormous. As a rule it ought to be understood that every Secretary is retired from the service at or before sixty years of age, retiring with honor and with opportunity for other work.

There are some other matters pertaining closely to the efficiency of our district secretaryships, which we are convinced by our investigation, call for immediate and thorough

treatment. But as they are not inextricably connected with the matter committed to us, we take the privilege of passing them over with the hope that special committees of the Board will be appointed to carefully sift them. One of these is the matter of literature for the home work. It needs stirring up from the bottom. Another is the matter of missionary concerts of prayer in the churches. We have found an alarming state of facts. Still another is the missionary education of ministers and laymen in schools, colleges and theological seminaries. A large part of the question of district secretaryships for the future hangs on this.

Under existing conditions the question also arises whether, not instantly, but at a time convenient for all concerned before the close of the current year, the Lake District should be dissolved, Michigan being consigned to the Middle District, and Indiana to the Western District. A still further question is raised whether or not by the end of another year it may be safe to merge the District of Central New York with that of Southern New York. To prevent possible misinterpretation as to the reason for raising the question as to the dissolution of the Lake and Central New York Districts, it should be said that the suggestion originates with the devoted and efficient Secretaries of those districts.

These steps, if taken, would reduce the number of our district secretaryships by three. But the steps are in harmony with the movement instituted by this Board in 1890 in the direction of gradually transferring the preponderance of our instrumentality for initiating missionary habits from the long cultivated East to the formative West. It is clear to your committee, however, that leaving New England without any District Secretary and greatly enlarging three other districts would be very unwise unless adequate clerical help is provided in the offices affected. In some instances, at least, the assistant might well be a devoted missionary woman.

Conclusions.

The conclusions of your committee which would take the form of motions, are as follows:

Resolved, That our District Secretaries be instructed that their supreme work is to carry the missionary education in person to the individual churches.

Resolved, That indispensable clerical assistance be provided in the several districts.

Resolved, That a committee of this Board be now appointed to report next year concerning the whole subject of missionary literature for the education and stimulation of the home field.

Resolved, That a committee of this Board be now appointed to report next year concerning the whole subject of missionary instruction in our colleges and theological seminaries.

Resolved, That a committee of this Board be now appointed to report next year concerning the condition of the churches as to holding stated meetings for prayer and study about missions.

Finally, we deem some of our other findings not less significant to the cause than those which can be embodied in resolutions.

(a) The missioning of the home field is more economical and more effective to-day than it ever was before.

(b) The missioning of the home field still needs prosecution with unstinted vigor. More than one-half of our churches are as yet non-participant in the great missionary enterprise and blessing.

(c) The missioning of the home field, as it appears to us, can be performed in no other way so well at present as by district secretaryships.

(d) The missioning of the home field is ripening toward a great advance in the near future.

Respectfully submitted,

LEMUEL C. BARNES,
T. E. VASSAR,
EDWIN M. POTEAT,
Committee.

After reading the report and considering it at some length, the Board adjourned to meet again at 2 o'clock P. M.

AUDITORIUM, ASBURY PARK, May 23, 1886.

The Board met at 2 o'clock P. M., Hon. James L. Howard in the chair.

The minutes were read and approved. Took up the report of the number and fields of the District Secretaries for discussion. After careful consideration, the report was adopted with its recommendations.

Voted, To appoint as recommended in the above named report, the following committees, namely : —

COMMITTEES.

No. 1. Committee on Resolution on Subject of Missionary Literature for Education and Stimulation of the Home Field.

Rev. J. F. ELDER, D. D., New York.

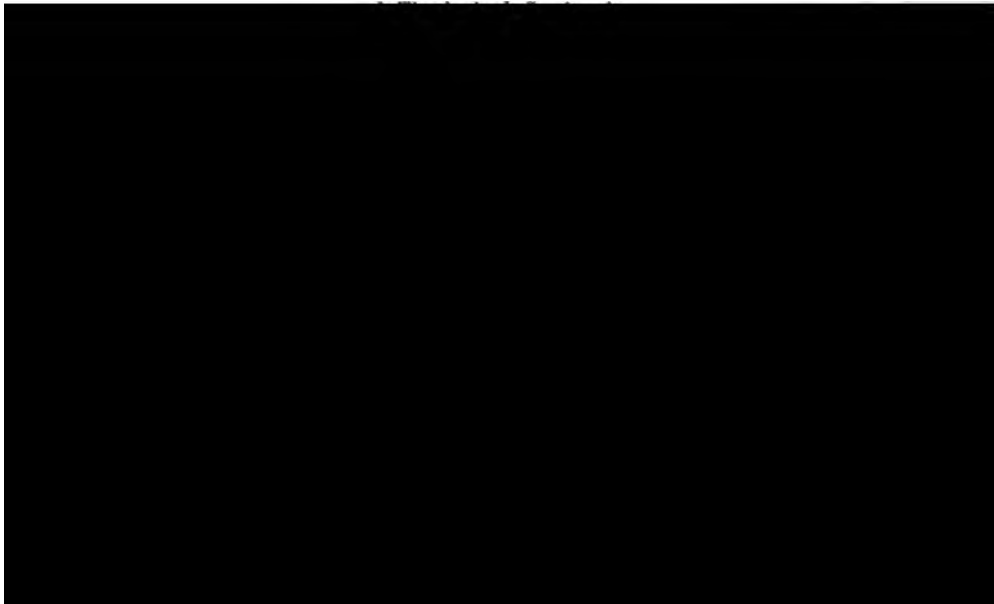
Rev. JOHN HUMPHSTONE, D. D., New York.

Rev. H. S. BURRAGE, D. D., Maine.

Mrs. JAMES S. DICKERSON, Illinois.

Mrs. H. K. GLOVER, Massachusetts.

No. 2. Committee on Resolution concerning the Missionary Instruction in our Colleges



EIGHTY-SECOND ANNUAL REPORT.

HOME DEPARTMENT.

The eighty-second annual report of the Executive Committee is herewith presented.

Through the divine favor the Executive Committee has been enabled despite all the difficulties to meet the appropriations for the year's work, and to reduce the debt by the amount of \$26,129.19. The year, like the two preceding ones, has been a year of serious difficulty in the matter of maintaining public enthusiasm for foreign missions and securing funds for their prosecution. Since the great Civil War, a generation ago, the public mind has not been so agitated in respects adapted to chill philanthropic feeling and Christian benevolence. The troubles occurring last summer in China created in many minds a revulsion of feeling against all efforts to introduce Christianity into regions seemingly incapable of appreciating even what it means. The Turkish atrocities in Armenia, aimed as they were at the very extermination of one of the principal missions of a great sister society, have been an affliction to all Christendom. No such shock to Christian enterprise in general has been experienced in modern times.


Following these hostile demonstrations on the fields of missionary operation, came the threatened war-cloud on our own home horizon, first as between the United States and Great Britain, and later respecting the recognition of belligerent rights in Cuba. During a large portion of the year, the American Congress has been in a ferment concerning international relations, the effect of which has been to throw American feeling as such back upon itself. The result has been disastrous to all forms of Christian feeling and missionary enterprise. That sentiment of universal brotherhood fundamental to vigor in foreign mission work, which a century of missionary extension had been slowly developing, has especially suffered a decline. Added to all these untoward influences, and in part incidental to them, the national Congress became again embroiled in strifes concerning the tariff and currency which a few months ago precipitated a sort of second financial panic, rudely shocking the signs of reviving commercial prosperity which had begun to dawn. This tended still further to quench the spirit of benevolence. What wonder, therefore, that in times when even the United States government is compelled to borrow money to pro-

vide for its running expenses, a foreign missionary society should be compelled to report a large portion of its debt — \$163,827.63 — still unpaid?

While, however, thus recording the natural causes which have temporarily checked American missionary enthusiasm, we gratefully make mention of a striking token of the gracious and divine prevision of and provision for the needs of this work which again and again have proven the preciousness of this work in the divine regard. This token is the fact of the unprecedentedly large legacies which have yielded their returns to us in such a time. From the estate of Mr. C. T. Sampson alone the Union has received the sum of \$122,469.30. In this connection it is due to mention the Union's appreciation of the manner in which the Executor, E. S. Wilkinson, Esq., of North Adams, Mass., has administered his trust. But for his carefulness, skill and devotion it is doubtful if in the disposition of securities effected in such times, the Union or the other legatees would have realized as much by several thousands of dollars. The total amount of legacies received during the year is \$189,100.95 — the largest sum ever received by us from that source in a single twelvemonth. The sum is almost one third as much as the entire receipts from all sources.

This very fact, however, striking as it is as an evidence of God's care, humbles us afresh as we think of our delinquencies. It ought not to lead the living to presume on such special interpositions; it should the rather stimulate them more generously to regard a cause which in so marked a way is the subject of the divine favor.

With a record of less than \$300,000 just given in donations, with what at-



In addition to this we are desirous of forming a prayer register, i. e., a list of all churches throughout the country who have established or will establish a special meeting for prayer for the progress of the gospel and the triumph of the kingdom in all lands. The meeting may be held monthly—as the missionary concerts for prayer so generally used to be held—or bimonthly or quarterly, only let it be planned, held and conducted by every pastor in all the land, until there shall not be left a church which has not placed itself in line in earnest prayer for the execution of the great commission.

When this is done then may we hope that our churches will come to realize that missions in this universal sense are as really and primarily their proper work as is their own self-maintenance. But we at the Rooms for our own comfort and information wish to know where and by whom these meetings for prayer are held. We shall welcome reports from all churches who will hold such meetings, and will publish the numbers as the meetings multiply, trusting that thus we shall mutually incite and encourage one another in the Lord. Should some say, "All our prayer meetings are meetings in whose exercises the world's needs are embraced," we reply, "Be that as it may, nevertheless, a cause so emphasized by our Lord and so far exalted above all forms of self-interest, is worthy to be and needs to be accentuated by the church, and the attention of many who would otherwise be listless secured and deepened."

Whether your Committee shall be warranted in advancing into the new year with a schedule undertaking to maintain the work on the scale of even the contracted basis of the past two years, is for the Union itself at this anniversary to determine. If the work is to be so maintained it is humanly certain that the constituents of the Union will be called upon to increase their donations by the amount of nearly \$200,000. Last year the donations amounted to \$295,920.20; the year before to \$330,000; the year before that to \$262,000; the year before that to \$547,000. The time certainly is near when the Union requires, in donations alone, a full half million dollars annually. In the event of our continuing still to fall so far below this figure, the only honest alternative would seem to be for the Union to instruct its executives to beat a deliberate retreat, cut off a large percentage of its work, and thus confess itself incapable of maintaining the trust committed to it on the present scale. The Union cannot longer afford to report a shortage of from \$160,000 to \$200,000 annually in its receipts as contrasted with its expenditures; and nothing is more certain than that the long-continued cry of debt of so large dimensions is demoralizing in its effect on the public confidence.

Before we conclude to enter upon some sweeping retrenchment, however, let us look once more at the nature of the trust reposed in us as indicated by the measure of the evangelistic fruits. Taking the figures of five leading

foreign missionary societies, besides our own, three in the United States and two in England, for 1895, we find the showing of ratio between the numbers of communicants and the amounts of money expended as follows: The American Presbyterian Board, North, reports 32,000 communicants and \$865,000 expended. The American Board of Commissioners for Foreign Missions reports 44,000 communicants and \$716,000 expended. The American Methodist Episcopal Board reports 134,000 communicants (including probationers) and \$1,009,000 expended. The London Missionary Society reports 96,000 communicants and \$733,000 expended. The Church Missionary Society of England reports 56,000 communicants and \$1,398,000 expended. The American Baptist Missionary Union reports 190,998 communicants and \$568,000 expended.

These figures are not presented for the sake of any vain boasting. From some other points of view than in numerical fruits of conversion some of these sister societies may quite surpass us in the quality of results secured. But we gratefully record God's singular approval of our evangelistic methods, and we commend these figures to some who complain at the ratio of our expenditures for administration as compared with those for direct work.

The practical question now is, Are the Baptists of this country composing the constituency of the Missionary Union with this exceptional ratio of blessing, willing to call a retreat and abandon that primacy in world-evangelism into which God has graciously thrust us? Can we do it without grief to the Spirit of grace and the risk of losing in that realm which has been our denominational distinction and glory, both our denominational birthright and blessing? Should we thus lose it, dark will be the day when, like Esau, we shall seek and find no place for repentance though we seek for it "carefully with tears."

But there are weightier considerations than those of denominational self-respect which should cause us to ponder well the dread alternative hinted, before we take so radical a step. The cause which we are considering has to do with the most fundamental Christian relations — relations which it has always been hard to get the church to assume, just because they are so vital, so divine. This cause is grounded immediately and solely upon the great commission. Numerous other Christian enterprises in a secondary sense only, are so grounded, and yet we feel no compulsion to relinquish these. The truth is, we usually find money enough to do that which we really want to do, which we think the most important to do. What can be so important to a right thinking Christian as the execution of the pre-ascension command, "Go ye therefore and preach the gospel to every creature"? In that command our Lord seemed to gather up all that he himself was, all that he had taught, all that he would do on the earth until he should come again in glory, and transmit it to us as the

all in all of his will for his church. The Missionary Union is built upon that foundation. Can we then as Baptist Christians, as regenerate souls having put our hand to the plough in this fundamental sense, now look back without proving ourselves unfit for the kingdom of God? Is there not danger here of the most radical denial of Christ, and by us who claim to have a peculiar knowledge of him and who boast of exceptional loyalty to him?

Moreover, the work we are striving to do is a work based on the resurrection energy of Christ. Hence from the beginning it has assumed to have supernatural resources guaranteed for its defence and prosecution. These resources we are in danger of doubting and ignoring, because they are not always visible. Christ was declared to be the Son of God with power by the resurrection from the dead. It was in the realization thus gained and possessed that he said, "All *authority* is given unto me in heaven and in earth; go ye therefore" — for this reason, because I have post-resurrection authority. As really therefore now as ever, we have reasons found in the uniqueness of Christ's present spiritual relations to us for expecting continuous supernatural help out of the invisible resources of divine providence and grace.

Not that we would on this account *exclude* a proper regard for and need of multiform means. We would simply *subordinate* the means to the all-sufficient Cause who is back of and independent of all second causes and agencies. We would have regard to the means, use the means, but ever rely upon the divine Cause, and count on Him as pledged never to forsake us while we reverently do his will.

Instead of this, how easy it is to trust in the arm of flesh, to walk by sight, and thus at least, have less faith in God himself than in prudential agencies. Looking backward, we can readily recognize God's interpositions in the past, but we cannot trust him for the future. "He gave us last year the largest legacies in our history, but can he compensate for the prospective lack of such provision for the year to come?" Like Israel we cry, "He brought us through the Red Sea, but can he give us bread to eat?"


For more than three years, since the burning of Tremont Temple, March 19, 1893, the Union has been occupying temporary and inconvenient quarters in a building not well arranged for our purposes. With the rebuilding of the Temple in its ample and improved form, the Union finds itself since May 1 again "at home" in suitable rooms on the fifth floor of the new building, at a net rental per annum of less than \$2,000.

The Executive Committee was organized June 10, 1895, by the election of Rev. Henry M. King, D. D., as chairman and Rev. E. F. Merriam as Recording Secretary. Hon. James L. Howard and George W. Tapley declined the positions as members of the Committee to which they were elected by the Board

of Managers, and Ray Greene Huling, D. Sc., of Cambridge, Mass., was chosen to fill the vacancy caused by the declination of Mr. Howard, and Lewis E. Staples, Esq., of Portsmouth, N. H., was chosen to fill the vacancy caused by Mr. Tapley's declination. The Committee has held twenty-two meetings during the year and the attendance has averaged more than eleven, including the earlier meetings of the year when the membership lacked two of the total fifteen. Rev. Samuel W. Duncan, D. D., and Rev. Henry C. Mabie, D. D., have served throughout the year as Corresponding Secretaries and Rev. Edmund F. Merriam as Editorial Secretary.

We invite the special attention of the Union to the detailed reports given below by our force of most efficient district secretaries. These reports breathe a spirit and indicate returns truly refreshing despite all the difficulties which have been encountered in the prosecution of tasks most delicate and difficult. The labors of a similar body of the Lord's servants were never more assiduous, cheerful and trustful in God than those of these honored and beloved brethren. In constant correspondence, in wide and exhausting travels, in public addresses everywhere, in patient and vigilant toils, these devoted men have kept the Biblical ideals respecting missions before the churches, stimulating pastor, instructing the ignorant and helping the weak.

Among these Secretaries for twenty-four years has labored with high efficiency Rev. W. S. McKenzie, D. D. During the early part of the past year this brother was wholly laid aside by a prostrating and distressing malady, from which there is no hope of recovery. During these long and weary months he has been enduring his trial with rare patience, trust and Christian serenity.



gratitude of the Union. This labor has all been cheerfully performed, though at times very onerous, as a pure labor of love to Christ, and his missionaries.

In this connection it is due to recognize the unrecorded services of Miss Ella D. MacLaurin, who for three years past has been our special representative among the young people, speaking widely at their public gatherings, organizing missionary committees among them, stimulating the use of collection boxes and efficiently supplementing the work of the district secretaries. In the districts where she has labored, the offerings from young people have been greatly increased through her efforts.

THE TREASURY.

The Treasurer has received during the year from all sources the sum of \$666,569.32.

Donations	\$295,920	20	
Legacies	189,100	95	
Woman's Society East	78,075	22	
Woman's Society West	29,254	92	
Woman's Society of California	2,852	77	
Woman's Society of Oregon	587	00	
Bible Day Collection	1,380	42	
Additions to Permanent Funds and Bond Accounts	33,615	00	
Income of Funds	32,928	36	
Gordon Memorial Fund	2,607	63	
Magazine Account	246	85	\$666,569 32
Debt April 1, 1896			163,827 63
			<u>\$830,396 95</u>

EXPENDITURES.

Debt, April 1, 1895	\$189,956	82
Appropriations for the year 1895-96	606,825	13
Added to Permanent Funds and Bond Accounts	33,615	00
	<u>\$830,396</u>	<u>95</u>

The donations were received from the following localities: Maine, \$5,191.55; New Hampshire, \$2,514.57; Vermont, \$1,938.25; Massachusetts, \$36,481.39; Rhode Island, \$6,771.44; Connecticut, \$8,014.59; New York, \$96,555.46; New Jersey, \$12,979.41; Pennsylvania, \$25,565.41; Delaware, \$328.35; District of Columbia, \$1,492.13; Virginia, \$31; West Virginia, \$1,256.74; Ohio, \$21,163.74; Indiana, \$3,631.05; Illinois, \$18,949.88; Iowa, \$4,063.84; Michigan, \$6,168.93; Minnesota, \$5,854.85; Wisconsin, \$4,467.39; Missouri, \$1,549.60; Kansas, \$3,555.46; Nebraska, \$940.46; Colorado, \$1,277.57; California, \$5,539.50; Oregon, \$1,317.61; North Dakota, \$357.03; South Dakota, \$764.52; Washington, \$994.11; Idaho, \$72.61; Wyoming, \$20; Utah, \$48.49; Montana, \$141.30; Arizona, \$14; Indian Territory, \$293.85; Oklahoma,

\$67.37; New Mexico, \$58.59; British Columbia, \$92.23; Nova Scotia, \$58; Canada, \$23.80; North Carolina, \$60; South Carolina, \$22; Kentucky, \$30; Tennessee, \$2; Georgia, \$9; Florida, \$25; Alabama, \$25; Mississippi, \$9; Texas, \$5; Denmark, \$703.94; Sweden, \$540; England, \$40; Spain, \$8; Germany, \$171.29; Burma, \$5,523.55; Assam, \$466.80; China, \$899.82; Japan, \$1,258.51; India, \$5,387.22; Congo, \$128.


COLLECTION DISTRICTS.

New England District.— Rev. W. S. McKenzie, D. D., District Secretary.

Dr. McKenzie has been laid aside from his official duties for nine months of the year by a lingering, painful and apparently hopeless illness. Rev. John E. Cummings, of Henzada, Burma, rendered efficient service as acting District Secretary in the important closing months of the year, and submits the following report:—

After twenty-four years of honored service, the laying aside of Dr. McKenzie from active work early in June, undoubtedly decreased the receipts for the year. From his long experience, he knew the churches and individual givers better than any one else, and no one can fill his place. During the last eleven weeks of the fiscal year when I was called to help in the work, he kindly gave me such information about the details of his office as he was able to do in five-minute conversations from a sick bed, and the fact that his work had been well done made it easier for me to make a beginning. His heroic struggle with pain and his cheering counsel have been an inspiration.

In addition to the usual details and correspondence of the office, it has been my happy privilege to speak fifty-two times in behalf of missions. This has given me opportunity to become acquainted with many of the noble men and women who are devoted to the work and whom I shall remember with gratitude.



The falling off in receipts from the living has been due to several causes, principally hard times. The financial pressure has been later in reaching parts of New England but has been most keenly felt the past year; hence especial occasion for gratitude to God that he tided us over a year of scarcity with the savings made by good men in former years. Thirty-seven per cent of the churches failed to make any offering to the Union. Fifteen per cent of the churches that gave made no offering until the last ten days of the financial year. There is need of reform in the earlier taking and forwarding of offerings. In the two states where there has been gain from the churches, praise is due to the pastors and associational secretaries. In all the states there are notable examples of individual givers and of churches which have sent in monthly offerings. Such churches are invariably found to be led by pastors of thorough missionary spirit. In our present stage of organization, the receipts of the Union depend upon the pastors more than upon any one else.

In the previous financial year the young people increased their offerings by \$2,624.29 toward the Gordon Memorial Fund. This shows what they can do by special effort. During the past year the receipts have fallen back to a sum but little in advance of the offering of two years ago. There is need in New England that the Sunday schools and societies of young people make more general use of the Lighthouse boxes during the coming year.

The decrease in receipts from individuals has been marked. The gifts have been fewer and not so large as usual. Here more than anywhere else is seen the effect of hard times.

The Woman's Society with constant effort and tact have done much to stimulate missionary interest and have increased the receipts of their treasury by \$147.59.

As there are no large legacies in sight the coming year, the situation calls for renewed consecration on the part of the living and for increase in missionary offerings all along the line.

New York Southern District.—Rev. E. E. Chivers, D. D., District Secretary.

A statistical report is at best but an imperfect register of results. There are some things that can not be tabulated or set down in a column of figures. There is much seed-sowing whose harvest is gathered "after many days."

During the past year your Secretary has availed himself of every opportunity to quicken interest in the great work of world-wide missions, emphasizing the fundamental principles on which it is based, the inspiring motives by which it is sustained, and the imperative obligation which rests upon the church to disciple all nations. In this educative and stimulating work he has been specially aided by our honored Home Secretary, Rev. H. C. Mable, D. D., in a series of mission conferences, and by Miss Ella D. MacLaurin, whose earnest words have done much to quicken interest among the young people's societies of this district. He desires also to make grateful recognition of services rendered by pastors who cheerfully responded to calls for special addresses, and of the uniform cordiality with which all have welcomed him and his message.

Some features of the year's work are full of encouragement. There has been a gratifying increase in the number of young people's societies contributing. This is true also, though not in such large measure, in the case of Sunday schools. The steadily increasing correspondence, with multiplied inquiries about mission work and literature, is a sign of promise.

The financial results have not fully equalled the hopes and expectations cherished, the increase in the amount of donations being almost entirely due to the munificence of one contributor. Other generous individuals have increased their gifts, and some churches have made the largest offerings in their history. An analysis of the records shows that many of the smaller churches have increased their contributions. But this gain has been largely offset by a corresponding diminution in the offerings of larger churches upon whom

we had counted with unquestioning confidence. It is hoped and believed that, with the coming of relief from the present and long continued stringency, these churches will resume and increase their former scale of giving. The financial showing would have been better but for the tardiness of some churches in taking the offering and making returns. More than \$2,000 came too late for inclusion in present report.

Through the good offices of Dr. Burlingham, your District Secretary is relieved of the varied details of work connected with the sailing of missionaries, and the shipment of packages, etc., while his long experience and wide acquaintance make him a valued counsellor.

The change of office to the new quarters of the American Baptist Publication Society affords better facilities for work than have been enjoyed heretofore, and will, we are assured, contribute to the efficiency of that work.

The following is the statistical report for the year:—

STATES.	No. of Churches.	Churches and Individuals.	No. of Churches Giving.	Sunday Schools.	No. of S. S. Giving.	Y. P. Societies.	No. of Y. P. S. Giving.	Legacies.	Woman's Society.	TOTALS.
New York . .	192	\$72,979 78	94	\$1,257 68	40	\$602 59	45	\$1,967 65	\$9,636.32	\$86,444.02
New Jersey . .	100	8,078 26	55	549 22	22	455 65	20	-	5,280.92	14,364.05
Totals . .	292	\$81,058 04	149	\$1,806 90	62	\$1,058 24	65	\$1,967 65	\$14,917.24	\$100,808.07
1894-5 . .	-	60,960 72	145	1,430 85	50	998 43	32	1,900 00	15,260.36	80,550.36
Increase . .	-	\$20,097 32	4	\$376 05	12	\$59 81	33	\$67 65	\$343.12 Loss.	\$20,257.71

Central New York District.—Rev. O. O. Fletcher, D. D., District Secretary.

In the last report of this district, speaking of the financial stress from which we were then suffering, it was said, "In much of the district relief can scarcely be felt for some months yet." An entire year has not brought relief; on the contrary the stringency has become more pronounced. This district being largely agricultural, partial crop failure in places and the low prices of farm products have increased the stress. In not a few instances, cost of marketing has been greater than returns from sales. Despite these facts, it was hoped that this year would show a slight increase over last year in offerings from churches, young people's societies and Sunday schools. Up to the end of January there was indication of such increase. But during the last two months of the fiscal year, the decrease in returns from these sources was so great as to leave the total for the year nearly \$450 less than for the year preceding. Your Secretary believes this decrease can be fully accounted for by the prevalence of unusual storms throughout those months. The roads became almost, or quite, impassable in places; and we had only one or two Sundays without a storm. Some country churches were unable to hold services with regularity during that period; and the larger number of our churches make their offerings to this work in those closing weeks. The most serious reduction in donations is in offerings from individuals. These have fallen off nearly thirty-eight per cent. The total from all these sources is almost exactly what it was two years ago.

Interest in missions is becoming more general. Missionary conviction is strengthening itself by seeking and appropriating missionary information. Pastors manifest a growing sense of responsibility for the leadership of their churches in mission undertakings, a greater readiness kindly to press the obligations for enlarged offerings upon their people, and a willingness to aid the work at all points. Calls for missionary addresses are more frequent; only a fraction of such requests can be granted. More of the churches are hav-

ing missionary prayer meetings at stated times. In other prayer meetings, prayer for the saving of the nations is more frequent and general. Dollar for dollar, the offerings of this year represent more of sacrifice than those of any year with which your Secretary is personally acquainted. This spirit, in usual financial conditions, would meet all obligations and greatly enlarge our work.

This deepened interest is mainly due to a more general practical acceptance of the leadership of the Holy Spirit. Always an article of belief in our churches, His administratorship is becoming realized in the life of many. But other agencies are to be noted. Adverse criticism, so marked during the past year, has given added zest to the mission studies of Christian Culture and other courses, and has led to fitting defence of the enterprise by our denominational press. The helpfulness of the Student Volunteer movement is felt in the many young pastors who were pledged to the foreign work, but for whom the way to that field has not opened. The Missionary Prayer Calendar, issued by the Woman's Society, has greatly assisted.

Missionaries at home on furlough have given me much aid. So far as health has permitted them, they have wrought assiduously, and always effectually. Miss MacLaurin's service of several weeks had much to do with the notable increase in the offerings of the Sunday schools and the young people's societies. Our Home Secretary, Dr. Mable, gave largest aid, holding a series of conferences whose value to the work can scarcely be overestimated. Pastors and churches were greatly quickened and informed on missionary lines. We would like to name the brethren in our educational institutions, of this and neighboring districts, and the pastors, who assisted in these conferences at no small personal sacrifice; but cannot do so for lack of space. My work would be impossible but for the fellowship of the pastors in spirit and service. This is specially true of those who have acted as secretaries in their own associations. They have accounted the work theirs and have willingly added it to the care and labor incident to their pastorates.

Questions.—The Lighthouse boxes have been so helpful that some pastors are asking, "Cannot a similar box be furnished for use by the church?" This method is developing givers who are willing to keep the work constantly on their hearts and to set aside small sums against the time of offering.

Does not the experience of February and March teach us that the gathering of offerings should not be left by a church to one or two Sabbaths? Would it not be better that a term of two or three months in each year be given by the pastor and church to general consideration of the work, study of it, prayer for it and giving to it? It would be helpful to all the other interests of the church.

Would it not be well, and is it not possible, that the Corresponding and District Secretaries meet in conference for a day or two? In such a meeting, principles governing the work could be more clearly outlined, methods could be considered and a better understanding had of them, difficult problems could be stated and some of them have approximate solution. These important questions press for such a conference; results would assuredly justify the cost.

Your Secretary has preached ninety-eight times and made fifty-three addresses, during the past year. He has written 2,497 letters and postals, and has prepared and sent out—by mail and express—4,079 packages of literature, making a total of 6,576 mail and express packages. The successes and failures of the year are with the Lord.

Below is the table of receipts:—

STATE.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Woman's Society.	Total.
New York	\$18,107.27	\$1,360.47	\$2,259.06	\$9,754.63	\$13,840.85	\$45,322.28

Southern District.—Rev. Frank S. Dobbins, District Secretary.

This has been a year of unexampled financial distress, in all this region of manufactures and mining. Col. C. H. Banes, an eminent Baptist layman, president of the Market Street National Bank and a manufacturer, tells me that "Collections have been harder to make and business has been more stagnant than for many years past, but the business men are hopeful." President Roberts, of the Pennsylvania Railroad Company, says, "Business lags, commerce drags, everything almost seems at a standstill; there is a marvellous unrest in the country, which is reflected in every branch of business." For the nine months preceding March 31 the government reported a deficit of \$18,819,708 in its revenue receipts. I had expected to find a falling off in the giving for world-wide missions, and am rejoiced that the decrease is so small. There would have been a considerable increase but for the absence from the country of several generous givers, and the falling off in the offerings of a few of the larger churches. Not including that which is given to the Woman's Society, the increase is \$2,105.64. It ought to be noted that many of the churches not reported as giving are struggling for life. Yet many of these, I am hoping, will contribute another year. That half of the churches which contributed have a membership of 84,775, out of the entire membership of 124,423.

I have received a great deal of help from the visits to the churches of Dr. Kirkpatrick, of our Shan Mission, from Miss MacLaurin and others. The missionary conferences, with the Home Secretary's presence, did a great deal of good unquestionably. Dr. Flippo, of the Publication Society, and other secretaries have aided me again and again. The associational secretaries have been true helpers. But, over all, I must in sincerity and in justice say that many of the pastors have taken the larger part of the burden in securing the gifts for foreign missions. The apathetic pastors are in the minority. The contributions are as follows:—

STATES.	No. of Churches	From Churches and Individuals.	No. of Churches Giving.	From Sunday Schools.	No. of Schools Giving.	From Young People's Societies.	No. of Y. P. S. Giving.	To Woman's Society.	Totals.
Pennsylvania and Delaware,	661	\$27,820 65*	331	\$863 28	54	\$1,194 38	60	\$9,859 70†	\$39,738 01
New Jersey . . .	138	3,499 60	79	260 37	11	320 91	13	3,729 33	7,801 21
Dist. of Col. . .	13	1,734 94	9	90 00	3	142 20	5	750 10	2,717 24
States South and Misc. . .	-	439 00	-	-	-	-	-	89 16	528 16
Totals 1895-96,	812	\$33,494 19	419	\$1,213 65	68	\$1,657 49	78	\$14,419 29	\$50,784 62
Totals 1894-95,		\$33,795 53	422	\$1,749 67	65	\$1,389 07	80	\$15,315 49	\$52,249 76

* Including \$300 sent to Burma, etc.

† This year the gifts for the home work of the Woman's Society in Pennsylvania are not included as in other years.

NOTE.—The total contributions of the District for 1893-94 were \$41,812; for 1894-5, \$52,249.

Middle District.—Rev. T. G. Field, District Secretary.

The financial exhibit of the Middle District is as follows:—

STATES.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Totals.	W. B. F. M. Soc. of the West.	Grand Totals.
Ohio . . .	\$19,741 85	\$561 14	\$683 36	\$4,200 85	\$25,187 20	\$5,519 00	\$30,751 90
West Virginia,	1,172 29	42 10	41 43	3 25	1,259 07	254 30	1,513 37
Totals . . .	\$20,914 14	\$603 24	\$724 77	\$4,204 10	\$26,446 27	\$5,773 30	\$32,265 25

An analysis of this report compared with those of recent years shows a falling off on the part of churches and individual givers, but a decided gain throughout Ohio in the offerings from Sunday schools and young people's societies. This is due in no small measure to the use of the mite-boxes and to the Conquest Course and other missionary studies.

If the mixed missionary committee recommended last year becomes generally adopted, as I trust it will, and thus more thorough presentation to the entire body of the church be secured, the steady betterment of contributions cannot fail to attend such action.

During the early part of the year the presence of Doctor and Mrs. Ashmore was an inspiration and help in many ways. The missionary conference held at Dayton, together with the visits of the Home Secretary to so many centres of influence, brought greatly increased interest in our work and also enlarged special and church contributions. Likewise the presence of Rev. M. C. Mason of Assam, eagerly welcomed wherever he may come, bears much fruit. Finally, no small blessing came from the warm hearts in our noble University at Granville—the young men of the Denison Mission Band, brethren F. W. Sweet, D. Miller, R. D. Latter, Arthur Sloane and others, who for ninety days took their "wheels" through almost every part of Ohio and left abiding results of blessing in awakened interest and increased numbers of contributors to missions. Nor will it be strange to know that through the special aid of leading Baptists of Dayton this was done. I most earnestly wish a similar movement might help and bless the churches of West Virginia. There are not a few noble spirits in the mountain state, now pressed with financial trouble and church building, but sure in time to rally generously to the support of the Great Commission.

Lake District.—Rev. J. S. Boyden, District Secretary.

This district has suffered from unusually trying conditions. It will be in this respect a memorable year. Made up so largely of rural churches, dependent on the income from farms, when these interests are depressed all industrial and mercantile business shares in the depression and stagnation. This has been especially severe in Michigan. There has been a falling off in legacies and again in the contributions of the living; again also in the number of contributing churches, young people's societies and Sunday schools, as the figures appended will show. The practical lessons of the year have taught the people of God at least three important factors in gathering the Lord's money for missions.

First.—There is evidently a greater desire to know more about the work of missions. The call for literature has never been so great as the past year. The requests are of wide range, covering all our own valuable publications and frequently for outside literature such as biographies and histories. It is growingly evident that our people are unwilling to remain ignorant of this important work.

Second.—A keener sense of personal obligation to share in the service of giving through a better system of gathering the Lord's money for his work. Pastors are careful of planning and far more faithful and fearless in urging the obligations of practical stewardship. Associational secretaries are an especial aid in promoting system. Their fraternal and thoughtful letters have done a service of great value. The young people and Sunday-school officers and teachers are coming to see the great practical value of training for service in all Christian activities and especially in the right use of money. The calls for the Lighthouse boxes are largely increasing. Many thousands of these have been ordered and are doing a service of training in method and meaning in giving for future workers, thus uniting all departments of church activities in the service of giving.

Third.—The development of higher and more Christ-honoring motives. This is one of the special features of the training of God's leadership in the trying conditions of the past year. There is more careful planning, more earnest praying, more principle, more love to our Lord, and correspondingly less of the worldly makeshifts in the work of raising money

for God's cause. Thus is seen the teaching of our Lord through conditions of financial stress in developing a giving that means more than the statement of dollars can show.

These facts give great encouragement for the future service of our Lord in missions. God is preparing his people for a great advance movement in the conquest of the world and the coming of our Lord.

With grateful acknowledgment for the earnest support of all the officers at the Rooms, the faithful pastors of the district and helpful coöperation of associational secretaries, with the ever efficient and timely aid of the denominational press, the secretary has been constantly cheered in the days of great anxiety through this trying year.

The appended statement will show the results of the year so far as they may be given by figures:—

STATES.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Woman's Society.	Totals.
Indiana	\$3,329 32	\$184 30	\$117 42	—	\$2,934 93	\$6,565 97
Michigan	5,536 08	325 66	317 21	\$1,442 92	3,872 94	11,494 81
Totals	\$8,865 40	\$509 96	\$434 63	\$1,442 92	\$6,807 87	\$18,060 78

The gain in contributions over last year is \$358.91.

Western District.—C. F. Tolman, D. D., District Secretary.

The figures in the following table show a commendable increase in the contributions from the churches, and a slight diminution in the offerings from the Sunday schools and young people's societies, for the year ending March 31, 1896. There is a growing conviction that the young people and Sunday schools should send their offerings through the church treasury, and so unify the work. The legacies are less, but the Woman's Society has received more money, and the total is considerably larger than last year.

The following is a statement of receipts:—

STATES.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies and Annuities.	Woman's Society.	Totals.
Illinois	\$16,945 63	\$1,054 05	\$965 59	\$3,461 95	\$11,490 91	\$33,918 13
Wisconsin	4,997 13	186 07	137 73	2,711 49	2,733 56	9,865 98
Totals	\$21,942 76	\$1,240 12	\$1,103 32	\$6,173 44	\$14,224 47	\$43,784 11

Your Secretary entered upon the thirtieth year of his service in the commissary department of foreign missions April, 1895, with the full determination to apply to the cultivation of the home field all those principles which during this long period had proved successful. The best literature was freely circulated; endeavor was put forth to secure a larger number of subscribers for the *Magazine* and *Kingdom*; letters to the churches were sent frequently, "blessing boxes" were kindly commended to the Sunday schools and young people's societies, and all inquiries were promptly answered. The purchasing of tickets for missionaries to China and Japan, sending their freight, filling their orders and shipping their goods, have occupied no small amount of time. The railroad and steamship companies have granted liberal reduction, so that a large amount of money has been saved to the treasury of the Union. Aside from the office work, the Secretary has visited more associations, held more conventions, and conferred with more pastors than

during any previous year. This required much night travel as well as labor during the day. The aim of the addresses at the associations and conventions was to develop and deepen the missionary conviction, so that pastors and officers of the churches should feel that they could not escape the responsibility of having a share in this divinely appointed service. At the close of the associations the Secretary attempted to visit as many pastors and speak in as many prayer meetings and young people's meetings as possible. Up to the first of January his health was never better, but the strain was too great, and induced grip and bronchitis which temporarily hindered field work.

Considering the stringency of the times and the fact that those who wished to give did not have the money, the gain is greater than was anticipated. This seems to teach that the recognition of "Christian stewardship" is that for which we should now aim. If the followers of Jesus Christ would lay by some portion out of every dollar or dime which they receive, consecrating it to God, and distributing it according to the call of the Master, there would be no lack of money to carry forward his kingdom.

Northwestern District.—Rev. Frank Peterson, District Secretary.

I herewith submit my report for 1895-96. The year has been one of considerable anxiety, as the cry of "hard times" is louder in the land than ever before. Being an agricultural district suffering from a lack of demand for its products, the "nip" has been unusually keen. Notwithstanding all this, the district has done more nobly even than I had dared to hope for. Its total contributions will considerably exceed those of last year.

It is gratifying to note that the young people's societies have made a commendable increase in their contribution above that of the previous year. This augurs hopefully for the future. I trust the young people will make a forward move in this direction all along the line. The Sunday schools, on the other hand, close the year with a slight decrease in their contributions. The Children's Day for foreign missions was scarcely observed. Christmas tide has not proven a good time for the observance of this day. In this western country, where the Sunday schools are small and financially weak, the Christmas entertainment is gotten up chiefly for the benefit of the school itself. I called for a special collection, however, in March, which was met with quite a liberal response. The mite-boxes are yet on trial. There needs to be some one in each church to push them. During the first year they were accepted quite readily, but as the novelty wore away there has been a lighter demand for them.

The relations of the Woman's Societies to the Missionary Union are cordial, though some of the women of the churches and some of the pastors fail to apprehend the right relations as to the proportionate responsibilities carried by the Woman's Societies and by the Missionary Union. Quite a few churches have contributed more to the auxiliary than to the parent society.

Rev. M. C. Mason of Assam and Miss Nora Yates rendered good service at the state convention.

Following is the tabulated statement of receipts:—

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	Individuals.	Woman's Society.	Totals.
Minnesota	\$3,647 97	\$346 50	\$799 20	\$852 15	\$4,701 90	\$10,347 72
South Dakota	643 55	19 71	28 11	99 03	542 20	1,335 60
North Dakota	310 00	13 63	19 00	7 50	233 34	584 37
Montana	113 29	9 60	8 50	10 00	72 80	223 19
Idaho	19 30	-	4 00	-	-	23 30
Totals	\$4,734 92	\$389 44	\$858 81	\$968 68	\$5,550 24	\$12,363 79

Middle Western District.—Rev. W. E. Witter, M. D., District Secretary.

With both gratitude and regret I present the report for another fiscal year. Anxiety has been great and labors have been abundant. Up to the closing month of the year, in spite of the constant claim on the part of business men and Christian workers in other departments that the times were harder than last year, our books continued to show a slight increase over the receipts of a year ago. Owing, however, to the new plans of benevolence adopted at our state conventions this year, we anticipated a probable falling off during the month of March, as so many of our churches which have annually sent in their offerings at that time to the Missionary Union have, in adjusting themselves to the new regime, been obliged to defer these to a later date. As the needs of April and the succeeding months will be just as great as those of March, and as the plan, if adopted and vigorously worked, will cause the offerings to be more evenly distributed throughout the year, our regret at the apparent falling off is not so great as it otherwise would be. We look with confidence for the usual offerings from our churches with a steady increase of the same. In the sections worked under the new plan we already note an addition of twenty-one contributing churches.

A very large portion of the year has been spent in the field, speaking as a rule every evening except Saturdays and filling the Sabbaths with addresses to churches, Sabbath schools, and junior and senior societies of young people. This has been made possible by Mrs. Witter, who, until deterred by illness in March, has faithfully attended to the larger part of the correspondence and distribution of literature. An extended trip in Iowa and Nebraska, with Rev. M. C. Mason, apostle to the Garos, proved a great blessing to the churches and young people. The hearty coöperation and helpfulness of the cultured State Secretary of the Woman's Society, Miss Sarah M. Stuart, who also accompanied us, is gratefully acknowledged. Her influence in elevating the Christian thought and missionary spirit in Iowa can not be too highly commended. In one of our conferences we also had the assistance of Mrs. E. H. Griffith of Chicago, and in three that of Miss Nora Yates of Assam. Words inadequately express our appreciation of the untiring efforts of our associational secretaries, who in the midst of their busy pastorates have done so much to aid us and exalt the claims of Christ upon his people. Very many pastors and young people and older workers true and tried have shown a similar zeal. May God reward them all!

From Nebraska offerings have come which represented few dollars but actual sacrifice. Nearly two hundred of our churches have a membership not exceeding thirty, and very many of our churches have been left pastorless during the past two years.

The Lighthouse boxes were generously distributed and in many instances wisely used, and we note slight increase in the offerings from our Sabbath schools. The educative influence of these daily reminders is beyond computation. We have a growing belief in this simple and practical method of missionary instruction. The reports which we solicited, however, regarding the boxes have not been as satisfactory as we had hoped. The same is true concerning the responses for church committees sent out by the officials at Boston. The distribution of envelopes with a bit of telling literature to each member of the church weeks before the annual offering seems to be the plan most widely and successfully adopted. I think this system obtains in nearly all our churches sending in the largest remittances proportionally to their numbers and wealth. Our intelligent pastors seek the intelligence of their people mission-wise, and do not expect permanent convictions and systematic giving otherwise. We have tried to aid them in this good work by publishing from time to time "Voices from the Field for Conquest Meetings, Missionary Concerts, etc." We also send each month to the *Baptist Union*, for the benefit of our young people of the Middle Western District, brief items of news from our workers at the front. "The Missionary Union, Its Expenditures and Fruits," by Dr. Mabie, has proved a most timely setting forth of our position, and has already awakened new hope in the hearts of many who were depressed with the cry of debt and retrenchment.

We record with unfeigned thankfulness the Holy Spirit's manifest approval and signal blessing upon the work of all our missionaries sent forth from this district to the foreign field. Doctor Clough, Professor Hicks, Brethren Newcomb, Gray, Haggard, Perrine, Harris, Firth, Paul and Carvell, and Miss Buzzell, Dr. Garton and Mrs. Bain are constantly thrilling our hearts with messages of hope; and with equal confidence we shall send forth our new appointees, Mr. and Mrs. I. E. Munger, who for several years have been the very efficient College Department and General Secretaries of the Y. W. C. A. and Y. M. C. A. of Iowa, and Miss Alberta Sumner of Ottumwa. Christians of all denominations in Iowa will give them a hearty God-speed for the opening up of a new station in Assam. Missionaries from other districts are also aiding us in keeping our people in direct touch with the work and workers abroad.

On the Honor Roll of this year we place the names of the following young people's societies: Osage, Des Moines College Students, Waterloo, Cascade, Manchester, Creston, Leon, Afton, Murray, Emerson, Red Oak, Des Moines Swedish, Ames, Denison, East Lincoln, Omaha Swedish, Oakland Swedish and Stromsburg Swedish. Their offerings ranged from \$10 to \$58.25.

The Sabbath schools gaining the Honor Roll with offerings ranging from \$5 to \$50 were Osage, West Mitchell, East Des Moines, Zion-La-Clede, Belle Plaine, Marshalltown, Keokuk, Glenwood, Northboro, Red Oak, Shenandoah, Kendrick, Prairie Flower, Washington, Denison, Logan, Nebraska City, Peru, Omaha Immanuel, Stromsburg Swedish, Wahoo Swedish and Weston Swedish.

The Woman's Society has made a decided gain this year, and the income of two legacies as against none last year enables us to show a grand total of receipts in excess of a year ago.

The following is a statement of the same:—

STATES.	Churches and Individuals.	Sunday Schools.	Y. P. Societies.	Legacies.	Woman's Society.	Totals.
Iowa	\$3,164 10	\$377 35	\$528 39	\$1,567 92	\$2,775 22	\$8,412 98
Nebraska	651 57	116 03	147 86	—	1,010 81	1,926 27
Wyoming	—	—	—	—	44 87	44 87
Totals	\$3,815 67	\$493 38	\$676 25	\$1,567 92	\$3,830 90	\$10,384 12

Died.—Miss Amy Harris.—Winterset, Iowa; Basseln and Shwegyin, Burma.

"To live in hearts we leave behind
Is not to die."

Southwestern District.—Rev. I. N. Clark, D. D., District Secretary.

The past has been a year of taxing toil and struggle, amid numerous difficulties. The financial conditions of the preceding year, if changed at all, were made more oppressive to missionary operations, affecting church treasuries, depleting the support of many pastors, unsettling others, and crippling church activities in many directions. Added to the prevailing financial stringency was continued failure of crops in several parts of this district. But for these unfavorable conditions we should have made handsome gains in financial results over the former year. Never were our people more in sympathy with this great Christianizing movement. Never were the church doors wider open to secretarial visits and missionary meetings and agencies. With cheering unanimity our congregations welcome the sources of information and inspiration concerning all the work of the denomination. But under the present enforced conditions many of them can do little more than listen thoughtfully and prayerfully to these calls, awaiting patiently the coming of

harvests and financial prosperity. Our offerings come from many fingers in small amounts; we have no large givers—none who give their thousands or even their hundreds. But a multitude of warm-hearted, intelligent missionary people are represented in our limited donations. Only nine churches gave each one hundred dollars or more, sixteen gave more than fifty and less than one hundred, eighty-one gave ten and less than twenty-five. The number of contributing churches has been slightly increased, and the aggregate of results from all sources indicates an encouraging gain over the receipts of last year.

With increasing devotion to the great cause of missions we enter upon the work of the new year, animated by the hope that its outcome will sweep the debt from the treasury of the Union, and open the way for larger service.

The following is a tabulated statement of receipts:—

STATES.	Churches.	Sunday Schools.	Y. P. Societies.	W. C.	Individuals.	Woman's Society.	Totals.
Kansas	\$2,429 45	\$137 74	\$139 20	\$35 00	\$726 81	\$1,220 85	\$4,689 05
Colorado	1,035 13	39 17	131 77	—	51 63	1,707 73	2,965 33
Oklahoma	46 87	—	—	—	10 50	15 16	72 53
Arizona	8 10	2 05	3 85	—	—	13 19	27 19
Utah	30 50	10 42	7 57	—	—	8 00	56 49
New Mexico	53 59	—	5 00	—	—	6 00	64 59
Indian Territory	170 15	—	35 75	—	87 95	8 00	301 85
Missouri	—	—	45 00	—	55 00	—	100 00
Totals	\$3,773 79	\$189 38	\$368 14	\$35 00	\$931 79	\$2,978 93	\$8,277 03

Gain over last year, \$776.69.

Pacific Coast District.—Rev. J. Sunderland, D. D., District Secretary.

The past year has been a most difficult one to make any satisfactory estimates of what might be expected. One has had to walk strictly by faith, or be continually depressed. At the end of February only three-eighths of the contributions for the year had been received. This was largely due, in this district, to the adoption of plans in all the states designating the months of January, February and March, as the time of making contributions to the Union. While this plan has some advantages, it was unfortunate this year, in bringing this cause forward at a time when the financial depression was rather increased than lessened.

The results of the year are better than was feared. When it is remembered how many of our people have had little work through the year, and how many more have been strained in their finances to the utmost, not a few losing much of their property and some all; and that we have few self-supporting churches, and that the great majority of the churches have been strained to the utmost to meet their current expenses, even after, of necessity, in many cases, they had been reduced to the minimum,—it is cause of gratitude that so much has been done, rather than of surprise that it was not more. Yet it is easy to see how, if all the churches had possessed the spirit that some had, the results would have been much greater. Leaving out one large special gift last year, we lack only \$297.57 of reaching the amount of last year's contributions directly to the Union.

Including the offerings to the Woman's Societies, there is an increase of \$304.00 in the district. California fell off to the Union \$195.05, and Oregon \$342.96; while Washington gained \$502.31, and British Columbia \$22.96. The young people's societies fell off \$331.47, while the Sunday schools increased \$227.34. Of the \$737.32 given by the young people's societies, \$291.15 was from seven societies which are supporting native preachers. The Woman's Baptist Foreign Mission Society of California, by a special effort near the close of the year, increased its receipts over last year by \$557.26. The number of churches giv-

ing was 200, against 216 the previous year. The number of young people's societies was eighty-four, against eighty-eight the year before. The Sunday schools giving increased from seventy-three to ninety-eight.

The Secretary visited nearly all parts of his large field within the year, giving many sermons, addresses and lectures with stereopticon views. The use of the stereopticon has been found very valuable, especially for week-night services, serving to draw congregations and in a forceful way to convey instruction. A series of short missionary conferences was held in California, reaching many churches. Very valuable assistance was rendered in these conferences, and in other places, by Rev. J. M. Foster of Swatow, China, Rev. R. R. Williams, D. D., of India and others. Brother Foster, besides occasional addresses, devoted about two months wholly to this work. To many of our very excellent corps of associational secretaries the work is indebted more than can be expressed, as well as to many of the pastors and other leaders. This cause has never had, on this field, more earnest, wise and efficient leadership from many pastors, Sunday-school superintendents and leaders of young people's societies, and the value of such leadership is everywhere seen in its fruits.

The following table gives the amounts and sources of receipts:—

STATES.	Churches.	Y. P. Societies.	Sunday Schools.	Individuals	Total to Missionary Union.	Woman's Society.	Totals.
California	\$3,163 63	\$506 20	\$499 69	\$1,380 43	\$5,540 95	\$2,511 54	\$8,061 49
Oregon	938 14	106 60	89 37	183 50	1,317 61	633 99	1,961 60
Washington	737 31	108 89	104 57	121 72	1,072 49	489 03	1,561 52
British Columbia . .	58 70	11 73	11 80	10 00	92 23	56 15	148 38
Northwestern Idaho .	22 70	3 90	—	30 00	56 60	—	86 00
Totals	\$4,920 48	\$737 32	\$705 43	\$1,725 65	\$8,088 88	\$3,690 71	\$11,779 50

NOTE.

The standards of orthography for native names which have been established by the Royal Geographical Society of England and the Geographical Society of Paris have been adopted for the publications of the Missionary Union.

The pronunciation of letters will be as follows: *a* as in father; *e* as long *a*; *i* as *ee* in feel; *o* as in mote; *u* as *oo* in fool; *ö* as *e* in her; *ü* as in German München; *ai* as *i* in ice; *au* as *ow* in how; *b, d, f, j, l, m, n, p, r, s, th, t, v, w, z, ch*, as in English; *g* as in garden; *h* always pronounced except in *th, ph*, and *gh*; *gr* an Oriental guttural, *gh* another Oriental guttural; *y* as in yard. Vowels are lengthened by a circumflex. Letters are only doubled when there is a distinct repetition of the original sound. All the syllables in words are usually accented equally. In the case of a few well-known names the familiar spelling is retained.

FOREIGN DEPARTMENT.

Notwithstanding the financial anxiety at home, and the decline in donations for the greater part of the year, there appears to have been no relaxation of effort in the prosecution of the work abroad. Urgent appeals for the increase of funds here and there, the Committee have felt compelled to steadfastly refuse. While at some points inviting opportunities have temporarily been lost, we do not recall one instance where such refusals have reacted in dampened ardor or discouragement. With unshaken faith in the purpose and promises of God, our faithful missionary men and women have patiently accepted the heartsickness of "hope deferred," making the very utmost of the resources at their disposal, unsparing of self lest the work suffer loss.

Following close upon our last anniversary came the startling intelligence of the riots in portions of China, resulting in violent attacks upon foreigners and especially upon missionaries. During several months the work in all parts of the empire suffered from the prevailing excitement and uncertainty. Upon our promising young mission in Western China, however, the storm fell with heaviest force. The stations of the Union at Suifu, Kiating and Yachau were looted, and our missionaries, leaving behind them all their personal effects, saved their lives only by flight down the Yangtsekiang to the coast cities. It is noteworthy, notwithstanding all the perils, privations and losses involved in this hasty retreat, how little these afflicted brethren have had to say of their personal distresses; the one grief has been for the work, which never seemed more full of promise than just before the riots.

We are happy now to be able to state that with the exception of three families, the Western China brethren have returned and are now busily occupied in restoring "the waste places." For these three families a return to Western China was plainly unwise. Two of them, Messrs. Viking and Warner with their wives, were accordingly designated to stations in the Eastern China mission, and one, Mr. and Mrs. Hill, transferred to Japan.

We gladly bear testimony to the prompt and efficient action of our government, responding to the appeals of our own and other societies, in demanding such redress as was due under existing treaties with China. The decision that the United States commission should proceed to Chengtu, where the riots in Western China originated, by the land route rather than on the river, would seem to be amply justified by the results. Latest reports show that a strong impression has been produced upon every province through which the commission has passed. Not only have the commissioners themselves been re-

ceived with the utmost courtesy, but we are informed that no attempt has been made to deny the reports made by missionaries, or to dispute their just claims for reparation for losses sustained, while ample assurances of protection for the future have been given. The cloud, therefore, that for a time seemed portentous of calamity for the Western China Mission, may yet prove to have been "big with mercies." Sooner than could have been expected, obstacles to the renewal of the work have been removed, and those best informed are full of confidence for the future.


In September it was deemed advisable by the Executive Committee that the Foreign Secretary should visit Europe for the adjustment of matters affecting the welfare of the missions in France and Germany. He was absent two months, spending some three weeks of this time in Paris. This visit resulted in the retirement of the pastor of the church at Rue de Lille, who had assumed a position of confirmed opposition to the views and instructions of the Committee, as formulated two years ago by the Honorary and Foreign Secretaries after a full and impartial investigation of all questions then at issue between the brethren of the French Mission. We regret that the retiring pastor drew after him a majority of the membership of the church, with the purpose of forming an independent society. With unabated interest, however, the work and services have been maintained at Rue de Lille under the able conduct of Pastor Sainton. At the last report, the church numbered sixty-five members, with encouraging prospects of further additions. Best of all, peace has been restored and the churches in Paris are now working together in delightful harmony.

The conference with the brethren in Hamburg, apart from the great value to the Foreign Secretary of the information derived, resulted in a most cordial mutual understanding relative to questions affecting the coöperation of German Baptist churches, alike in Germany and America, with the Missionary Union. It may here be in place to speak from personal observation of the splendid work being done in our German Theological Seminary in Hamburg, where some fifty consecrated young men, representing half a dozen or more European nationalities, are in training for the ministry. There was an inspiration in looking into their manly faces and in speaking to them words of encouragement. The sight was truly significant of the scope and far-reaching influence of the society's work.

During the past year fifty-seven men and women, including wives of missionaries and the appointees of the Woman's Societies, have gone to the field. Of these, thirty-two were missionaries returning to their stations and twenty-five were new appointees. Four from other connections, one in Assam, one in Africa and one each in Japan and Siam, have been accepted as missionaries of

the Union after being carefully examined by the brethren in the field, making in all twenty-nine new missionaries added to the force. This may seem to some a large number for a year of such unprecedented financial stringency as was the past. It should be borne in mind, however, that during the same period thirty, including wives of missionaries, have resigned, thus severing active connection with the Union, while the staff has been still farther depleted by deaths. These new recruits, therefore, really represent no new work undertaken ; they were not even sufficient to fill the gaps in the ranks.

This suggests the thought that notwithstanding these additions, looking over our wide fields to-day, there is a peremptory demand for at least twenty single missionaries and missionary families to maintain our work under its present conditions. To properly emphasize this statement let us specify some of the localities where these families or single missionaries are required. One family should at once be sent to the great city of Mandalay, where Mr. McGuire, the only male missionary, is being wellnigh crushed under the weight of cares and labors and the constant distress of seeing the work suffer for the want of some one to help him. One family, a medical missionary if possible, must go to Toungoo to supply the places left vacant by the return of Dr. and Mrs. Johnson. Saving the suggestion of a medical missionary, the same may be said of Moné and Sandoway. To relieve Mr. Mosier at Prome, and Mr. Tribolet at Bassein, that they may by another spring secure the change imperatively demanded after long and arduous service, a family should be sent to each of these important stations. To Assam three new families — one each for Tura, Gauhati and Kohima — is the least the society ought to think of sending, if we are to



Such are some of the calls from your mission fields. The meeting of them, as has been stated, contemplates the opening of no new stations, but simply a decent provision for those now opened. It is needless to say that failure to respond to these calls is practically to cripple your work, and to lose the harvest from the seed that has been sown, if even more serious results do not follow. The responsibility of so doing is too grave a one for your committee to assume. It belongs to the great brotherhood represented in this gathering, and your committee feel constrained to lay the burden of such a decision upon you. These facts are brought forward that you may candidly and carefully consider the situation and prayerfully act as duty and wisdom may direct.

While making thus prominent what is absolutely indispensable for the integrity of the missions of the Union, it seems fitting also that some reference should be made to certain other appliances which would greatly increase the efficiency of the work and promote economy in administration and which ought to be furnished at an early date. Among these I would mention the speedy opening of a technical school in Ongole. The establishment of such a school has received the unanimous endorsement of the Telugu Conference. Reference was made to this in the report of last year. Since then Dr. Clough has visited similar schools in other parts of India to note their practical working and fruits. The result has only served to confirm previous judgments as to their great value. The generous gift from Dr. Clough of Rs. 5,000 for this object is now drawing interest, awaiting the addition of Rs. 10,000 more from some other source. May we not hope that this most desirable addition to the Telugu Mission can soon be made?

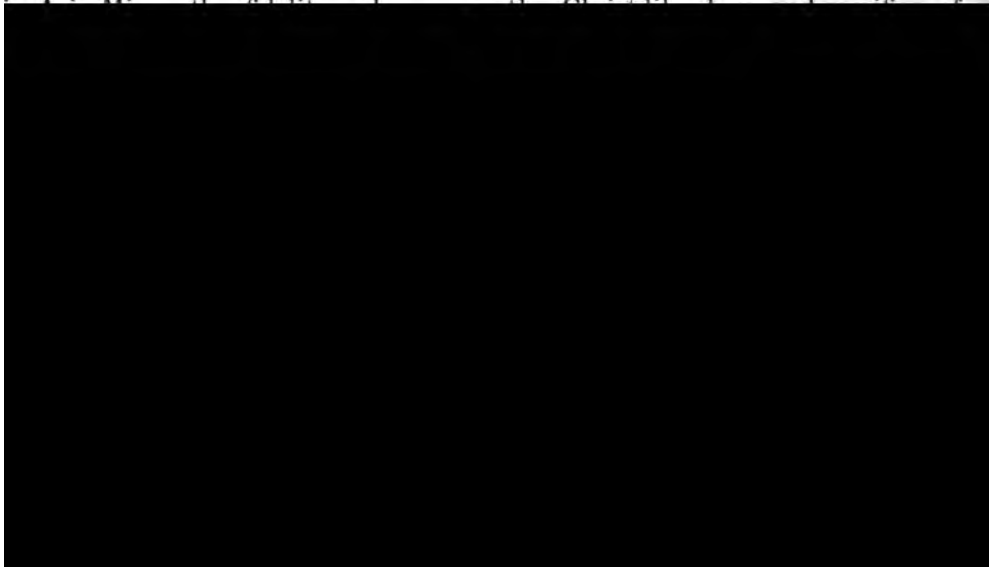
Something further should be done by way of establishing sanitarium or places of resort easily accessible, to which overtaxed workers could resort for brief rest and treatment. Especially is this true of Burma, where the missionary force is the most numerous. Such provision would forestall many of the returns to the homeland which swell every year the expenditures of the Union, besides in some cases greatly impairing the work.

Reasonable endowments also for several high-grade educational institutions of the Union, which have demonstrated their value as indispensable factors in missionary advance, would relieve the Treasury of the outgo needed each year for their maintenance and place these schools on firmer foundations.

A new printing house at Rangoon will soon be, if it is not now, an inexorable necessity, to shelter the extensive work there carried on in the preparation and distribution of Bibles and a Christian literature. A few thousand dollars likewise added to what our brethren in Germany have with the utmost self-denial raised for a printing house, to take the place of the old fire-trap which has so long served this purpose in Hamburg, would prove an inestimable boon

to the work there. These needs and others like them cannot be met out of the ordinary receipts of any one year. They are, however, indispensable accessories to the highest success of our work. May we not hope that the Divine Spirit, upon whom we must rely for every true advance in this greatest of all enterprises, will prompt from time to time special offerings for the supply of these necessities?

We cannot conclude without expressing profoundest sympathy for our brethren of the American Board in view of their anxiety and distress growing out of the terrible massacres in Armenia. We deeply deplore the heavy loss of mission property they have sustained, but most of all the utter ruin of the matured results of years of wise and self-denying toil, and the blighting, just on the eve of their realization, of the fairest missionary prospects. At the same time we cannot be unmindful of the light which has so brightly shone out from "the blackness of this darkness." New lustre has been added to the achievements of our noble sister society and to the honored name of missionary, by the heroism of its devoted men and women in Armenia. Though daily and hourly facing death in its most revolting forms, and eye-witnesses of unspeakable cruelties — cruelties in many cases inflicted upon the unoffending and helpless Christians belonging to the mission — not one has asked to be relieved or shown the slightest disposition to abandon his post of duty and danger. Delicate women, who might with a few hours of travel put themselves in a place of safety, have spurned the thought with a heroic resolve to shield the defenceless girls belonging to their schools from dishonor and death, or to share their fate. No words can glorify these missionaries of the cross as do their own deeds. Whatever may be the future of the American Board



APPOINTEES.

Rev. B. A. Baldwin, Rev. F. De M. Crawley, Rev. C. L. Davenport, Rev. J. M. Baker, Rev. W. L. Ferguson, Miss Hattie St. John, Prof. Henry Topping, G. H. Richardson, M. D., Rev. E. T. Welles, Miss Lizbeth B. Hughes, Miss Ella L. Chapman, Mr. I. E. Munger, Miss J. E. Parrott, Mrs. Lorena M. Breed, M. D., Miss Thora M. Thompson.

DEPARTURES.

To Burma. — Rev. B. A. Baldwin and wife, Rev. F. De M. Crawley and wife, Rev. Walter Bushell and wife, Rev. F. P. Sutherland, M. D., and wife, Miss H. N. Eastman, Rev. C. L. Davenport and wife, Prof. E. B. Roach and wife, Rev. H. H. Tilbe and wife, Rev. M. B. Kirkpatrick, M. D., G. H. Richardson, M. D., and wife, Miss T. M. Thompson, Miss J. E. Parrott.

To Assam. — Mrs. A. K. Gurney, Mrs. E. W. Clark, Miss Isabella Wilson, Miss Henrietta Morgan.

To South India. — Miss Jennie Wayte, Rev. W. B. Boggs, D. D., and wife, Rev. J. M. Baker and wife, Rev. W. L. Ferguson and wife, Mrs. L. M. Breed, M. D.

To China. — Dr. and Mrs. William Ashmore, Rev. Jacob Speicher and wife, Miss Hattie E. St. John.

To Japan. — Rev. C. K. Harrington, Rev. F. G. Harrington and wife, Rev. E. H. Jones and wife, Miss Mary A. Hawley, Prof. Henry Topping and wife, Miss Harriet M. Witherbee, Miss Nellie E. Fife, Rev. R. L. Halsey.

To the Congo. — Rev. Thomas Moody and wife, Miss L. C. Fleming, M. D., Miss J. S. Edmunds, Miss Clara R. Hill, Mr. Thomas Hill and wife, Miss F. A. Cole.

RETURNED FROM THE FIELD.

Prof. E. B. Roach and wife, Rev. M. B. Kirkpatrick, M. D., and wife, Miss A. B. Harris, Rev. T. H. Burhoe and wife, Rev. A. E. Carson and wife, Miss C. E. Putnam, Mrs. John McGuire, Rev. M. C. Mason and wife, Rev. R. R. Williams, D. D., and wife, Rev. Elbert Chute and wife, Rev. D. S. Bagshaw and wife, Mrs. William Ashmore, Jr., Miss Barchet, Rev. S. B. Partridge, D. D., and wife, Miss M. E. Magee, Rev. E. N. Fletcher and wife, Miss E. Inveen, Rev. C. H. Harvey, Mr. J. B. Murphy, Rev. L. H. Morse, Mrs. C. H. Elwell, Rev. C. B. Antisdell, Miss A. M. Modisett, Mrs. P. Frederickson, Mrs. Christian Nelson, Mrs. A. Billington, Miss E. Lawrence, Mrs. S. A. D. Boggs, Miss Stella H. Mason, Rev. C. E. Petrick and wife, Miss N. J. Wilson.

RESIGNATIONS.

Rev. Melvin Jameson, D. D., Rev. W. G. Silke, Rev. L. H. Morse, Rev. D. S. Bagshaw, Rev. P. B. Guernsey, Rev. O. R. McKay, Rev. George N.

Thomssen, Rev. E. N. Fletcher, Rev. L. A. Eaton, Mr. W. M. Biggs, Miss M. L. Ostrom, Rev. T. H. Burhoe, Rev. G. L. Hibbard, Mr. Robert J. Kellogg, Rev. J. L. Bulkley, Miss A. M. Modisett, Miss N. J. Wilson.

APPOINTEES NOT DESIGNATED.

Mr. I. E. Munger, Mr. E. T. Welles, Miss Lizbeth B. Hughes, Miss Ella L. Chapman.

MISSIONARIES NOT IN ACTIVE SERVICE.

Rev. Lyman Jewett, D. D., and wife, of India.

Mrs. L. A. Knowlton, of China.

Mrs. Norman Harris, of Burma.

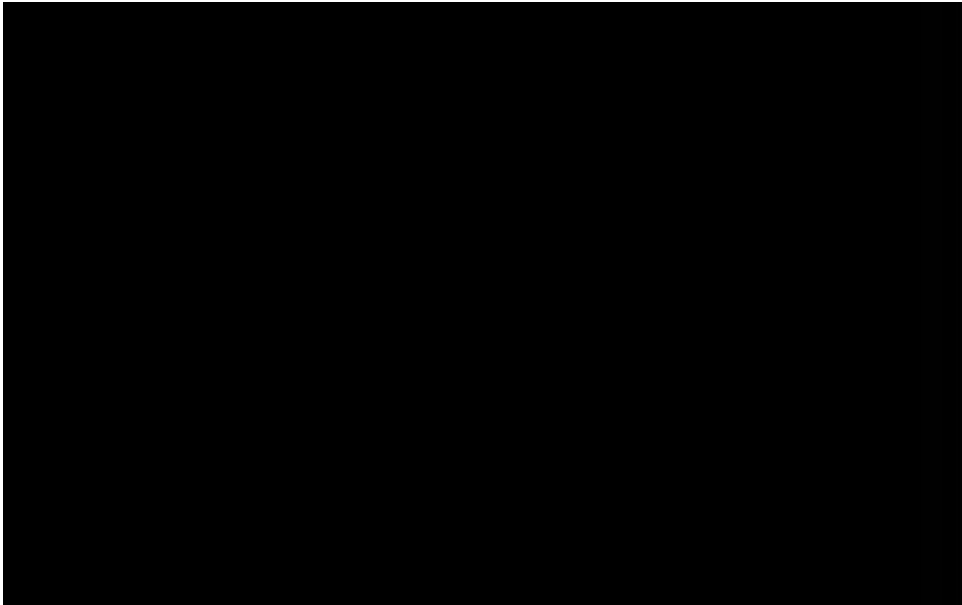
Mrs. O. L. George, of Burma.

Mrs. M. R. Bronson, of Assam.

DECEASED.

On the roll of our honored dead stand inscribed the names of beloved servants of God who alike at home and in the foreign field have testified their loyalty to the Master's great commission.

Mrs. A. J. Howe, for thirteen years the efficient President of the Woman's Baptist Foreign Missionary Society of the West, passed to her eternal home and reward last July. She was the daughter of a former missionary of the Union, Rev. Sewall M. Osgood, and was born in Burma. It was only natural,

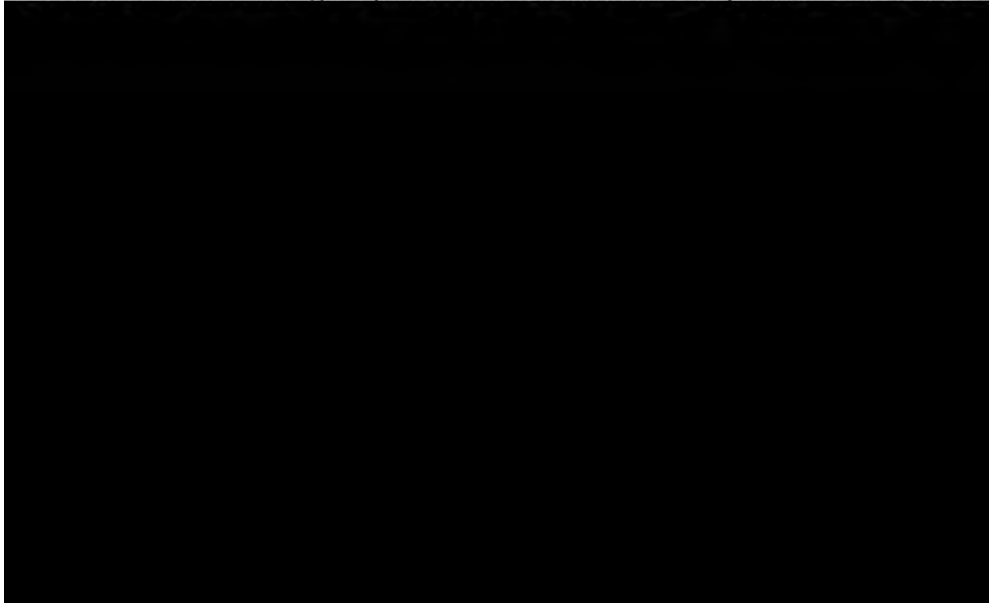


Dr. Smith was born in Boston Oct. 21, 1808. His early love of study led him to the then celebrated schools of his native city and thence to Harvard University, from which he graduated in 1829. After graduation he first turned his attention to journalism, but subsequently entered the Theological Seminary at Andover, completing his studies there in 1832. Even at this early period his soul seems to have been aflame with zeal for foreign missions, for it was here that he wrote his missionary hymns, "Yes, my native land, I love thee," and "The morning light is breaking," of which the latter is destined to hold a permanent place in the hymnology of the church. Dr. Smith held various positions of usefulness and honor as pastor, professor in Waterville College, now Colby University, author and editor of the *Christian Review*. His longest pastorate was at Newton Centre, Mass., extending from 1842 to 1854. With the termination of this pastorate, for the following sixteen years as editor of the *Baptist Missionary Magazine* his influence and pen were used in the cause of foreign missions. Subsequently he made extensive tours of the missions of the Union in Europe and Asia. Among the results of these journeys were "Missionary Sketches," and "Rambles in Missionary Fields," volumes replete with valuable information and suggestion. In other lines the literary labors of Dr. Smith were extensive, but he will be longest remembered for the soul-stirring and spiritual hymns he has written. At least one hundred and fifty of these have an established place in various collections used for Christian worship. Some of them will never cease to be sung in the assemblies of evangelical Christians "till the prayers of the church on earth shall be lost in the transporting hallelujahs of the church triumphant in heaven."

Rev. Richard Montague, D. D., a member of the Board of Managers, closed his beautiful, godly and useful life at Newton Centre in July last. He was born in Westboro, Mass., was a graduate of Harvard University of the year 1875, and of Newton Theological Seminary in 1879. He was first settled in the pastorate at Lawrence, Mass. Here he so bound hearts to him that it was with profound sorrow that the church released him to become pastor of the Central Baptist Church of Providence, R. I. Into this field of large and inviting opportunity our brother threw himself with all the ardor of his pure and eager spirit. The body, however, soon proved incapable of answering the demands of the great soul enshrined within it, and stricken with disease he was obliged to flee for life to Colorado Springs. After resting there a few months, with unexampled courage and devotion, he ventured upon the pastorate of the Baptist Church. The beautiful house of worship, an object of just pride to the city, and the membership of the church more than trebled in numbers, are the visible monuments of his six years of labor in Colorado Springs. In the firm belief—which the ablest medical counsel confirmed—that he could

derive no further benefit from the climate of Colorado, he accepted a call from the Baptist Church in Newton Centre. His service here was of short duration—scarcely more than a year—but rich and radiant with the manifested power and presence of Jesus Christ. Though called away before life had reached its meridian, Dr. Montague lived long if life be measured “by the work of faith and labor of love and patience of hope.” Everyone who has come under the spell of his engaging and radiant personality will heartily respond to Doctor Hovey’s just and tender tribute to him, as “a man of God who had been anointed for his work by the Holy Spirit; of rare personal worth; of superior attainments; whose name is an ointment poured forth, filling all the air with its fragrance.”

Hon. Charles Lewis Colby. — Forever as the years go on will the departure of this great-hearted and ardent servant of God be associated with the silver anniversary of the Woman’s Foreign Missionary Society. This was held the evening of February 26, at Newton Centre, Mass., the place which gave the Society birth. Mr. Colby had come from New York to be present and to offer a son’s tribute to his sainted mother, whose name is so tenderly and inseparably linked, as founder and president, with that of the Society. Standing beside his mother’s picture he had poured forth an unrivalled offering of love and praise, and closed an address of such eloquence and poetic beauty as gifted souls only attain on rare occasions, with a thrilling testimony to the work of Christian women. Taking his seat, and while the great assembly was still under the spell of his tender words, the Master called him, and with but a few brief moments intervening he passed to the sweet fellowship of the dear mother



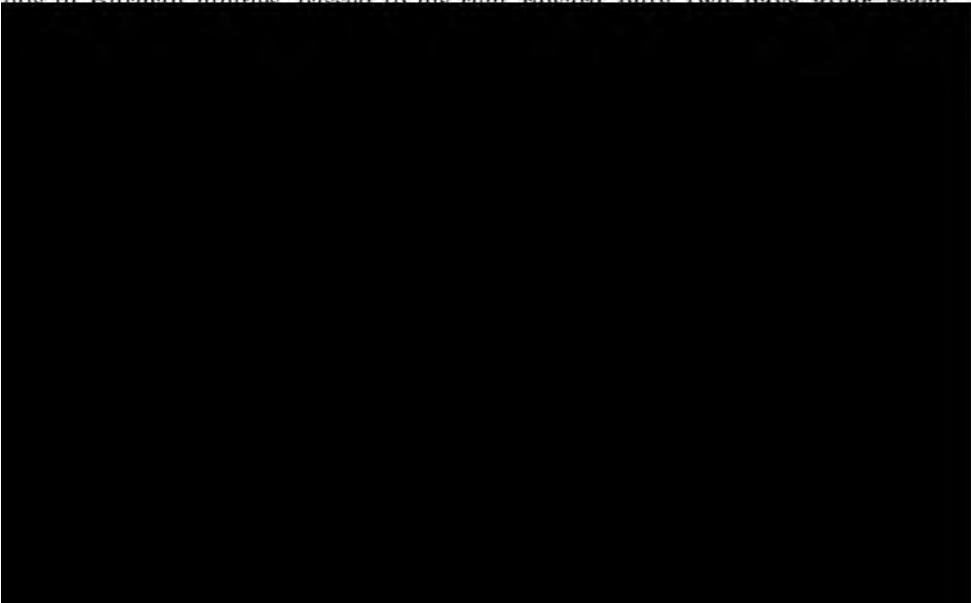
earnestness of his religious life. This led him instinctively to actively identify himself with practical Christian enterprises. For several years he served as the efficient president of the Baptist City Missionary Society of New York. He was a most valued member of the Board of Fellows of Brown University and of the Board of Managers of the Missionary Union. He was a true soldier of the cross and held himself to an unswerving loyalty to Christ his Lord. As a consequence came generous gifts from his purse to education, to the Young Men's Christian Association, to the church of God East and West, at home and abroad, and liberal offerings of time and talents on the platform and in committee, by public speech, by wise counsel and determined action for the spread of the Redeemer's kingdom. In his departure while yet in the prime of his noble powers we recognize the loss of one whose breadth of vision, splendid enthusiasm, undaunted faith and resolute purpose made him a tower of strength to the church, his denomination and the cause of Christianity.

Rev. Sylvanus Dryden Phelps was born in Suffield, Conn., and was fitted for college in the Literary Institution of that place. He was graduated from Brown University, and, after a course in theology, became pastor of the First Baptist Church in New Haven, Conn., where he remained more than twenty-eight years. After a brief rest he labored a year or two with a church in Providence, R. I. In 1876 he purchased the *Christian Secretary*, published in Hartford, Conn., and edited it till 1888, when he sold the paper and retired from active service. During the period of his public life he visited Egypt and the Holy Land and wrote an account of his travels and observations, which was well received. He also published two volumes of poems. Several of his hymns have found a place in the best collections of various denominations, and are recognized as of a high order of excellence. He was for more than forty years a member of the Board of Managers, and was conspicuous for the steadiness of his attendance and for the diligence and sound judgment which he brought to the duties of the place. He was widely known and highly respected as an able, conscientious and effective worker in all the departments of the Lord's vineyard. He entered into rest Nov. 25, 1895, in the seventy-ninth year of his age.

Freeman A. Smith, for nearly thirty years Treasurer of the Union, died at his home in Malden, Mass., April 29, aged sixty-nine years. He first became connected with the society in October, 1854, as Assistant Treasurer, and was elected Treasurer on the retirement of Deacon Nehemiah Boynton in 1864, serving continuously until compelled to retire because of ill health in November, 1882. Mr. Smith's administration of the important office of Treasurer of the Union was marked with great faithfulness, prudence, ability and economy. The interests of the Union were guarded with the same care shown to his per-

sonal affairs, and the missions are greatly indebted to him for the intelligent and diligent supervision given to their financial affairs through many years. After his retirement from the Treasury he served for several years as member of the Executive Committee, his intimate knowledge of the affairs of the Union being of great value in the deliberations of the Committee. Subsequently he was chosen Treasurer of Newton Theological Institution, and also served in many offices of financial trust and responsibility, always to the advantage of the interests committed to his care. In his personal and Christian life Mr. Smith was simple, sincere and devout, faithful to the church of Christ, and jealous of its interests. For many years he was deacon of the Maplewood Baptist Church, and in this office also he obtained to himself "a good degree."

Charlotte Bachelor Thomas entered into rest, in Insein, Burma, June 14, 1895, at the home of her son, Rev. W. F. Thomas. She was born in Boston, a descendant on one side of Miles Standish and on the other of John and Priscilla Alden. Joined in marriage to Rev. Benjamin C. Thomas, she accompanied him to Burma in 1849. He had for his appointed work the opening of the Karen department of our mission in Henzada. For seventeen years she was the fit companion of her noble husband in those self-denying pioneer labors which resulted in the formation of sixty churches with upwards of two thousand communicants, each church supporting in great part its own native pastor,—an effectual answer, surely, to the question even now often asked, Do foreign missions accomplish anything? Mrs. Thomas returned to America for the first time in 1868, with Mr. Thomas, who, worn beyond recovery by his protracted
toils in Burman jungles, passed to his rich reward only two days after reach-



rawaddy and Sandoway were ready to "arise and call her blessed." Preachers, Burman and Karen, ascribe their conversion to the direct, loving efforts of "Mamma" Thomas, as they love to call her, so that now through many lips "she being dead yet speaketh."

Rev. Charles Hadley was born in Lewiston, Aug. 5, 1864, and died of consumption in that city December 21 of last year. He was a graduate of Bates College, 1886, and Newton Theological Seminary, 1890. Before finishing at Newton he offered himself to the Union for the foreign field, and was appointed April 28, 1890. He was designated to Madras, India, an important station in our Telugu Mission. His advent here was most promising, and high hopes were entertained for his future work. However, in the spring of 1894, after a few years of service, he became utterly broken in health, and was obliged to return to America. After reaching home he rallied somewhat, and it was thought possible he might recover sufficiently to enter labor again in this country. His health, however, rapidly declined with the approaching winter and he passed quietly away in December last. By his work on the mission field he showed marked capacity to meet the peculiar trials of missionary life. He was a man of strong sense and sound judgment, and his death is a distinct loss to our mission. His whole life was characterized by deep devotion to the cause of Christ, and his ministry was always an honor to His name.

Mr. J. A. Finch was appointed a missionary to the Congo Sept. 19, 1892, as a mechanic. He accompanied Rev. Joseph Clark to the Upper Congo and assisted in the building at the new station at Ikoko. He was a member of the Bloomingdale, Mich., Baptist Church, and a man of deep consecration, and had a sincere desire for direct spiritual work among the people. His death seems the more sad in that he was on his way home to join his wife and family, and our sympathies are with the bereaved widow. He died Nov. 14, 1895, being thirty-one years of age.

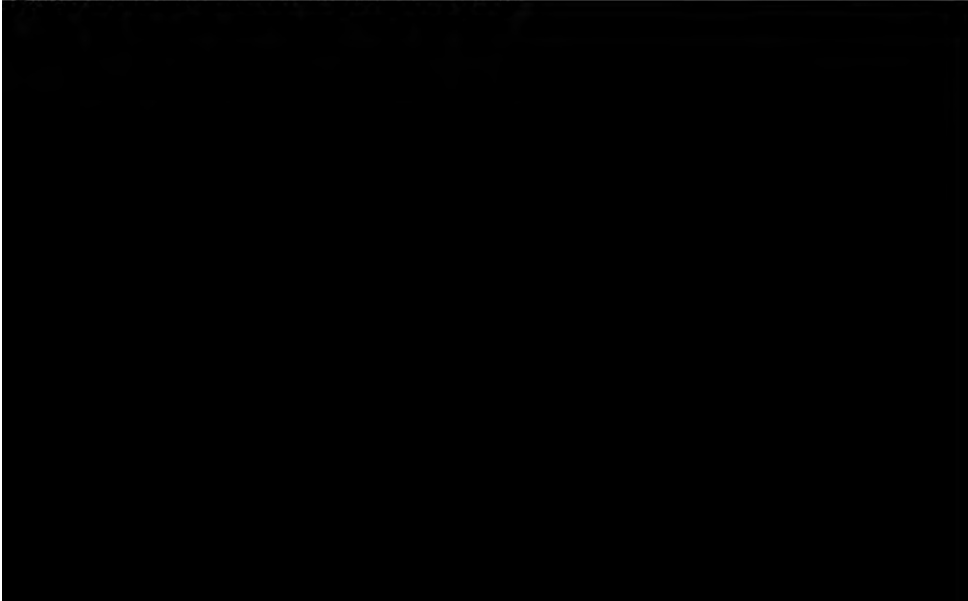
Rev. William Dean, D. D., was for many years a missionary in Siam. His work in that country began in 1835, and through his efforts the first Chinese church was organized two years afterward. In 1845 he returned to America for rest. During his visit he was successful in awakening an interest in the work he had undertaken. He did not reach Hongkong on his return until 1850, and his stay this time was for three years, when he again returned to America, to remain nearly eleven years. In 1864, during the jubilee anniversary, he was induced to resume his work at Bangkok, where he remained until 1884 with varied success. His connection with the Union closed in 1887, but his interest in its work was always alive. He died at San Diego August 13. His venerable and striking personality will be remembered by many.

The death of Mrs. George E. Whitman occurred Oct. 4, 1895. She was the

wife of Rev. George E. Whitman, of the Hakka Mission, South China. Before offering herself for mission work she had been a teacher in the Hartshorn Memorial School, Richmond, Va. While preparing herself for the mission field at Newton, she met Mr. Whitman, and together they devoted themselves to this branch of service for Christ. It was a sad blow to Mr. Whitman to have her taken away. She had proved herself a woman of such deep consecration and devotion as to make an invaluable companion to him. Her sweet spirit and loving presence were always an influence, and her death removes an appreciated worker from our roll.

Miss A. B. Harris was appointed a missionary of the Union June 27, 1887, and was supported by the Woman's Board of the West at Bassein, Burma. Owing to failing health she was obliged to return to America last year. She passed away only a week after her arrival in Winterset, Iowa. In all her work she was devoted and self-sacrificing, and in her death the Karen Mission has suffered a great loss. She was the niece of Rev. Norman Harris, the father of the Karen Mission at Shwegyin.

Mrs. Ellen Sharland. — On April 19, 1895, Mrs. Sharland passed into rest, in the seventieth year of her age. Though having been connected with the Missionary Union only since 1890, her deep consecration and piety and zealous missionary spirit have won for her a warm place in the hearts of those associated with her in the work at Chofu, as well as all who knew her. She was a woman of considerable fortune, and devoted it to the salvation of the destitute in all parts of the world. She not only supported herself but contributed largely to the work of the mission at Chofu.



ments was printed early in the year from the new photo-engraved plates. This was almost immediately exhausted, so great was the demand. A new edition of five thousand is now in process of preparation. May the blessing of God rest upon this wide circulation of his sacred word.

BURMA.

The general aspect of affairs in this interesting mission field of the Union is practically unchanged. The same steady growth continues to characterize the work. From the Burmans in the Rangoon District, the ingathering has been encouragingly large. Signs of awakening are manifest among the Pwo Karens in and about Maubin, while in the region covered by the Bghai-Karen Mission of Toungoo, there are unmistakable tokens that an abundant harvest awaits the reaper. It is almost invidious, in fact, to specialize any one field, for with scarcely any exception it is true, that in every district where the work has been properly sustained, substantial advances have been realized. The insufficiency of our working force has alone interfered with the progress possible, and with that vigorous prosecution of the mission which the rapid advances of Burma in civilization make imperative. Recently the staff has been still further reduced by the return of two most promising mission families, through inability to endure the climate.

Its polyglot character is one of the striking features of the work in Burma. Already we are conducting missionary operations in eight distinct languages and dialects, and there is a call for the inauguration of work in even others. We are urged to resume work among the Talaings, the aborigines of Lower Burma, who number, according to the most recent estimates, upwards of 500,000, the larger part of whom, especially those resident in the jungle, can be successfully reached only through their own language. The work of the Haswells among this interesting people will be remembered. The conference of Burman missionaries has with entire unanimity requested that a successor to these brethren be now sent to reopen the work.

Burma is fast becoming the paradise of emigrants from all parts of the Orient, and languages and strange peoples multiply. The Union in its work cannot afford to be insensible to these changes. If the society is to retain its wellnigh exclusive possession of this land, to which God in his providence first led American Baptists, they must seize the new opportunities and needs as they present themselves. The success of our mission among the Telugus and Tamils, under the supervision of Rev. W. F. Armstrong, shows what is possible among these strangers who are settling in Burma.

It has been forced upon the attention of our wisest missionaries that the time

is now ripe for reaching the Chinese in Burma. They are becoming numerous there and are rapidly growing in material wealth and influence. As contractors, carpenters and mechanics, they hold a leading place. At three or four points such as Rangoon, Moulmein, Toungoo, Mandalay, there is special promise if work were begun for these people. This fact forced itself upon the attention of Messrs. Upcraft and Openshaw in their recent tour through Burma. The effort for the Chinese might be allied to the Burman work, and need not, at the outset at least, call for a special missionary. The Chinese themselves would help in defraying the expense. The majority of them in Burma are from Canton and vicinity, hence using the same language as their countrymen in America. Does not this fact suggest a possible way whereby the results of Baptist work among the Chinese in this country may be effectively utilized in promoting the advance of the kingdom in Burma? We most respectfully commend this to the thoughtful attention of the constituency of the Union.

The reports from the various missions present in interesting detail the condition of the work.

RANGOON—1813.

Burman Mission.—Rev. E. W. Kelly and wife, Mrs. E. L. Stevens, Miss E. F. McAllister, Miss Ruth Ranney, Miss H. Phinney, Miss M. M. Coté, M. D., Rev. A. T. Rose, D. D., and wife.

Sgaw-Karen.—Rev. A. E. Seagrave and wife, Mrs. J. H. Vinton, Miss H. N. Eastman.

Pwo-Karen.—Rev. D. L. Brayton.

Telugu and Tamil.—Rev. W. F. Armstrong and wife.

Theological Seminary.—Rev. D. A. W. Smith and wife, Rev. W. F. Thomas and wife (in United States), Rev. F. H. Eveleth (and wife in United States).



either with me or alone. In their respective fields Saya Po, Saya Myal, Tha Doon, Saya Aung Gyau and others have labored with marked fidelity and success. Lamadaw church has continued to prosper under Pastor U. Yangin, while the brave little church at Tada Village, without a regular preacher, has continued its self support with a most praiseworthy spirit and has added to its number.

On May 12 a new church was organized at Yandoon. This is a town of 20,000 inhabitants and an old outstation of the field. The people have very persistently rejected the gospel; it is a stronghold of idolatry. But in the last two years about forty have been baptized and have formed themselves into a church. They are poor in this world's goods and will have a struggle with a hostile and proud Buddhism. The preacher's house was rebuilt during the year and makes a convenient place for services.

Throughout the year the ordinary methods of our work have been followed. The preaching of the Word is now, as ever, the great agency by which the people are reached. So steadily have Burmese Buddhists resisted the gospel that some have felt that special educational work must be done for them. Such work has borne excellent fruit; it will bear still more abundantly in the future, I trust. But my observation leads me to the strong conviction that the Burmese will be reached, chiefly, as all other peoples have been, by the power of the gospel preached faithfully, and carried to them by consecrated itinerant and local evangelists and pastors. Had the funds at my disposal been equal to aggressive work in a larger number of villages, we should probably have had a proportionately larger number of additions. In one town, Bogale, a work that begun most promisingly had to suffer much because I was unable to carry it forward strongly from lack of finances. There is no general awakening in the field but there is an increasing number of listeners and of thoughtful men whose minds are at unrest with image worship and with other hopeless features of a religion without a personal Deity and without an atonement.

Mrs. Kelly travelled with me during the greater part of the first five months of the year, and her medical and other work was greatly appreciated at Yandoon, Kawhungyaung and other places. We close the old year with gratitude and begin the new year with hope.

Syaw-Karen Mission.

Mr. Seagrave's report will be read with interest:—

We are glad to report that work has been resumed on the Memorial Building which has long been standing unfinished.

The town school has not yet been examined, but we are quite satisfied that the results will show a falling off, though the attendance has remained about as last year. A number of changes in the teaching staff were of necessity made during the year, and I have been unable to give the superintendence which is necessary to ensure good work. Mr. Herbert Vinton has taught faithfully throughout the year, and has borne a large part of the work of superintendence as well. Miss Magrath has had the usual charge of the girls, and has taught half a day regularly during the week and had charge of the large primary department of the Sunday school.

Fourteen boys and nine girls from among the pupils were recently baptized, and nine or ten others applied for baptism but were advised to wait till they return home, as they do shortly, that they might have an opportunity to confess Christ before their own relatives and acquaintances in the jungles.

The jungle schools are increasing in numbers and efficiency. Several employ a staff of from three to five teachers, and the pupils are taught through the fifth standard, though most advance through the fourth standard only. Nearly all these schools are connected with government, but in one section two of our villages have of their own accord withdrawn from that connection.

I have been able personally to visit only a portion of the churches during the year. Some serious difficulties have been found and removed, and one division, of several years' standing, has, we trust, been healed and the people reunited.

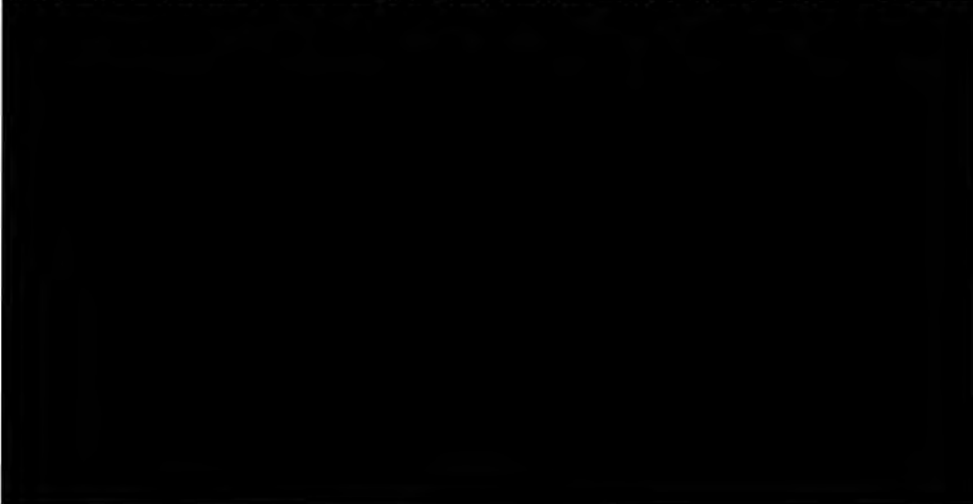
A matter of great importance to our work is the employment, since May last, of Rev. T. Thanbyah, as evangelist among churches. Having been educated at Rochester and being a natural preacher, he combines many of the advantages of the missionary with those of the native-born worker. His knowledge of the language, customs and character of the people fits him, in an eminent degree, to work among them. For years he has rendered most efficient aid in school work, and his place in our town school cannot be filled, but we feel that as an evangelist his sphere of usefulness is greatly enlarged, and he is enabled to exercise his gifts as a preacher. He has especially felt called upon to urge the weaker and pastorless churches to secure pastors, and several such vacancies have been filled. As secretary of the Home Mission Society, also, he is brought into intimate relations with all the churches.

The Home Mission Society, which aids the weaker churches and employs a number of workers in heathen communities, has been recently reorganized. Steps have been taken involving considerable expense, to properly register it before the government, and to provide for the holding of the mission property, as nearly all of the original trustees have died.

Nearly or quite all of our young men who are graduating from the Seminary are already settled, and a number of the under-graduates are engaged by the Society for the vacation to work two and two in heathen localities.

A number of churches have had their pastors ordained during the year. In some cases our people have been too conservative, and men in every way qualified have done the work of the ministry for twelve or fifteen years without having been ordained. We now have had two or three young men ordained who have been out of the Seminary but a year or two. We thus have an increasing number of efficient, earnest pastors with whom it is a pleasure to coöperate in the Lord's work.

Our annual pastors' class for a month of Bible study was held in September. The attendance and methods employed were much as previously reported, and the interest taken and appreciation manifested were very cheering. We especially note this, as we



Northern Siam from whence he came as a lad, many years ago, to get a Christian education. The evangelistic spirit has not been slack in other years; it could hardly be so, when one quarter of each year, or one entire year of the four occupied by the course of study, is spent in evangelistic work; but during the past year, it has been especially stimulated by visits and addresses from representatives of mission work in Africa, and China, and by the more frequent use of my honored father's missionary hymns, to which we were constrained by the sad event, which we commemorated on the second Sunday in November. Mr. Thomas' voice was not the only one that faltered, as we sang in closing, the words which have proved an inspiration to so many young men, for the space of two generations,—

"Yes, my native land, I love thee."

Last year one young man was received from Bassein, who had finished the ninth, or University entrance standard. I learn that several more of the same standard are intending to enter the coming May. It is doubtful whether the young men of this standard will be qualified to take a full English course, but surely they are entitled to a *special* course, and their advent seems to mark the beginning of the long-anticipated Anglo-Vernacular department. Dr. Cushing, the president of the College, is of the opinion that two years more, or up to the F. A. standard, will be indispensable, to enable young men to cope successfully with English text-books in a course of theology. But young men who have passed the ninth, will surely be able to take an elementary course in New Testament Greek, and if not able to do more, this much will prove to them a coveted prize, and they will feel that their long years of study of the English language are fittingly crowned. We realize the importance of not over-educating the native ministry, and shall be on our guard against it. But the spread of education in our Christian communities indicates a demand for a correspondingly higher order of pastors, and the churches are making their voice heard in this direction. The purely vernacular training in the Seminary is being gradually raised to meet this demand. In addition to this, unless higher education, even in combination with earnest piety, is an evil, and our Christian college a mistake, there is ample room for a select number, who shall be qualified to take a leading position not only among the churches, but among the leaders of the churches. Our larger Christian communities in Burma are entering upon their fourth generation, and signs are not wanting, healthful, hope-inspiring signs, of approaching maturity. Surely it is to this stage of maturity that all foreign mission enterprises look forward, as their joy and crown; but the heathen world is ever crowding and pressing upon the Christian communities, and to be self-directing, self-supporting, and self-propagating, wise and competent leadership is above all things essential. This was *foreseen* as far back as 1853, the year of the Deputation, but forty years have made it a *present* necessity. At that time, the committee to which had been referred the general system of schools, and particularly the expediency of teaching English, reported through its chairman, Dr. Nathan Brown, that, "We are convinced that native agency is to be the principal instrument in converting the masses in heathen countries"; and "If we would introduce among our native churches a healthy, vigorous, stable Christianity, we must have a *portion* of our native ministry thoroughly educated and enlightened—men whose talents and acquirements shall be, as far as the circumstances will admit, equal to those of the missionaries themselves. . . . We should ever bear in mind that the time will eventually come, when we must leave these churches to their own resources, the supply of missionaries will cease, and native pastors and teachers will fill their places. We must bend our energies to prepare our native converts for this period. We must raise them from their state of pupillage as fast as our means will allow. To leave them, before they have leaders of their own, to whom the treasures of English are fully open, able to draw from our standard authors the weapons to serve them in any emergency, would, in our opinion, be unwise. All the reasons which would induce us to plead for an educated ministry in our own country, apply with tenfold force to the education of our native preachers."

For the year 1895-96, the contributions were as follows: Rangoon, 509-1-0; Bassein Sgaw, 900-4-9; Bassein Pgbo, 118-13-0; Shwegyin, 158-6-0; Henzada, 278-6-0; Tharrawaddy, 111-11-0; Maubin, 128-0-0; Toungoo Paku, 209-2-0; Toungoo Bghai, 94-7-9; Moulmein, 121-14-6; Tavoy, 57-7-3; Zimmai, 9-0-0. Total, 2,686-9-3.

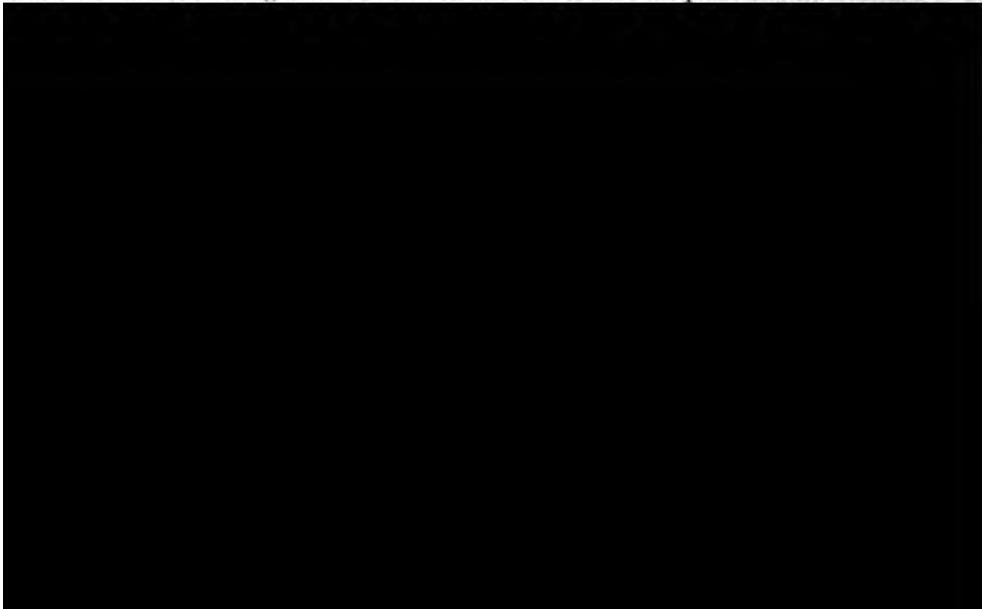
Burman Department.

The report of this department by Rev. W. F. Thomas shows gratifying progress. Not only has there been a marked increase in the number of the students, but the contributions from the Burman churches in support of the work were larger last year than ever before.

Mr. Thomas writes :—

The most successful year of all in both departments has been the past, the Jubilee year, of the Karen Theological Seminary. Whether in number of students, who have increased one-fourth, or in local contributions, which have gone up from a little over one hundred rupees to nearly a thousand rupees, the Burman department is doing her best to catch up with her sister institution. Indeed, with an entering class of thirty, one-half of whom are Burmans and six others of whom are non-Karens, we already number nearly one-third as many as the Karen Theological Seminary. The following is a list of our fifty students by races, viz., Burmans, 22; Karens—Sgaws, 15, Pwos, 4—19; Chins, 5; Shans, 2; Talaing, 1; Manipuri, 1. Total, 50.

Among other advance steps which are being taken is the addition to our curriculum of a dry-season term of three months, making the school year coterminous with the Karen Theological Seminary and enabling both departments to close simultaneously with appropriate exercises the last week of January. While Dr. Rose's poor health has deprived us to a great extent of his valued assistance, we have been strengthened by the addition to our faculty of Syah Aung Baw, an ordained evangelist from Sandoway, whence we are welcoming still other reinforcements to take the place of such veterans as



prospects of the college and its future influence for good upon the whole mission are inspiring if the institution shall continue to receive the warm support and encouragement of the society.

Doctor Cushing writes : —

The institution has continued to prosper through another year and seems to be gaining a greater hold on the patronage of the native Christians.

College Department.—For the first time in the history of the institution we are permitted to report two classes in the F. A. department. We opened the academic year with six in the senior F. A. class and four in the junior F. A. class; but one of the seniors left, so that at present we have nine in the College department. The teaching of the subjects of study was distributed as follows: Rev. Dr. Hicks taught chemistry and logic and carried on instruction in mathematics and physics, assisted by Mr. R. T. Tocher; Professor Gilmore has taught Pali, and the president has had the courses in English literature and history. During Professor Gilmore's illness, Professor Gray, professor of Pali in the Government College, kindly taught the Pali classes for five weeks. Assistance was also sought from a Burman who had passed the F. A. examination in the Government College, but he was useful in the class room only in the elements of grammar.

Collegiate High Department.—The number of pupils in this department has been 62. Of these 32 have been connected with the senior University entrance class and 30 with the junior class. In this department Professor Gilmore has taught history one hour a day; Dr. Hicks has taught science one hour a week, and the president has taught English part of the time five hours and part of the time seven hours a week. After next year the per cent of accessions to this department may slightly decrease for a year or two, as by the new and stricter rules of the Educational Syndicate, candidates must pass in algebra, geometry and geography as well as the branches formerly required. But this increased strictness of the standard required for admission to the High department will be beneficial in raising the character of the department.

Middle and Primary Departments.—There are 85 pupils in the Middle department and 176 pupils in the Primary department.

Kindergarten Department.—The kindergarten classes have fluctuated in numbers. At the present time there are 33 children and two teachers. Miss Frederickson superintended the work in her effective way until her removal to Mandalay; we miss her assistance greatly. Since her departure Mrs. Hicks has given such time as she could to the supervision of the classes.

Normal Department.—Seventy-two pupils of the High and Middle departments are taking a Normal course of three years. There are three grades in the course—primary grade Anglo-Vernacular, secondary grade Anglo-Vernacular and secondary grade Vernacular. Each grade has three classes. For the first time we have the nine classes, the full number for the three grades, and will send up twenty candidates for the teachers' final test examination. The government furnishes sixty-six Normal stipends and pays the salaries of two teachers. Rev. W. O. Valentine is in charge of this department and teaches the advanced classes. He has also taught the English course in the junior class (eighth standard) of the High department.

Mrs. Gilmore has taught a Bible class the most of the year. She taught Latin from May to the beginning of July, but since that time the Latin instruction has fallen to the president. Mrs. Hicks has had charge of drawing in which she has been helped a part of the time by a Chinese assistant. She has also had charge of map drawing and music, and taught English history for four months until Professor Gilmore resumed the class. Overwork unfortunately brought on serious illness, which we are glad to say has now passed away.

Classification according to Races.—There are 190 Burmans, 115 Karens, 19 Shans, 19 Eurasians, 13 Chinese, 2 Chins, 2 Taungthus and 1 Kachin, Telugu, Tamil and Mohammedan respectively. Total, 364. The number of boarders is 222. Among the boarders the number of Karens and Burmans is about equal.

Staff of Instruction.—This year we have had the pleasure of welcoming Rev. W. O. Valentine to the Normal department. With the opening of a second F. A. class it became necessary to have the assistance of another instructor. A new teacher from America had been promised by the Executive Committee, and his failure to come placed matters in a difficult condition, but after much correspondence with educators in the Bengal and Madras Presidencies, the services of Mr. R. T. Tocher were secured as an assistant to Dr. Hicks. In March Dr. Hicks was attacked with hemorrhage of the lungs and the prospect of his continuing in service was very dark for a time. But God, in a most wonderful manner, restored him to health so that he was able to resume his work at the opening of the academic year. In June Professor Gilmore became dangerously ill with dysentery and for two months was laid aside from work. Since recovering, he has resumed the most of his classes, but his return to America in March will leave a vacancy which must be filled. It is impossible to secure anyone in Burma to teach Pali, and it has been necessary for the president to give such time to the study of Pali as he has been able for the last five and a half months so as to meet temporarily the need for next year. For this purpose he has been relieved of some of the work of supervision by Mrs. Hicks and others. But someone from America must prepare himself for teaching Pali permanently. There are thirteen teachers in the lower departments.

Religious Work.—The religious work has quietly gone forward during the year. The usual services on Sunday and weekdays have been carried on. There are three Christian Endeavor Societies—English, Karen and Burman—the last having a Junior branch. An Anti-Tobacco Society has been formed. Rev. Mr. Gilmore will give the statistics of the church and its contributions.

Buildings.—The greatly needed new building has been completed and is used for a dormitory above and for recitation purposes below. The eating house has been enlarged and is already filled by the 222 boarders. The new laboratory has been closed



calamity overtaking us, it seemed necessary to prepare an edition of this text which we could print, if need arose, and thus supply our pupils. My text remains in manuscript in the College library, and will be available if it is ever needed. At the same time I prepared a brief vocabulary to accompany this text. This vocabulary it has seemed desirable to print. The necessity of waiting for certain characters to arrive from England has deferred the printing until November; and I have thus been compelled, this year as last year, to do my work in Pali under the immense disadvantage of having *no vocabulary* accessible to the students. At the moment of writing, however, my vocabulary is in the pupils' hands, and cannot but prove a help in the work of this department.

Manuscript notes on the course in Pali poetry have also been prepared, as notes on the prose course were prepared in previous years. These notes have formed the basis of my class-room instruction, and copies of them will remain at the College for the use of my successor.

I may say here that I have done something towards collecting a reference library for this department, and recommend that a moderate annual appropriation be made for this purpose.

Turning to the work in the class room, I have spent five hours a week, during 1895, with the class of '96 excepting regular vacations, and such times as I have been prevented by sickness. The most serious interruption on this latter account was from June 20 to August 5 inclusive. During the year this class has completed the required course both in prose and poetry. Test examinations recently held seem to show that the pupils are prepared for the final examination in this department.

Work with the class of '97 began on May 8, with the opening of school after the long vacation. With this class also I have spent five hours a week—vacations and times of sickness excepted. This class has been grounded in grammar and had read, at the close of 1895, one-third of the required prose. By the time school closes for the long vacation, they will probably have read almost the whole of the required prose. This will make it easy for them to complete the course next year.

It is in my religious work that the most serious interruption has occurred. For many weeks, while I was able to meet my Pali classes in my own house, I was unable to go to the chapel for preaching service or Sunday school. So far as I have been able, I have worked along the same lines as in previous years.

As pastor of the College church, I would present the following statistics: Membership at close of 1894, 54. Additions during 1895—by baptism, 5; by restoration, 1. Total additions, 6. Diminutions—by letter, 2; by exclusion, 1. Total diminutions, 3. Net gain during 1895, 3. Membership at close of 1895, 57. During the year the church and congregation have raised and expended the following sums: For current expenses, Rs. 105-13-6; for the Burma Baptist Convention, Rs. 82-2-9; for the West China Mission, Rs. 40. Total, Rs. 228-0-3.

Professor Hicks adds :—

A year of quiet, hard work makes an uneventful record, though, I hope, not an unprofitable one. I have taught the senior First Arts class in algebra, geometry, trigonometry, conic sections, logic and chemistry, the junior F. A. in chemistry and conic sections, and the ninth standard class in physics and physical geography. I have taken my share in the preaching services and taught a large and attentive class in the Sunday school.

We have all had our turn of illness, myself, my wife, and our little daughter Alice, but by the mercy of God our lives have been spared, and health and strength have been granted to us for further service.

Our zeal in this service has been quickened, not only by thankfulness for restored

health, but also by the evidence of the power of the gospel which it has been our privilege to witness. All through the year we have seen manifest tokens of God's presence. The fruits of the Spirit are evident, not only in the conversion of sinners, but also in the growth of Christians, in the return of erring ones to the fold, and in the changed attitude of some from scoffers to respectful hearers of the word, giving hope that in due time they may become doers of it also. Several times we have visited the baptismal waters, and I record with joy the fact that the first persons to receive baptism at my hands were two boys in this College. My conviction deepens day by day that Christian education is one of, the choice instruments in God's hand to accomplish the great work of carrying the gospel into the homes of the people. Who knows what great evangelist of the future may be among these boys!

Mr. Valentine reports for the Normal department:—

In speaking of this work, I feel that there is little to tell by way of formal report, although volumes might be told of personal lessons learned and illusions vanished; the trials I feared are not here at all, but difficulties undreamed of arise and the work is very far different from what I expected.

Of my class-room work, I may say that it has been satisfactory so far as the work of the boys is concerned. They have been able to grasp and apply the principles of teaching in a way which has been a constant delight, for practice teaching has been the special feature of the class-room work. My constant aim has been to *teach* the boys rather than merely to fill them with knowledge, to lead them so that they may become men and Christians rather than through the exercise of the memory alone to produce intellectual prodigies. I have taught three classes daily and each class is, apparently, in condition to pass a creditable examination in the subjects pursued, the second year class, however, being a little overcrowded with work. The Primary Normal classes coming at the same hour as my own I have been unable to inspect save as they meet with mine from week to week for practice teaching. I have inspected the vernacular classes and find them active and interested. I have also had two teachers' classes meeting each twice a week, one working for the higher grade certificate, the other doing the regular Normal work. With the former I have had an enjoyable and a profitable time. I have also taught the eighth standard English class and had a pleasant year with them, noting with pleasure that of the dozen pupils who take the lead they are with two or three exceptions Normal boys who have the Normal work in addition to their regular school work, and I am glad to testify that the present first-year Normal class is made up of neither dullards nor sluggards. Their Normal work has been the most satisfactory of any work of the year.

In regard to religious work, I have taught a Sunday-school class, and throughout the year have preached regularly to the Eurasian boys on Sunday evening, but excepting what I have done among the Eurasians, I have not been able to do much individual, personal work, having been at a disadvantage in not having a knowledge of Burmese.

Mission to the Telugus and Tamils.

Rangoon has been chosen as the residence of the missionary because other points throughout the country are so much more accessible from this centre. Here is located also the strongest of the Telugu churches and a flourishing school. Mr. Armstrong, besides his excellent wife and daughter, is assisted in his work by a goodly number of Telugu evangelists, pastors and teachers. Among these, Rev. Samuel Aaron has been long and favorably known for his

self-denying and successful labors. The mission to a very large extent is sustained independently of the funds of the Union.

Mr. Armstrong writes:—

The past year has been an important one in the Telugu and Tamil Mission in Burma. It really has been the first year of our history as a separate mission. A review of the events of the year lifts up our hearts in devout thanksgiving to the God of all grace and mercy. Prominent among them is the healing of an open sore of about three years' standing in the church at Rangoon. About that long ago, as the result of a quarrel, some seventeen or eighteen brethren and sisters, some of them among the most efficient members in the church, withdrew and formed a separate meeting. The opposition of the two parties to each other reached such a pitch as to create a scandal which seriously interfered with aggressive Christian work in the city and in fact in the province generally. But through the goodness of God there has been a glad coming together and, as we all believe, a real fusion of these hitherto opposing parties. There was great thanksgiving on all hands over it.

The work of preaching has been carried on throughout the year in as many places as we could reach with the workers at our disposal. We have one man specially devoted to work among the people from North India through the medium of the Hindustani language. The others—preachers and Bible women—are for work among the people of South India through Telugu and Tamil, the two principal languages of that region. With fully half a million of people our little force of preachers is painfully small, and our small force was weakened by the protracted illness and, at the end of the year, the death of Rev. M. V. Joseph, one of our very few ordained men. We are hoping that the Lord will give us more men and the funds to sustain them for the work of carrying the gospel of his grace to every Indian in Burma, and the winning through the Holy Spirit of many of them to Christ to add lustre to his crown forever.

Twenty-three were baptized during the year.—nine at Rangoon, three at Moulmein, five at Maubin, five at Bassein, and two at Yemethen.

There are as yet only two churches amongst us, at Rangoon and Moulmein, with 177 and 72 members respectively. Besides these, there are several groups of Telugu and Tamil Christians, generally united with a local church, either English, or Burmese, or Karen, waiting the time when their numbers and circumstances will warrant their being set off as separate churches, which time in the case of some of them is drawing near. There are thus twenty-eight members at Bassein, eleven at Maubin, fifteen at Toungoo, a few at Mandalay, and some scattered broadcast over the country, making a total of more than 350 Telugu and Tamil baptized Christians in Burma.

Our school work has made very decided progress during the year. Mizpah Hall School at Moulmein, under the care of Mrs. Armstrong, has done very good work not only in scholarship, but in aggressive Christian work. Though none of the pupils have been baptized, it is hoped by those who know them best that several have really accepted Christ, while not a few others have manifested an earnestness in attending to Christian truth which is very hopeful. Union Hall School in Rangoon, with its 250 pupils, is a busy scene. Our daughter's kindergarten class of about forty is putting fresh life into the whole school and is likely in time to revolutionize the teaching in all the departments besides doing most interesting and telling work in its own department.

Good Sunday-school work has been done at all the centres. Special mention should be made of a Sunday school of a decidedly aggressive evangelistic character carried on among the heathen at Moulmein by Miss Ford and Miss Armstrong and since our removal to Rangoon by Miss Ford alone. Some Sundays it has as many as forty present. A large amount of literature has been scattered amongst the people of India in Burma the various languages spoken by them. We have a colporter constantly at work.

More than 6,000 Bibles, portions, books and booklets have been sold, and many thousand of two-page tracts given away.

Do not cease to pray that the good seed scattered over the country by word of mouth and printed page may bear fruit in conversions to God.

English Baptist Church.

No report has been received from the English Baptist Church.

MOULMEIN—1827.

Burman Mission.—Rev. E. O. Stevens (and wife in United States), Rev. W. A. Sharp and wife, Miss Susie E. Haswell, Miss Martha Sheldon, Miss Ellen E. Mitchell, M. D. Miss M. Elizabeth Carr, Miss L. M. Dwyer.

Karen Mission.—Rev. W. C. Calder, Mrs. C. H. R. Elwell (in the United States), Miss E. J. Taylor.

Pwo-Karen Mission.—Rev. Walter Bushell and wife.

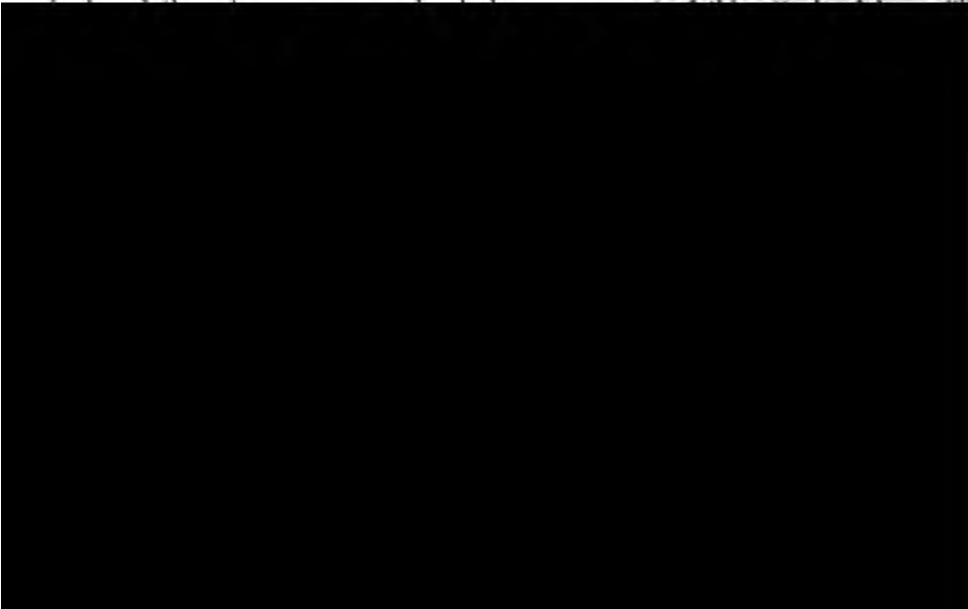
English Church.—Rev. F. DeM. Crawley and wife.

Eurasian Home.—Miss Sarah R. Slater, Miss Alice L. Ford.

Mr. Stevens reports:—

In no year since December 23, 1889, the date of my coming to Moulmein, have I done so little preaching as in the year now under review. At one time I became so alarmed at the state of my throat, that I feared I should be obliged to return to America; but Miss E. E. Mitchell, M. D., has taken great interest in my case, and by the blessing of the Lord upon her care and prescriptions, and four or five months of enforced rest, my voice so greatly improved, that on December 22, I was permitted to reënter the pulpit where Judson, Wade, Haswell and my revered father used to stand to proclaim the everlasting gospel in the Burmese language.

It seemed hard to be compelled to give up my adult Bible class in the Sunday



ever baptized in a single year. Uh Reuben reports two baptisms at Kamawet, but none at Amherst.

Ah Syoo, head master of the Boys' school and superintendent of the Moulmein Burmese Sabbath school, continues to take his turn with Uh Reuben and Dr. Shawloo in preaching the afternoon sermon at the Burmese chapel. At the preaching service held every Lord's day evening at the schoolhouse in the Daingwünquin quarter of the town, we have not unfrequently a congregation of twenty or thirty attentive listeners from among the heathen passersby. The success of Miss Carr's Sunday school for heathen children is a constant reminder of how much needs to be done at Muproon. I hope that ere long an assistant may be stationed in that part of the town.

One marked feature has been the starting of a little Talaing mission school at Kawpauk, near Kawbein. In December the pupils passed a very creditable examination, in the Talaing spelling-book and the Peguan catechism. In response to an application from myself, J. Van Someren Pope, Esq., director of public instruction, has recently informed me that the concessions to Talaing schools have been extended to March 31, 1897, so that up to that time results will be granted to vernacular schools in the Amherst district for proficiency in Talaing as well as Burmese.

The reports from the assistants are very incomplete. The summary of their diaries and six of my own gives a total of 1,390 tracts and leaflets distributed *gratis*, and 13,725 hearers. We have also sold 825 tracts and fifty Scripture portions (not including New Testaments) in six to eight different languages, for fourteen rupees and three annas, during the calendar year 1895.

Tuesday evening, November 20, we had the great pleasure of welcoming to these shores Rev. and Mrs. Crawley and one daughter, and Rev. and Mrs. Bushell and two daughters. Now that our prayers have been answered by the coming of one man for the English department, as well as one for the Pwo-Karen department, we feel encouraged to hope that the promise of a missionary from America for the Talaing department may be speedily fulfilled.

Burman Boys' School.

This school during the past year has been under the care of Rev. W. A. Sharp and wife. His report will appear in the report of the Woman's Baptist Foreign Missionary Society.

Karen Mission.

Mr. Calder reports:—

In reviewing the work of the last year there seems to be every reason for thankfulness; though nothing brilliant has been accomplished, converts from heathenism have not come in in swarms, yet apparently enough advance has been made to lead us to believe the Father's blessing has been with us.

Early in the year a month was given to the churches in the Papun section of the field. That country is almost entirely peopled by Karens; there are hardly 800 Burmans in the whole district. It was pleasing to notice how kindly these poor mountaineers take to the idea of self-support; one might naturally suppose if anyone needed help it would be they.

The departure of Mr. Armstrong for Rangoon left the English church work upon me from May until September, making it impossible to go much among the native churches during the rains. I regretted the necessity of taking the time from the Karen department, but, believing in the English work, I cannot feel the time thus taken was thrown away.

There is no more important and at the same time needy work in Burma than that for the English-speaking population. Many of the Europeans and Eurasians are connected by marriage and birth with the native people, and through them we might have an influence for good over these we have come to help. The privilege of doing work in one's own language is an added blessing, as well as the kindly sympathy and support of the people for whom one is working; therefore I regard the few months given to the English department as among the pleasantest spent in Burma.

With the closing of the work in the English church the month's study on the gospel of John with the pastors' class began. All the sessions were well attended, the high classes of our town school also being present at the morning periods. This month's study has drawn all our pastors nearer together, has given them a greater interest in the school as well as, we trust, a deeper interest in the study of the Bible, and a greater knowledge of the needs of their heathen neighbors.

One of the pleasantest features of the year was the graduating exercises of the class of seven young women who had pursued a three-years' course of study in Miss Lawrence's training school. I suppose this is the first instance of the kind in Burma. The examination, conducted by our pastors, showed that the young women had not spent their time in vain, and we trust that in going out now they may be eminently useful in the work for which they have, with such loving care, been prepared.

In October the prayer, that for over a quarter of a century has been offered, was answered. The Bushells came to take up the work among the Pwos. Though there are more than 55,000 people of this tribe about Moulmein it is many years since they have had a male missionary, who could speak their own language, to lead them. Since the arrival of Mr. Bushell the time has largely been spent in visiting the churches, and as far as possible encouraging them in the work of reaching out into the regions beyond.

Situated as we are on the borders of Siam there are splendid opportunities for evangelistic work among the almost untouched heathen of that dark land. The Kar churches of Siam are still holding out their hands to us, and calling for a missionary to lead them. As yet no one has come to their help, neither have we been able in the last two years to do so much as to send one to visit them.

During the year that has passed 109 have been added by baptism, and there has been an increase in offerings for almost every department of the work.

The English Baptist Church.

During the past year the staff at Moulmein has been strengthened by the addition of Rev. F. DeMille Crawley, who has assumed charge of the English Baptist Church. In addition to this Mr. Crawley is acquiring a knowledge of Burmese that he may do effective work among this people.

Mr. Crawley writes:—

For ten months of the current year, Rev. W. F. Armstrong continued in his pastoral relation to this church. The records show the reception and baptism of five member pupils attending the Eurasian girls' school. In the frequent absence from the field of Brother Armstrong, rendered necessary by the demands of the Tamil and Telugu work, his place was filled with much acceptance by Brethren Stevens, Sharp and Calder.

The present pastor began his work on the first Sunday in November. For nearly two weeks the retiring pastor remained on the field, giving his invaluable aid in a very thorough canvass of the city. In addition to the members of the church and congregation, every prominent citizen, official or otherwise, European or native, was duly called upon. The reception accorded to the new pastor and his family by this church

and by the missionaries, has been of the most cordial character. The work has been entered upon with the assurance of the hearty sympathy of all.

The present membership is about ninety-five. A "little flock," but with an assured place and future in the kingdom, we believe. The Sunday school, with an average attendance of one hundred, is in a condition of healthy vigor.

Several members will be baptized on the first Sunday of the new year. Others are on the way. The arrival of several new families, whose members worship with us, and the prospect of others soon coming, is an encouraging feature.

Pwo-Karen Mission.

After many years of neglect, work has again been resumed among this people, who are very numerous in the Moulmein district. The work has been placed under the charge of Mr. Bushell, who herewith submits his first report: —

Upon reaching this station in October last, I at once proceeded to get acquainted with my field and to make myself known to the people already at work. With this end in view I have spent almost the entire time in the district. I have visited fourteen out of seventeen churches in the association, besides just looking in upon a large number of heathen Pwo-Karen villages.

The government census taken in 1890 reports a total of 103,788 Pwo Karens in the Province of Tenasserim, and out of that vast number there are just a little over three hundred church members; that is, out of 322 Pwos we have just one Christian. Oh! you say, surely that cannot be so, there must be some mistake; after all these years of labor there, there must be a better showing than that. Why, the work among the Pwos was commenced by Miss McComber sixty years ago, and the figures you give, show a very poor result after more than six decades of labor. But that is just the trouble; there have not been six decades of labor, no! not even one third of that period has been expended in labor among the Pwos. Mr. and Mrs. Moore were the last Pwo missionaries here and they returned to America in 1853, since which time there has not been a single man appointed to work among the Pwos in their own language. True, both Miss Higby and Mrs. Elwell have been here at times and have done excellent work, but confined very largely to the schoolroom, and what I want to emphasize is the fact that for forty-three years there has been no male missionary speaking Pwo Karen laboring in Moulmein. Take this as an axiom: work among Pwo Karens will never flourish when conducted in the Sgaw language. This is what the policy of the past forty years has been attempting, and what I wonder at is, that the success has been as great as we see. Let us recognize facts. For years and years Mr. Brayton was the *only one* laboring for the Pwos, while Sgaw missionaries could always be counted by the dozen. There are to-day more Pwo-Karen missionaries than ever before, yet how many are there? Just four! and one of those retired from active jungle work many years ago, and one has not yet been on the field long enough to use the language with ease or fluency. Four all told, while I can count thirteen either at home or here connected with the Sgaw work, to say nothing of the little army of women, noble colaborers in the same work.

Please do not misunderstand me, in calling attention to these facts. I wish to bring before the Executive Committee and the people at home, that one reason why the success among the Pwos has not equalled the success among the Sgaws, is because there has never been anything like one quarter the amount of money or labor bestowed upon them.

I have just made a trip up the Thoundraw valley and found it just full of Pwo Karens.

We were received everywhere with kindness. They wondered greatly to hear a white man speak their own language, and many of them seemed anxious to hear what we had to say. We had some listeners who were very much interested in the gospel message and promised to give it faithful consideration. The doctrine of forgiveness of sin was new to a great many of them. I can see before me now, the face of one old man as he eagerly listened and asked questions about the One able to forgive sin. We also met with quite a party of Taungthus who had been on a pilgrimage to worship a pagoda some eight or nine day journey from their house. They spoke the Pwo-Karen very well indeed and listened eagerly as we told them of the power of Jesus to deliver them from the burden of sin which according to their own confession the pagoda could never do.

In closing, let me suggest to the Executive Committee the desirability of increasing the force now at work among the Pwo-Karens. There are 310,213 Pwo Karens in Burma with four male missionaries and four single ladies to work for them; 223,859 Sga Karens in Burma, with thirteen male missionaries and fourteen single ladies to work for them. Is it not time that more attention was paid to the Pwos?

TAVOY—1828.

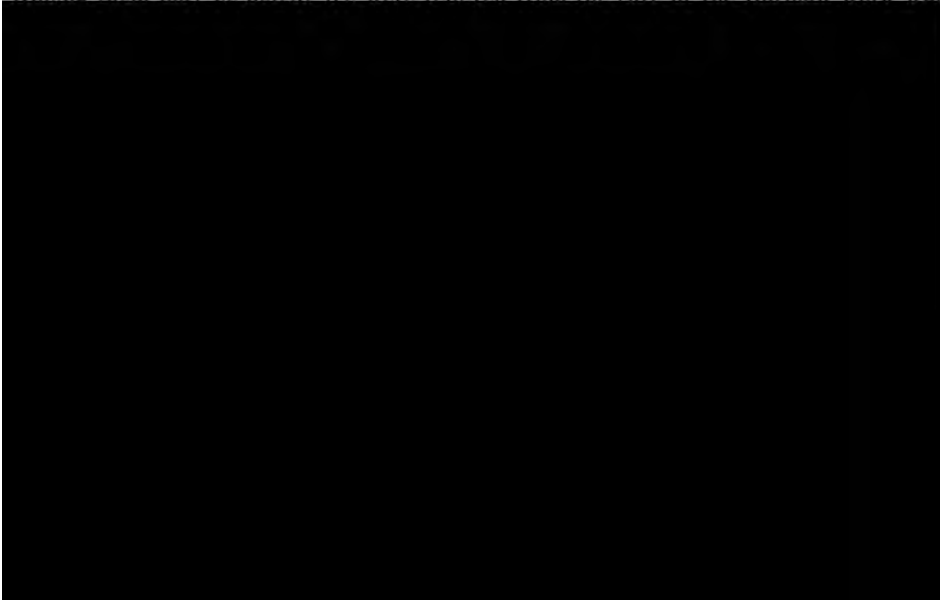
Karen Mission.—Rev. Horatio Morrow and wife.

Burman Mission.—Rev. H. W. Hale and wife.

Karen Mission.

The Karen Mission of the Union at Tavoy has a character all its own. Evangelistic and educational work, both industrial, general and theological, are happily blended. Our ever watchful worker, Mr. Morrow, with his noble wife, keeps all these wheels in motion. Mr. Morrow's report will be read with interest :—

The experiences of the past year have been somewhat different from the ordinary. Among them may be noted: We were relieved from the care of the Burman work which



character and experience to undertake this important work. Though some opportunities have been lost by waiting, and others may be, yet the sending out of poorly prepared teachers is by no means wise, and so we go on from day to day striving, hoping, praying and expecting that the time will come when a church and school under an efficient leader shall be established in every village in our wide field.

Each year has seen some advance in our agricultural work. It is now a necessity, as if we did not raise our own vegetables we could not carry on our school. The advanced position our school has taken requires the services of more expensive teachers, and to meet this demand our resources are taxed to the uttermost. To purchase vegetables and fruit in addition would be out of the question. It is no easy matter to institute a change among these people, but some improvement in agricultural methods can be seen, and the rising generation will act far more wisely than their predecessors.

In conclusion we can say that there is more encouragement to work than we have seen during the nearly twenty years we have been in Tavoy.

Burman Department.

Mr. Hale has only recently taken over the work in this department, several years having passed without a missionary being on the field. He is gradually bringing up the mission, and we shall look for good things in the future. One of the godly women of the Burman church here, the aged Ma Hnin Aye, has recently donated Rs. 5,000 for the work of the Union.

Mr. Hale writes : —

The Amherst Association met with the Tavoy Burman Church February 18 and 19, at which time I was able to complete the statistics for the past year. As the visiting brethren were not able to return to Moulmein till the 26th, I went with Mr. Stevens and four Talaing preachers to visit several Talaing villages about forty miles south of Tavoy.

My touring for the past year was eighty-four days. In many of the villages visited, we had interested listeners, quite a number of whom seemed to be inquirers, and a few who professed to be worshippers of the Eternal God, though for the most part they do not distinguish between the Father and the Son, nor know the Son as the Savior. A few say they will become Christians, and I hope the Lord will permit me to baptize three or four from the jungle villages the present year.

The day school has increased in numbers, there being over 100 enrolled instead of between eighty and ninety when we arrived. In the dry season the attendance is slightly diminished owing to some of the pupils' parents moving out into the harvest fields. The attendance all through the year is less regular than in home schools. I found when I came that the Bible was studied by all the pupils daily for half an hour, though the opening exercises were diminished to quite an extent. On Saturdays a full hour was given to religious instruction. I extended the time on other days by additions at both ends, beginning school at ten minutes of eight, and teaching the Scriptures after the opening exercises to 8.45, so as to have as near a full period as possible of three-quarters of an hour for religious instruction. In the rainy season I taught the Bible to the highest classes myself, and also for much of the time led the opening exercises, at which I gave explanatory instruction for about five minutes on the Scriptures read, to the whole school.

The Sabbath school had an attendance of between thirty and forty. It did not seem to me sufficient for a school of twice that number. I did not feel like making the attendance at Sunday school compulsory, as my school is a day school, but I persuaded

large numbers to attend by compelling those who did not come on Sunday to remain after school on Mondays while the Sunday school lesson was explained to them. As a result we have had as high as 65 scholars in the Sunday school.

The church statistics show but one baptism during the year. One died in the jungle, as I believe trusting in Christ, who would probably have been baptized had he been spared to receive the rite. One was baptized soon after the year closed. Others have asked, or soon will ask for baptism, who I trust will be received.

The spiritual condition of the church has improved on the whole. Although there is not that Christian love between some of them that I would like to see, yet they have come closer to one another, and I trust the Spirit of Christ will draw them closer to himself and to one another in Christian work. The amount contributed by the church for the support of the preacher, and for other benevolent objects has increased from Rs. 175 last year to Rs. 243 this; though it is possible that Rs. 175 may not cover all that the church gave last year, still I think their contributions have increased by at least Rs. 50. I think the church, like most churches, is able to do much more than it now does, not only without straining its resources, but with benefit to itself.

There are now six teachers in the school to teach the seven standards or classes. There ought to be at least that number of teachers for the school, yet I fear I shall have to part with one or possibly two of them, unless I have an appropriation for their support.

We are grateful to God for the health with which he has blessed us the past year, and also for the spiritual blessings on our work for him.

BASSEIN—1840.

Burman Mission.—Rev. E. Tribolet and wife.

Sgaw-Karen Mission.—Rev. C. A. Nichols and wife, Rev. B. P. Cross and wife (in United States), Miss Isabel Watson, Miss Mary C. Fowler, M. D.

Pwo-Karen Mission.—Rev. L. W. Cronkhite and wife, Miss L. E. Tschirch, Miss Lillian Black (in United States).

Burman Mission



Christians need our constant sympathy and help. There is the danger that unless these new Christians are tenderly cared for they will revert to Buddhism. We must further push this jungle work, for although we cannot do very much with the adult converts, we yet need the adult converts to get at their children. Hitherto we have reported large additions by baptism; this year we must be content with three, and two of these, as stated above, from our school. The number of converts will be in proportion to the days of preaching spent in the jungle. The Burman will not only listen now, but he will be baptized and take the consequences (at least, such are outward appearances). If I could give my undivided attention to evangelistic work, I could guarantee a fair average of baptisms yearly.

Not only has the jungle touring been neglected during the year, but even our school at Wakema has received but little attention. The whole work has been made over to our teacher, Maung Lugyi, and he has borne the responsibility put upon him grandly. There are few men like him in Burma—such pluck, such perseverance, yea, such faith. I have been several times on the verge of abolishing that school, but he held fast—he would carry it on, help from the mission or no. His pluck has been rewarded; the school carried on by himself alone was recommended for its efficiency in the annual educational report of the province. He has done faithful work during the year and his latest report states that the school attendance has increased to eighty scholars. Such men as Lugyi cheer us on to surmount all obstacles in the regeneration of Burma.

The work of Ngathinegyoung has suffered a great loss by the death of old Thazan. He was a faithful old soul; he stuck to his post bravely for years, although not one permanent conversion cheered his righteous soul. Many a time I felt rebuked for my want of faith in the presence of this stern old saint, and I always left the old man with a new determination to fight the battles of Christ. Surely the Lord has some in every land who have not bowed the knee to Baal. A younger, more conciliatory man has taken his place, who I have reason to believe will reap where stern old Thazan has sown. Our new work at Kyouegon is also prospering. I have only lately secured land near the court house. The Myook, a Karen Christian, will put up the house for the preacher, and a liberal-minded, rich Buddhist has promised to furnish the preacher with a boat. The population of both these subdivisions is intensely bigoted, and consequently very little preaching has been done among them.

The work in all Burman towns is difficult, and Bassein is no exception. As the building operations interfered with my jungle touring, I spent a lot of time preaching in the city. The influential men of the Chinese, Hindu, Moslem and Burman communities have been visited, preached to and supplied with tracts. Our school has opened many doors and given us increased opportunities to preach the gospel. Although no one has been led to Christ, yet we have made many friends in town, which is a great gain. If we cannot get the old we may reach the young or at least remove prejudices. Our church in town is waking up. We read the committee's letter on self-support to the church and the members decided to support their own pastor. This decision, after forty years of help from the mission, is a great step in advance.

Sgaw Karen Mission.

Upon no field have some of the difficult problems of missions found a more satisfactory solution than at Bassein. Mr. Nichols in his report gives some significant items concerning the work there:—

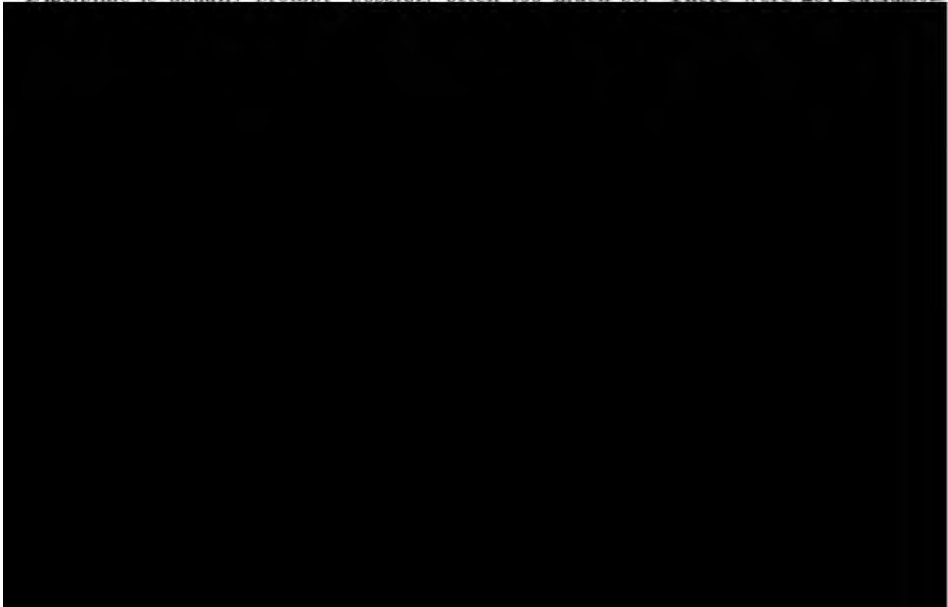
The Churches.—We have now 103 churches in our association, and two more are organizing, making a total of 105 churches, with a membership of nearly 10,000, viz., 9,620. These are scattered over a territory extending from into the eastern part of Maubin

District to the Bay of Bengal on the west, and from Henzada District on the north to the Bay of Bengal again on the south. In other words it comprises a tract of country a little larger than the whole of Palestine. It is expected that the representative of the Union should be in close personal relationship with all these churches, besides caring for all the heathen Sgaw-Karen villages in the territory and superintending the High school, which involves the collection, accounting for and disbursement of from Rs. 25,000 to Rs. 30,000 each year. Visits to the churches which are at all satisfactory involve spending a Sunday with them, but unfortunately we have only fifty-two of them to the year. Accordingly we have spent but very few of these in town.

The District of Bassein has now been politically divided into two, the eastern portion being constituted the district of Nyaungmya; but the churches all continue in one association and will probably remain one in their work and organization. At our associational meetings the custom still obtains of having all the letters read, including statistics and they will not listen to any other arrangement. This affords a good opportunity of cultivating, at least, the grace of patience. There were present at our recent association 2,480 people, who were cheerfully entertained by the small church which invited them and which had been for a year making diligent preparation for the event. This effort always does the church good, and not only the church, but also the entire heathen community in the vicinity. One of the most potent arguments in favor of Christianity in the minds of the Buddhists of to-day, taken in connection with the general conduct of the church members at large, is the order, harmony and evident fraternal fellowship in these great gatherings. The contrast between these meetings and the revelry, strife and license of the heathen Buddhist feasts is so marked that they are forced to admit its significance.

The tendency of the organization of our churches into associations is rather to centralization than otherwise, and gravitates somewhat more towards a Presbyterian or Methodist Episcopal conference interrelationship of the churches than towards the extreme independence and lack of coöperation sometimes complained of among the churches at home. Still the distinctive Baptist principle of independence of the individual church often asserts itself with vigor and determination.

Discipline is usually prompt—possibly often too much so. There were 297 exclusions



number of pastors who are undaunted and who will work to the full extent of their abilities, and a large number of lay brethren will work with them. Still, it remains true that it is only a portion of them, and only a certain number of the churches, that will have to bear the great burdens, as has probably always been the case and always will be.

Something over twenty years ago two or three churches went out of the association, under the lead of a pastor who had been disfellowshipped for immorality. These have held their church organization and have increased in their membership, observing in the main Baptist usages. Most of the parties who were alive then are now gone, and in their membership I have but little doubt that there are a large number of excellent Christian people. During the past year there has been quite a movement among some of them to come back into the fellowship of the association. It looks now as though wise management might bring those who are worthy of it into fellowship with us. Doubtless at the time of the separation there were many who fully believed that the pastor was innocent of the charges against him, though the majority of the brethren were fully satisfied that he was guilty.

This year again, we have lost one of the leaders among our elder pastors, Thra Di Lu. Although somewhat eccentric in some of his ways, he was a man of great force of character, was never discouraged in a good work and is probably as much missed as any one who could have been taken from us.

On the whole, we have a noble body of pastors, and they have worked harmoniously and under many discouragements to accomplish what they have during the past year. I find that the average salary of the pastors during the last year has been about Rs. 43 in cash and eighty-seven baskets of paddy, worth about Rs. 70 more—say the value of Rs. 113 in all. This has been supplemented mostly by a little cultivation of paddy or planting and care of a small fruit garden. I do not consider that this manual labor has at all hindered them in their pastoral work; but, on the contrary, considering the size of the villages which are under their care, it has been better for them physically and mentally than to have let time go to waste, which would have been the other alternative.

The School.—The High school has had the largest attendance for several years. Our corps of Karen teachers is one of the best that could be obtained, and they have worked well. For the first year of the last twenty, we have had the help in teaching of but one American lady teacher in the school, and that only an hour a day in a primary class. Our loss in the sad death of Miss Harris is almost irreparable. A fine scholar herself, she could inspire the love for accurate mental work in her pupils, and her transparent and unostentatious Christian character and life exerted an influence that nothing else can take the place of, here or elsewhere.

We have no government money in our buildings or plant, which has been practicable because of our large constituency of churches. The amount of grant-in-aid received from government for the current expenses of the year has been less than *one-twelfth* of the total expenditure; but the thorough examinations provided for by the government, under conditions which are not as yet inconsistent with our aims, I value much more highly than this small financial help received. With the utmost economy the school has cost about Rs. 19,000 for the year, of which a little over Rs. 5,500 has come from the income of our endowment, and Rs. 7,000 in cash and the value of Rs. 4,500 in paddy from the Karen churches. This contribution by the churches to the school, in addition to the heavy burden of the support of their village schools, home and foreign missions, and local church expenses, with short crops, cattle disease and heavy taxes, has been raised with a great deal of self-sacrifice; yet, at the same time, the churches of the district have spent, on the least calculation, Rs. 200,000 for the betel and tobacco, which have come to be almost as much necessities of life to them as have tea and coffee in America.

As great an expense of money and time as the High school involves, I cannot conceive

of the mission here flourishing without it. The amount of effort and prayer on the part of our Woman's Societies at home which has been represented by the Christian character and lives of the lady teachers sent out by them has for years been quietly yet effectively adding increase of power to the working forces available, not only for our own district, but also throughout and beyond the confines of Burma. The great majority of the effective teachers, male and female, pastors, evangelists, and not less the intelligent and reliable agriculturists who make up the bone and sinew of our churches, have been developed by a period of discipline in our town school, during a course anywhere from two to ten years. It is difficult to conceive what would be the condition of our mission to-day without what this school has supplied since it was founded, thirty-five years ago.

Among the Heathen.—We have work now going on in forty-four heathen villages—though some of them are no longer heathen, having had churches established in them. By "work" is included a mission school in each place. In these about 400 boys and girls are being preëmpted for God's kingdom, before Satan has had time to delude and harden them in his service. This school work, though invariably fruitful in good results eventually, and usually quickly so, still is by no means easy. In many cases the teachers are sooner or later taunted, derided and actively opposed enough to discourage them unless they have the stamina and the faith to hold on till the results come. Two teachers who had been at work faithfully during the last two years wished to change to some other place, giving various reasons for wishing for the change. I finally learned that the real reason was that there was leprosy in the village and that the lepers insisted upon bathing at the common village well, where they all had to get their water. I had spent several nights there myself, at different times. This is not an isolated case; but, in general, they have to encounter moral leprosy about as much to be dreaded. Yet from this work come results the most permanent and satisfactory of all our evangelistic efforts among the heathen. Our only itinerant evangelist, a sort of a "state superintendent," a man of much tact and a successful worker, is supported by a voluntary assessment upon themselves of five rupees on the part of the pastors. They say they cannot all go, so they will work for the heathen in this way.

Some of the villages where we have been working have been either wholly or in part Pwo-Karens. Brother Cronkhite, with his fewer churches and resources, and great heathen population, is quite agreeable to this. When they become Christians, we urge their uniting with the Pwo association, among their own people; but they are left ultimately both by him and by myself to go where they desire.

As to the future of the Karens and other indigenous races, it is a question that one cannot avoid pondering. Whether they will be able to compete with the natives of India and China who are coming in increasingly large numbers every year, and who bring the industry and push begotten of the struggle for life in crowded India and China, as compared with what life for generations in fertile and sparsely populated Burma has made the natives here, is still to be seen. But with gospel light come wider ideals to be satisfied in all directions, which may lead them to take their places among the other nationalities who are to people the land in the times to come.

Pwo-Karen Mission.

Increased faith in the God of missions and warmer devotion to the work must surely result from reading the report which Mr. Cronkhite sends:—

The year 1895 has been the most trying, and the richest, of my missionary experience thus far. The financial condition of the Union combined with the recurring murrains and scant crops which have impoverished the Karens the past seven years, and the seeds of discord, sown chiefly during my prolonged health-furlough, have called for

much prayer, humility and thoughtful effort. The outlook is very visibly brighter than at the beginning of the year, though I am not yet quite sure whether the crisis is past.

Evangelistic Work.—The widespread interest among the Pwo heathen continues with little or no abatement. This is particularly true of the Kyou-pyau district, sixty miles to the northeast. Ten years ago this region was, as regards the Pwos, blankly heathen. Now there are some fifteen little Christian communities there, with one of which our annual association was held in April, 1894. From this last church comes a young man, an evangelist of remarkable character and promise, while the same region has given us already two or three of the very best of our workers. Our force of native evangelists was about doubled at the annual meeting. The gifts of the native churches for this work reached a total which they have probably not equalled more than once or twice before. The great increase in the number of workers, however, together with the fact that I do not feel it wise to aid with American funds beyond an amount equal to the native contribution, has necessitated our leaving large portions of the salaries of our evangelists unpaid. In spite of these hindrances, they have worked nobly. Nearly all of them came to the rescue of the school in its extremity last September, giving heavily out of their reduced means. It touched my heart deeply; truly most of these men work for the sheer love of the work. We had about a dozen appointed for the entire year, and eight or ten more for shorter terms.

My own health has been excellent throughout the *travelling* season. In January I visited the country beyond the mountains, southwest of the city, travelling for twenty-five miles along the shore of the Bay of Bengal, sometimes looking seaward and thinking of the homeland that lies across many waters. This portion of the field had probably not been visited by a Pwo missionary for thirty years or more, being remote and difficult of access. We were cordially received almost everywhere in the seven or eight villages visited on our way to Kyauk-pya. Evangelistic work has been maintained in this remote outpost, by the way, throughout the year, but without striking success. They have sent a lad to our town school. He is bright and of a good spirit; may he prove the apostle of that coast presently. Evangelist Hpo Theng has taught the gospel nobly and effectively, chiefly through the agency of a school which he has carried on most energetically at Kanyin-sine in the Kyou-pyau region, teaching eight and ten hours a day children gathered from several villages. A recent convert, Aung Bah, has been at heavy personal expense in the maintenance of the school. The gospel has been preached more widely over the field than in any previous year since I have known it. The eager welcome given everywhere on my trip to the Kyou-pyau region in February was enough to keep the eyes filled with tears for these sheep, so scantily shepherded, and of thankfulness for a share in such a work.

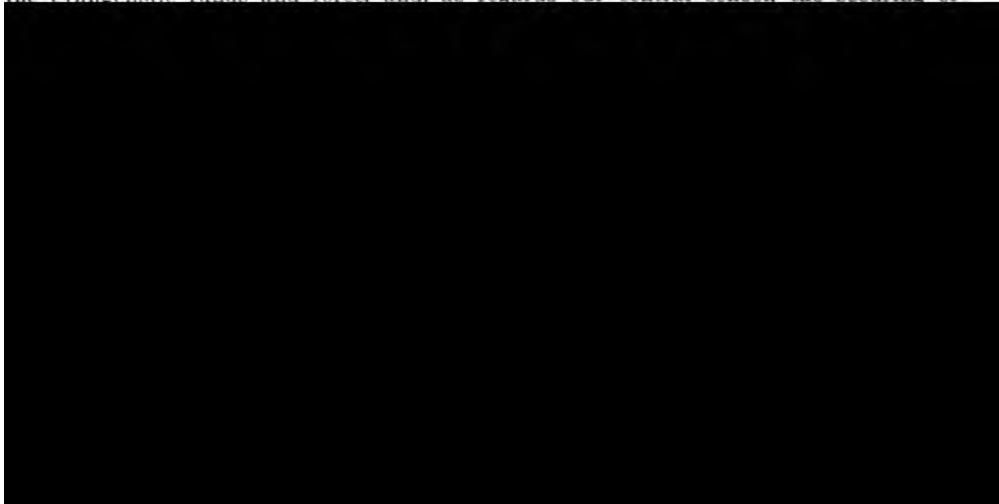
Building.—Two buildings were added to the school equipment, being houses for the families of three of the Karen teachers. They are neat and very substantial, teak and iron-wood, 32x36, plus verandas and cook houses, and should be doing good service thirty years hence, even in this climate. One liberal Karen sister gave us Rs. 100 toward them, and proposes larger things for the future. Unexpected outgoes, however, together with the total failure of certain receipts which we had excellent reason to expect, have left us some fifteen hundred rupees behind on the two, and occasioned us great embarrassment. They are worth all the trouble.

Schools.—Our jungle schools are gradually growing in numbers and efficiency. Normal methods are being slowly introduced, but only slowly as yet. But then I am myself but a student in this line, with almost everything to learn. Our town school has had a memorable year. Before opening in May, we were facing a debt, and with more than one hundred hungry boys and girls to be fed and taught for nine months. Special meetings for prayer, earnest prayer, were held by our teachers and others in the vacation, and after the opening of the school short special prayer meetings were held fre-

quently at 4 P. M. in the reading-room, to ask for daily bread. The pupils made two special collections among themselves. The Karen churches responded with the largest offering for the school they have ever made, nearly two thousand rupees, for running expenses alone. The evangelists responded as above. The denial of our request for a small special grant from the Woman's Western Board, and their request that we close the school, cast us down for a time. But we went on, prepared to close at any time when funds should actually fail, but feeling we must keep open till then. And now a profound, and I believe lasting, impression has been made upon us all, for God has "himself known what he would do" with the five loaves, and the baskets of fragments are represented by the balance of about \$100 in the school treasury at the close of the year. To me it seems all of one piece with the New Testament miracles. One of the minor ways and means used by us was the increasing of the term fee from one rupee to two; and its further increase to five is contemplated.

Bible Work.—In September we held our first "summer Bible school" for our Pwo preachers, beginning on the 4th and continuing one month. The book of Acts was studied throughout, the current news of the year was summarized, and its bearing on the preparation of the way of the kingdom of God noted, various familiar natural phenomena were studied, and a most excellent lecture on "Luther and the Reformation" was given by Pastor Shway Hla of the Bassein church. In furtherance of the effort to increase the study and understanding of the Bible among our people, I formed in December a Bible Readers' Union, made up of Karens in all our churches who pledged to read through the New Testament during 1896. It is too early to report its ultimate outcome, but the start has been all we could desire. I have it in my heart to start Bible institutes of a week's duration each in various parts of the district for special Bible study. If the flesh allow, the spirit is willing. Just here, it is in place to say that we have had seven young men in the Theological Seminary at Insein during the year, three of whom have just graduated. Our field, while falling considerably short of its just apportionment for the support of the Seminary financially, has yet exceeded by very far the record of any previous year; so we take courage.

Our watchwords for the immediate future are increased Bible study, enlargement of the evangelistic funds and force, and, as regards our central school, the securing of



In my last annual report I had the pleasure of telling of the unusual movement among the heathen Karens within the bounds of this mission toward Christianity, and of our hopes for a specially large ingathering from that source. I now have the still greater joy of telling that these hopes have been, in a measure at least, realized. While the number of baptisms has not been as great as we, at times, felt that we had reason to hope for, still the aggregate is considerably above the average, and the prospects for enlarged and permanent work in the centres occupied are now even brighter than they were a year ago. Four new churches were admitted to the Henzada Karen Association at its last annual meeting from communities where a year ago all was heathenism. It is true that these churches are numerically weak, but they come to us with evidences of true church life. Three of them brought with their letters asking for admission, contributions to home and foreign missions and town school. The fact of their having embraced Christianity is not used as a reason or ground for an appeal for help, but they come to us recognizing the important fact that they become members of a community whose business, as well as privilege, it is to give the gospel to others.

A year ago the special movement among the heathen was largely confined to the northern part of our field; now, however, it is quite general; hopeful openings for new work are to be found in all directions.

Work among the Churches.—We now have on the list of churches connected with this mission fifty-six names. While none of these are large (the largest church in the mission numbers only 261 communicants), among them may be found instances where the true object of the "local," "visible" church is fairly well understood and carried out. They support their own pastor, who in return gives himself to work for the church. They build and keep in repair their places of worship; all their church services are well sustained; they see that the children of their community are supplied with the means of securing at least a primary education; and all lines of benevolence in which we are specially interested are, considering the ability of the people, generously remembered. The list of contributions from the churches reporting at our last association is an illustration of their general benevolence. Of these churches *every one* reported contributions to the Home Mission Society, all but *two* had remembered our town school and the Karen Theological Seminary; and there were only nine out of the fifty-six whose report failed to show any contribution for foreign missions. How many rural associations in America make a better showing, in the line of general benevolence, than this?

While the attainments and advances that we are privileged to see along the line of true church life are encouraging, there still remains "much land," the possession of which will require a generous outlay of the graces of patience and perseverance.

Jungle or District Work.—We still hold that, even in our older Burma missions, this work of visiting among the churches, from village to village and from house to house among the heathen, is of *first* importance, and we have honestly endeavored to give to it the attention it deserves.

Schools.—The past year has been the most successful that our town, or station school has ever enjoyed. The advance made is very gratifying. Stimulated by the help and direction given by Mrs. Price and Miss Larsh, our native teachers have been unusually painstaking and diligent in their work, and the advance is seen in the lower as well as the higher classes. This pleasing condition of affairs is plainly traceable, to a very large extent, to the aid and supervision given by the ladies. They have given much time and energy, not only to the classes under their care, but also to the general work of the school.

If we turn our thought to the fifty-six village schools of the mission I think we may find changes for good as far-reaching as those to be found in the more advanced station school. For years there has been a gradual secularizing of our village schools. This process had gone so far that the distinctive character of "mission school" was almost

entirely lost. The regular study of the Bible and the use of the Karen language were sadly neglected. Karen is the family, and particularly the religious, language of our people, and the elimination of it from the regular work of these primary schools naturally led to a neglect of Bible study. This is not the place to discuss the causes which have led up to this condition of affairs, and my excuse for calling attention to it is the very pleasing and hopeful reaction that has set in. Already the Bible is rapidly getting into its former and proper place in the schools, and with it comes a study of the Karen language.

TOUNGOO—1853.

Burman.—Rev. H. P. Cochrane and wife.

Paku-Karen.—Rev. E. B. Cross, D. D., and wife, Miss F. E. Palmer (in United States), Miss E. R. Simons, Miss J. E. Parrott.

Bghai-Karen.—Rev. A. Bunker, D. D. (and wife, in the United States), Mr. C. H. Heptonstall, Miss Naomi Garton, M. D., Miss J. Anderson, Miss T. M. Thompson, Rev. Truman Johnson, M. D., and wife (in United States).

Red-Karen.—Rev. A. V. B. Crumb and wife (in United States).

Burman Mission.

Mr. Cochrane writes:—

Another year of indications, rather than results. The perfect harmony existing among our native Christians, and the earnestness shown by our native helpers, make our work pleasant and hopeful.

Baptisms I had hoped to report in larger numbers. Several approved candidates are now waiting for baptism, but cannot come to town until the rice harvest is over. We might go to them, but there is no water there.

Inquiries, of a half-hearted sort, abound. Many seem favorably inclined when alone with our preachers. Fear of persecution prevents open expression or action. For such we pray the more earnestly when we bear in mind that this year must end our first term in Burma. Ill-health has been a serious hindrance to aggressive work.

Churches, schools and mission buildings are in excellent condition.

Paku-Karen Mission.

No formal report from this station has reached us. Doctor Cross is doing all that is possible for him to do in sustaining the work, considering that he now bears the weight of more than eighty summers, but it has been beyond his strength to attempt jungle travel. The Committee hope to make suitable provision for this field the coming season.

Bghai-Karen Mission.

The following report from Dr. Bunker will be read with interest:—

As anticipated in the last report, this year has been the beginning of a harvest in this mission. Though it has been deprived of the services of Doctor and Mrs. Johnson, yet it has continued to prosper, and has, by God's blessing, made decided progress. The organization of the work remains about the same as last year.

Ordained Men.—These remain the same in number as last year, twenty-one. Most of them have been faithful; some are truly men of God and give us constant joy in their

work; a few need careful supervision to keep them up to their duties, and some show a lamentable want of consecration. Great care has been exercised in bestowing ordination, but some of those ordained do not show their want of fitness for their position for years after entering their office. Two new men, one a recent graduate of the Seminary at Insein, will probably be soon presented for ordination.

Unordained Men.—There are more than a hundred of these connected with the mission. This class of workers includes evangelists and native missionaries but not teachers of village schools, though some of them teach as well as lead in the worship of the churches to which they minister. The ordained pastors have charge of these workers and are supposed to teach and help them in their work, and to select those among them who are worthy to be ordained to the pastor's office. As this mission has a large work among the heathen tribes, thirty or more of these workers are engaged as evangelists or missionaries resident among the heathen. During the dry season, bands of young men, sometimes with Bible women accompanying, are travelling among the churches or heathen villages preaching and teaching. In this way the knowledge of the Savior of the world has been widely spread beyond the limits occupied by our churches, and after many years of labor, has favorably disposed these hill tribes to our mission and made many villages ready to receive the gospel.

Churches.—There are eighty-one churches in connection with this mission, which report, with two new churches added this year, 225 baptisms, fifty-six more than last year. These churches are excessively poor, yet do as much in proportion to their ability, we believe, as any other mission in Burma. It would be strange if, among so many churches there should not be found some far in the rear of others. Every effort on the part of the supervising force to bring all up to a high plane of faith and practice is exerted. Among other means used are village and Sunday schools. Self-help has been pushed to its fullest extent possible.

Sunday Schools.—These have made a large advance during the year under review, showing an increase of four schools, and a gain in attendance of 1,003 pupils, or 2,106 in all. This Sunday-school work was begun, as reported, last year, but is being pushed with new zeal this year, for we believe that the native Christians cannot have spiritual strength except as it is given them by the Holy Spirit through the word of God. At the time of writing, there are seven young men from the town training school engaged in this work. As an indication of what we may expect, 547 Bibles and 233 Testaments have been distributed, most of them having been paid for by the native disciples, which guarantees their use.

The field is in a most promising condition for a bountiful harvest. As has been intimated, the diligence with which the gospel has been preached over all these hills between Toungoo and the Salwen River has predisposed the people towards our mission, and, notwithstanding the strictness of our churches in regard to strong drink, Sabbath keeping, etc., things not required by other missions, many heathen villages are asking for teachers, more than thirty new villages having applied to Mr. Heptonstall for teachers during a recent trip. We have occupied already more than twenty-five such villages in past years, where we confidently expect to found churches in the near future if we can keep our men at their posts.

Needs.—Our needs are, an increase in the supervising force, and the establishment of the mission on a sound financial basis, as presented in an "Appeal" recently forwarded. We confess, however, in view of the terrible financial difficulties that embarrass the Executive Committee, that were it not for our faith in the almighty power and willingness of the Holy Spirit, as Head of missions, to carry on this work, we should despair of an advance, but we confidently pray and expect that he will extend to us his gracious help in due season.

Missionaries.—Doctor and Mrs. Johnson are greatly missed. Our numbers have been

increased by the arrival of Miss Thompson. Miss Garton has had charge of the medical work, always a difficult and laborious one, the duties of which she has discharged with her accustomed skill and faithfulness. She has also taken classes in the town training school. Miss Anderson, though in poor health, has also labored incessantly, not only in school work, but in individual work among the pupils and teachers, with whom she is, it is needless to say, popular. Mr. Heptonstall's report will speak for his large usefulness, both in town and jungle work. As he is the only one strong enough for jungle travel, this work has fallen entirely upon him. He has personally visited sixty-seven villages during the cold season, thirty-six churches and thirty-one heathen villages.

Mr. Heptonstall writes:—

The town training school, for the year under report has had a very steady attendance, and the faithfulness and efficiency of the staff of teachers show in results of examinations. One hundred and forty-seven scholars were presented for examination and 78 per cent passed, as compared with ninety-five scholars presented and 80 per cent passed last year. The result would have been much better only that quite a number were admitted to the third standard (our lowest grade) who were really not qualified for that grade. To meet the large increase in numbers, three of the older pupils were employed as assistant teachers.

Starting the year with a debt of Rs. 550, and receiving from the Woman's Society Rs. 300 less and from the Karens Rs. 250 less than the previous year, it required very close attention to all demands on the funds, and fewer repairs and improvements were done. The expenses for food were of course much larger, but the debt was only increased by Rs. 90.

The new dormitory for boys was about half finished when school term began, but was made habitable for the time being; but work had to be suspended for lack of funds. The Karens have contributed quite generously to the purpose, which may account, in part, for the falling off in contributions to the school, but about Rs. 2,500 more are needed to complete the building, which will accommodate between 160 and 175 boys.

From the ruins of the old dormitory enough good material was secured to build a

training is that the boys and girls may be fitted to teach and do evangelistic work among **their own people**, and the percentage of those who fail to do this good work is very small.

Our most pressing needs are funds to finish the dormitory, and to build a new paddy bin and rice-cleaning shed which would cost probably Rs. 1,000, also to enable us to add the seventh standard to our course of instruction.

SHWEGYIN—1853.

Burman.—Miss Kate Knight.

Karen.—Rev. E. N. Harris and wife, Miss H. E. Hawkes.

Rev. E. N. Harris sends words full of gratitude and cheer. His report embraces both the Karen and Burman work : —

Not for a moment does anything but praise and thanksgiving enter our hearts when we think of the work of the past year in the Shwegyin Karen mission. First of all, Miss Hawkes, an invaluable helper, came to us. This made it possible to change our town school from a vernacular to an Anglo-vernacular school, a marked improvement which it had long been desired to carry out. I was also left more free than formerly for jungle travel. As a partial result, at the October and November Buddhist feasts heathen Karens crowded our veranda from morning till night in a way that had never been known before, listening to the preaching and singing, while pupils from our school went to the bazar and proclaimed Christ with new courage. A tour among the churches was attended with rich blessing. Warm Christian fellowship prevailed on every hand, and, we believe, was not a little augmented. We went out to raise a deficit of Rs. 1,000 in the running expenses of the school, and in about six weeks' time it was all in hand. Not long since we had an invitation from a heathen Karen village to visit them. It was a unique occasion. We went sixty strong—it was their special request—teachers, preachers, evangelists, pupils from the school, and for two days we held meetings in a tabernacle erected for the purpose. A recent trip among the heathen has brought a vivid sense of the needs of this field. Twenty-five large villages were visited in a district about twenty miles long by ten miles wide. At several points we saw hopeful indications of readiness to receive the seed sown.

It will also be of interest to note that in the course of the year we have been favored with short visits from Mrs. Armstrong of the Rangoon Telugu mission, with her daughter, and Brethren Upcraft and Openshaw of China, who have brought the gospel to the Telugus and the Chinese of the town, both classes being quite numerous.

Although the work of the Karen mission is enough to keep my hands full, the Burman work has been much on my heart and in my prayers, and I am devoutly thankful to say that rich answer has been given. Two men have been baptized, two efficient Bible women have been added to the working force, a girls' school has been started with more than forty pupils, and last, but chiefest of all, Miss Knight has come to be the Burman missionary, bringing with her two capable native assistants. These things fill our hearts with wonder and admiration at the good mercy of our God. We are now hoping that the time is not far distant when this field, so long barren, may blossom as the rose, and the seed sowing of many years by our beloved Brother Hale come to rich fruition.

PROME—1854.

Rev. L. H. Mosier and wife.

On this important field much faithful and good work has been done by Mr. Mosier and his excellent wife in the short time they have been there. The results have not been all that their labors have fairly merited. The native church itself hardly appears to be in just the condition to expect a blessing from God.

THONGZE—1835.

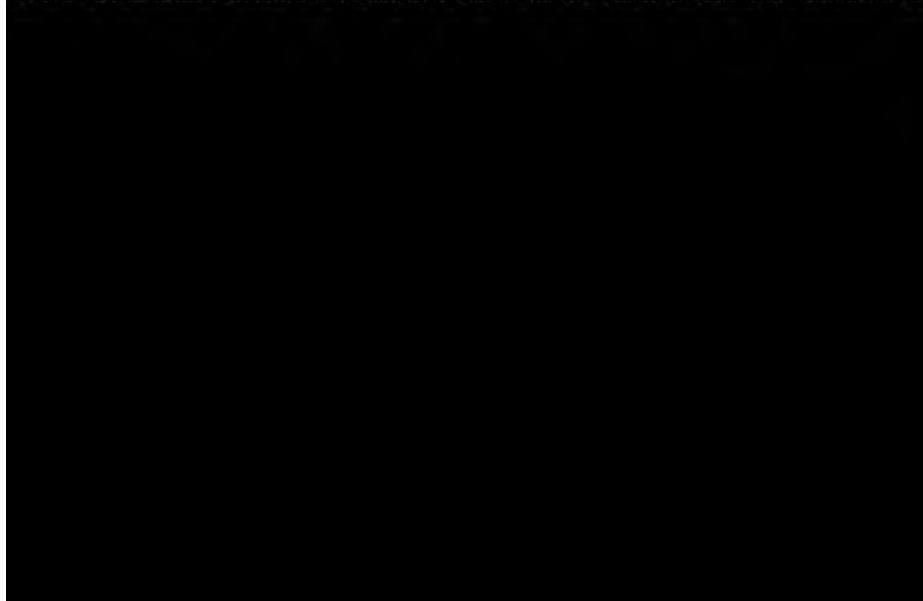
Mrs. M. B. Ingalls, Miss Kate F. Evans.

Mrs. Ingalls reports :—

I made my first visit to Thongze thirty-nine years ago. My husband had never visit this place, though he had baptized five men who first heard the word from him. They were eager for a visit from him, and after building a small bamboo house they came take us to their home, which was 120 miles from Rangoon; but the loved leader had go to his heavenly home. The people of this district had never had a visit from a white person, and I presume curiosity stimulated them to take shares in the building; and the Christians feared the people would accuse them of false hopes, I took my little daughter and returned with them, taking with me the old Burman pastor and layman. We were seven days making our journey up the crooked streams, but it was a great working time of preaching and tract distribution among the crowds who thronged the banks to see the white lady and her child when the boatmen stopped to rest and cook. At the end of seven days we reached the large town, at the entrance of the Thongze stream, and there the crowds were so eager to see us that they broke down the river bridge, and they curtained us off as they would a white elephant. The next day we found the streams too shallow for a boat, and so we started for Thongze with our tracts on the heads of men and women; and, shall I tell it, the rough walk of five miles made the tears flow at my last limping gait, and when I threw myself down at the door of the Christians' house more than my hose came off, when I begged for cold water to ease my blistered feet; and then for ten days I was in the foot costume of the natives and my little girl was like a doll-toy among the people, who were overjoyed at her good Burman language.

The name of Christ brought hundreds to us with respectful attention; but there were some who were beaten for this, and there were wives who took their bundle and departed from their homes when the husband returned with tracts and words about Jesus Christ, and so ignorant were others that they came and asked if I was the Jesus-god. Ah! that was a long time ago, and after one of our fires one of the pastors came and helped us

to read the scorched records and we lived over again those days of the numerous



where the people must watch their houses and paddy fields. I have had a few women who have gone out on trips, but it is only when they go out under our protection that they can do efficient service, and the three thousand people of our town have heard the blessed story, and are within reach of the gospel.

The work of preaching at railway stations has been attended with good results, leaflets to passengers have been well received, and on the trains some good work has been done; as the guards are friendly to me I reap some rewards for the Burmans, who are allowed to preach as much as they like in the carriages of the third class, and at all of our stations our preachers and colporters are treated with respect. We have had a good number of applicants for baptism, but for various reasons have not baptized half who applied. Some have died and some have been restored, and three have been excluded. Our churches have given us much satisfaction in regard to a sound understanding of church government and regular services, benevolent societies, etc. When I have been at home I have had a good Sunday-morning Bible class for adults. With the exception of six men, it is a varied kind of class, and has been named "Crow Class"—the come and go disciples, the two-year-old Christians, the ten-year, and the learned and the unlearned. At all of our services we have collected funds for the support of a student in the Burman Theological Seminary at Insein. Our foreign mission concert, which is held the first Sunday evening in the month, is of the old-fashioned kind, with a leader of subjects, maps and reports from different lands and collections, which our treasurer will soon send to China and Japan. Our church members at Leppadan are scattered, but this year they have reorganized a little Sunday school, and the women who cannot gather at our place on Wednesday, have their prayer meeting after the Sunday-morning service.

ZIGON—1876.

Miss Z. A. Bunn.

Miss Bunn reports :—

During the early part of last year I continued travelling with my preacher and Bible women until we had reached ninety-five villages and the hot weather was upon us. Then a pleasant visit to old friends in Moulmein helped to fortify me for some months of separation from the outside world. My Bible woman returned to Rangoon to finish her course of Bible study and I spent the rainy season in school work. The examinations held in November and December were very successful; about ninety-four per cent of the pupils passed, and the grant-in-aid was more than double that of last year.

In November my Bible woman returned, and as soon as possible after the cool weather began and the roads were passable we resumed jungle travel. I have already gone with my preacher and Bible woman to one hundred and twenty-seven villages. All the villages with the exception of ten or twelve are different ones from those we visited last year. My one ordained preacher is still acting as pastor of the two churches. He accompanied us to some of the villages, but my main dependence is upon my unordained preacher, who is doing most faithful work. I have three other preachers engaged, but they could not come until after the close of the year in the Theological Seminary. I do not do much preaching myself in these jungle trips, my help being mainly in the way of making suggestions to my preacher and Bible woman. And then I can draw the crowds. They come to look and wonder and admire. They are very flattering, and tell me to my face that I am very pretty and lovable and that our singing is very pleasant to listen to. If I should get so vain as to propose going about giving concerts when I go home, perhaps it might be to the interest of the Society for you to discourage the enterprise. The preacher says when he

goes out alone the people will not come to hear. I have offered him a tambourine, and even suggested that he might take along a representative of our remote ancestors who "could a tale unfold," but he gravely assures me that I am more attractive than either.

The people generally listen attentively to the preaching, the leaflets are eagerly accepted and, I have good reason to believe, read. We have sold about a hundred tracts. Some say they are considering the question of becoming Christians, but they are slow to come to a decision. I have only eight baptisms to report this year, none from the schools. I have always believed that sometime the Burmese would come in great numbers and accept the gospel, but my faith often falters and I am ready to cry out, "How long? O Lord, how long?" Oh! that Christians everywhere would cry mightily to God for an outpouring of his Spirit.

THARRAWADDY—1876.

Miss S. J. Higby.

Rev. W. F. Thomas of the Seminary has been compelled to give what oversight he could to this important field in connection with his other numerous labors. He writes :—

As the years roll on, we of the Seminary are becoming more and more convinced that the slight supervision which we in Insein can give any field in addition to our other work is scarcely better than nothing at all. Could a resident missionary be on the ground there is no reason why under the divine blessing we should not be able to report an immense increase all along the line instead of barely holding our own as we are now doing.

While, however, under the necessity of forwarding such a report of the field at large, we have nothing but good to report of the excellent work being done by Miss Higby under great disadvantages in connection with the station school of Tharrawaddy. Of the large number converted and baptized among more than three times the number enrolled last year, a goodly proportion are from the heathen, illustrating the fact that among Karens at least mission schools are an evangelizing agency. With a suitable house to live in and a family to attend to the evangelistic work in the jungles, we see no reason why Miss Higby's school should not be the nucleus of as earnest a band of Christian workers as are being raised up in any mission in the country. Trusting both of these needs will be supplied this year without fail, we would once more commit this needy field to the hearts and purses of God's dear people.

BLAMO—1877.

Kachin Mission.—Rev. W. H. Roberts and wife, Rev. Ola Hanson and wife, Miss E. C. Stark.

Burman-Shan Mission.—W. C. Griggs, M. D., and wife.

Kachin Mission.

Mr. Roberts reports :—

During the past year the evil one, here as in other mission fields, seems to have done his utmost, and while not able to drive us from the field or break our hold upon the people, he has succeeded in leading ten or more of our members into gross sin, and by his deceptions hindered others from coming out upon the Lord's side.

There has been an unusual amount of sickness, and our Christian villages and children in the school have given us much anxiety. Four of our more advanced Christians and one of our schoolboys who had not been baptized but who expressed his faith in and often

prayed to Jesus, have died; so that with the ten whom we have thought best to drop we have lost fourteen, while we have received but four by baptism.

Having to dismiss one teacher and call two new ones our school did not pass as many as usual at the annual examination. On account of the continued poor health of Miss Stark, the boarding department, care of the sick boys and more or less teaching have devolved upon me for the past eight months. This has confined me rather more to the school than is desirable, but there seemed no help for it.

These are some of the darker features, but now for the other side. All with the exception of Miss Stark have enjoyed good health. Our Karen brethren have all returned and are working faithfully. Three new chapels have been built by the Christian villagers and one new house for native teacher. The contributions have been about the same as last year. The school has increased and good work has been done in Bible classes. Children of heathen parents have fled from their heathen homes and entered school, and when their parents have come for them they have declared their intention to study and follow the law and with one exception have been allowed to remain. The son of a *sacbra* and two bright boys from Sinburn, where we have our sanitarium, came down and remained with us through the eight school months, and we expect they will be on hand when school opens again. Our Kachin youth in Rangoon College continues to pass with credit his examinations and delight his teachers. The spelling book and enlarged catechism have been printed, and the gospel of John and a number of hymns are now passing through the press. The government has shown a willingness to help us in building a better dormitory for boys and the support of better teachers, so that we have much reason to be thankful, but sufficient failure to drive us to prayer and examination of methods.

Mr. Hanson sends the following items of interest :—

The mountainous part of Burma, north of Bhamo on the east side of the Irrawaddy, is still from a missionary point of view, an almost unexplored country. A year ago while visiting some of the Kachins around Mogoung, Kamaing and Nanyaseik, I was impressed with the greatness and importance of the field still untouched to the west. But the district bounded by the N'maihka on the north, the Chinese frontier on the east, the Taping River on the south and the Irrawaddy on the west probably holds a larger number of Kachins than any other part of the Kachin country of equal size. In company with Brother Geis it has been my privilege to spend about two months in and around our most northern mission station, and it has been a most profitable time in every way.

A trip to the confluence of the Mali and N'mai rivers brought us in contact with a fair number of Kachins who have settled on the plains. These villages are within easy reach from Myitkyina, even during the rains, as they can be visited by boat. This is a great advantage, as Brother Geis can do a great deal of jungle work, during the time when it is almost impossible for us in Bhamo to reach any of the heathen villages. Myitkyina is no doubt destined to become an important centre, and for the Kachin work no better station in this part of the country could be found.

The centre, however, of the region up here, seems to be Sima, where a military outpost has been erected by the government. A great deal of serious fighting took place three years ago all around here, and two English officers and 150 native soldiers became the victims of the well-directed Kachin bullets. How many Kachins were killed is impossible to say. Everything is now quiet, and we spent about two weeks in and about Sima. We had a most interesting time. No missionary has ever been up here before, and our story of salvation, as well as our request to give up their *nat* worship, no doubt sounded strange in their ears. The people, however, seemed willing to listen, and some of the children learned to sing some of our songs, which we hope they will not forget.

A strange mixture of dialects confronts us as we advance further to the north or

east. I am attempting a short comparative vocabulary in the following languages or dialects, all spoken around here: Chinese, Kachin, Shan, Atsi, Lashi, Mara, Yaw Yin, and further to the south are also found Paloungs. We were able, however, to commune in Kachin with great numbers, speaking some of the above dialects. Most of the men belonging to the Atsi, Mara and Lashi tribes understand Kachin, but this is not always the case with the women and children. It will be impossible to reduce all these dialects to writing, nor will it be found necessary, as in time Kachin will be more and more understood. Some of the Yaw Yin people understand Kachin, but as would be natural, are more acquainted with Chinese, and will probably in time be reached through this language. The Paloungs, who are more numerous to the east of Bhamo, are outwardly at least Buddhists and study their scriptures in the Shan language. What a field for work! The dense spiritual darkness in this entire region is as yet unbroken. Brother Geis hopes, however, to station one of his Karen preachers in Sima, and a better place could not be found. It would indeed be a desirable place for an American missionary, and may the Lord hasten the time when we will be able to send a few men to these hill stations, where they may come in touch with the Kachins in a way impossible on the plains. The people up here can use our books as they are, without any difficulty. Certainly we have a great and promising field. May we receive the needed strength and wisdom to take full possession of it. Remember Upper Burma in your prayers.

Burman-Shan Mission.

Dr. Griggs reports :—

Most of the work has been either school or medical. When I first took over the school I found everything in confusion. From the time Mr. Cochrane left this city till I took charge of the station, there was of course no one to look after the school, and the consequence was that the two Burmans who had charge, had everything their own way, which, native like, was a very loose way. It was therefore very difficult to introduce reforms, and quite a number of the children left. There was a lot of "dead wood" on the school register, and all this I cut out, cutting down the apparent number of scholars one-third, but making little difference to the real attendance.

The Sunday school is still held in the morning. This is composed almost entirely of our day school.

The medical work, judged from results, has been most encouraging, but looked at from the point of "what might have been," if we had only had a hospital, it is not so bright. In spite of the fact that we have to use one room in the house for study, operating room and a classroom, I have had during the year ten major operations under ether. Of these one case was a laparotomy, one opening the cranial cavity for a depressed fracture of the skull, a partial excision of the upper jaw, etc. I have had thirty-nine minor operations, nineteen of them under ether or cocaine anæsthesia. Attendances during the year, 2,163. Number of prescriptions or dressings (latter in surgical cases), 2,349. During over two months I was out of the city at Myitkyina, so this should count for really but ten months' work. With a small hospital on the compound an immense amount of good could be accomplished.

With regard to jungle work I have confined myself this cold season to the villages within a day's journey of Bhamo, and these are enough to keep me busy all the cold season, seeing that I can only leave the school Saturdays and Sundays. Next year I hope to take a trip southward to the Shan villages between here and the ruby mines.

In jungle work we have found one great difficulty, and that is that the Shan character here is entirely different from the one used in Dr. Cushing's translation of the Bible, so that no one can read the tracts or Testaments printed in Shan. We have therefore

been obliged to do a great part of the work in Burmese, and as I only know enough of that language to do my medical work amongst that race, it has been very difficult. It only emphasizes my conviction that this station should be transferred to the Burman Department, and a Burmese missionary sent to take charge.

MAUBIN—1879.

Rev. M. E. Fletcher and wife, Miss C. E. Putnam (in United States).

The work at Maubin is bright with the tokens of the presence and power of the Holy Spirit. Prayer has been answered. The outlook was never better.

Mr. Fletcher writes :

We closed our last annual report with these words: "After a survey of the field we feel that the greatest need is the power of the Holy Spirit to arouse our sleeping pastors and people. Our prayer is that the Lord of the harvest will send forth more laborers into his harvest." We also offered the prayer, though at the time a strange lack of faith prevented our saying so, that God would give us 100 souls during the year. The statistics will show that our Heavenly Father heard our prayers. More evangelistic work has been done and more souls won than in any year during the history of the mission as far as I can find out. The tone of the churches is certainly higher. The baptisms reported are 103, and several candidates who could not be reached are awaiting baptism. Two new churches have been organized and we expect to organize a third before long. Two promising young men are to be ordained next May.

The school has not been as satisfactory this year as could have been wished. We passed sixty-four per cent at the examinations. The greatest failure was in English, due most likely to Miss Putnam's absence in America. Twenty-one scholars were baptized.

We have not been without our trials during the year; space will not allow us to go into detail. But we do wish to testify to the Lord's loving guidance through them all. We have only to look back over the victories of last year's battlefields to get sufficient courage to face the new difficulties looming up at the beginning of the coming year.

We still feel the need of the Holy Spirit's power in our midst, and ask the prayers of God's people that the work here may grow and that we, your servants for Christ's sake, may be guided in all we do and say.

THATON.

Miss Sarah B. Barrows, Miss E. Lawrence (in United States).

No report has been received from this station.

MANDALAY—1886.

Rev. John McGuire (and wife in United States), Mrs. H. W. Hancock (in United States), Miss Ellen E. Fay, Miss A. E. Frederickson, Miss Flora E. Ayres.

The mission in this great city completes its first decade with this year. The last year has been the best of all. No station in Burma stands more in need of immediate reënforcement and additional equipment. The new line of railroad from Mandalay northeast through the Shan States emphasizes this demand.

Mr. McGuire sends the following interesting report:—


With this year your mission in Mandalay closes the first decade of its history. It is a cheering fact that this last year of the ten is also the best. There have been twenty-

seven baptisms; not a large number to be sure, yet the largest we have thus far been able to report. The schools, too, have made encouraging progress. They are larger and in better condition than ever before. To God be all the praise. We are thankful for what we see. Yet humanly speaking it seems insignificant—only the pouring of a few drops of water on a dry and withered land. But by faith we know that it is more than this, far more. It is God's doing, not man's. He is opening a fountain of living water which shall yet expand into a river and cause this moral desert to blossom as the rose.

In evangelistic effort Miss Fay and Miss Frederickson have been especially active. I have done what I could, but have been more or less hindered by mission business of various kinds. We have preached both in city and jungle. Many have heard the gospel, but few have considered its claims. In fact, the people for the most part are afraid to think; they *know* that the foundation of their faith will not bear investigation, yet they have no wish to give it up. It is the religion of their ancestors; their neighbors and friends are all Buddhists; they would be ridiculed and persecuted without mercy if they should step out and take the hated name of *Christian*. As a rule they listen in silence to our preaching, ask no questions and seek in every way to avoid discussion. They often say: "Our religion is for us and yours is for you. Let each one worship according to his custom." We keep preaching away, cheered on the one hand by the interest manifested by those more choice and earnest spirits whom we often meet, and on the other by the many precious promises of God's word and their abundant verification in other times and lands as shown in the history of his church. We have not the slightest doubt of a final, complete and glorious victory. If any one wishes to find a discouraged missionary, he must look elsewhere than among the workers at Mandalay.

During the greater part of the year a class for Bible study, composed of the preachers of the station and the teachers of the boys' school, has been maintained. We have studied the First Epistle to the Corinthians and the Bible by books as far as Nehemiah.

The schools will be reported elsewhere. I will here only emphasize once more what has already been urged in the last two reports, viz., the need of a new building for the girls' and of a superintendent for the boys' school. We hope the building may soon be supplied. Miss Ayres lives now in the same house with her large family of more than fifty girls. Although almost the whole house is given up to the school, it is still too



is already in process of construction. You will see what a centre of communication Mandalay is becoming with its three railroads and the great highway of the Irrawaddy. The apostles sought to establish strong works in the great centres. Shall we not imitate their inspired example, in this, the great centre of Upper Burma?

THAYETMYO—1887.

Rev. A. E. Carson and wife (in United States), Rev. B. A. Baldwin and wife.

Rev. Mr. Baldwin reached this field last autumn, taking with him as his wife and helpmeet one who, as Miss Squires, was a former missionary to the Burmans in Henzada. Mr. Baldwin writes in a spirit of zeal and enthusiasm for the work:—

I have just come in from the jungle and am loaded with fever together with the twenty grains of quinine that I took this morning.

Everything looks progressive in our mission. Sixteen have been baptized since our arrival. I have made three jungle trips; two with Brother Carson and one alone.

Three of our churches are 140 miles south of Thayetmyo. Our association meets there on February 26. I am going overland with thirty of the older pupils and teachers, visiting all the Chin villages within reach. The trip will extend over six weeks. I believe it will be an excellent evangelizing force. The Chins enjoy singing the gospel. I am training them now with new hymns for the journey.

I consider our school one of the most powerful evangelizing forces we have. Heathen Chins come from a radius of 150 miles, and the pupils take great joy in telling the gospel story. The Lord is with us, and we are happy.

SAGAING—1888.

Rev. F. P. Sutherland, M. D., and wife.

Doctor Sutherland returned with his wife last season, having taken a course in medicine while on furlough. This has proved of great advantage in his work.

Doctor Sutherland reports:—

The few months of our return have been the most fruitful, in some respects, of any in our experience here. I have had 426 patients. This means the relief of some of their ailments, but it means very much more than that. The people we reach in the villages are in detached groups or, as is most frequently the case, singly; they listen at times with interest, but frequently our coming is a signal for them to disperse or to listen in sullen silence. Our patients, with the friends they bring with them, sit and listen hours sometimes. I have kept, in one instance or two, the sick all night in the rest house (*zayat*) and had an opportunity to preach to them the next morning. They can come for medicine and return home without being subjected to the merciless taunts of their neighbors, which they are pretty sure to get if listening to the gospel appears to be their only object. Their condition also renders them peculiarly susceptible to what our gospel brings, as you know. There is an intense satisfaction to me in ministering to their wants. I believe this to be an indispensable part of every mission enterprise; there is a vast deal of the mind and purpose of the "Great Healer" in medical missions, in ministering to the physical well-being of these destitute peoples.

Our attendance at chapel has been good. If we could have kept in Sagaing all who have come to us we should now have a flourishing, self-sustaining body; but they come and go—we are full to-day and depleted to-morrow. Wife is in the school several hours each day

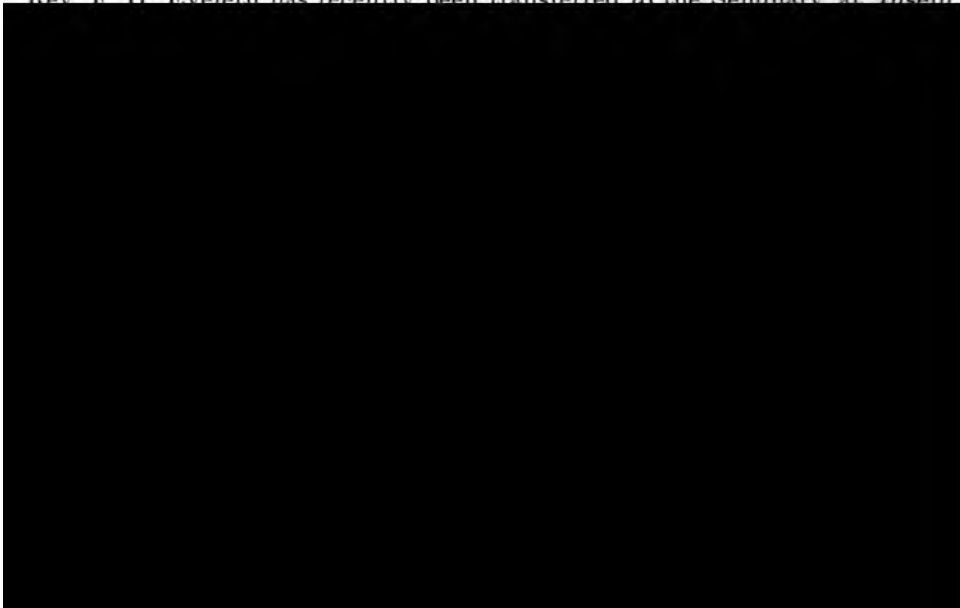
with our children, and keeping the Burman teacher up to her work and the children to some measure of discipline; the school is growing under this influence. She also conducts a female prayer meeting on the Sabbath. I have been in the jungle a large part of the time since the season opened. Not as many villages have been visited as was the plan formerly, but a longer residence in each place has seemed to be wiser. There was a reluctance to receive tracts—at times they were returned; this has changed—there is now an eagerness in many instances to get them. "Greed of possession" is here no doubt, soul hunger also beyond a question. We have found one thing of great utility and pleasure, evening prayer with all the Burmans on the place. After dinner the table bell is rung and they file into our dining room; then the Bible reading and prayer follow, and this is a duty which they no doubt neglect at times. We are in urgent need of a preacher or rather pastor for the Sagaing church alone, not for jungle work. The services are very seriously disturbed by my having to take the preacher with me into the jungle. Another Bible woman is almost as great a necessity. We are carrying the school ourselves as wife has informed you. As I have to pay my Bible woman out of my allowance of a thousand rupees, it seriously embarrasses other interests, notably district travel. For school, preachers, travel, Bible women and repairs I need at least Rs. 1,718, or to specify: Pastor of church per year, Rs. 180; jungle preacher, Rs. 25 per month, Rs. 300; two school teachers yearly, for both and incidentals, Rs. 600; two Bible women, for both yearly, Rs. 288; travel and care of mission plant, Rs. 350; making the above sum of Rs. 1,718. These are bare necessities. I hope to get medicines from friends at home; how long their patience will hold out is the question.

SANDOWAY—1888.

Rev. E. Grigg and wife (in United States), Rev. C. L. Davenport and wife, Miss Melissa Carr, Miss A. M. Lemon.

Burman Mission.

Rev. F. H. Eyeleth has recently been transferred to the Seminary at Insein.



never met another able to make so rapid progress in the study of the Scriptures as this ex-priest made. His manner of studying was peculiar; he would lie flat upon his stomach, on the floor, with his Bible before him, in perfect silence, for an hour or more at a time, comparing Scripture with Scripture, and applying his mind to the limit of its capacity; and when he rose he had learned more about the Bible and its teachings than many another Burman would master in a week's time.

The translation of Dr. Broadus' "Preparation and Delivery of Sermons" (abridged) was completed, and then the whole was retranslated, and the whole work rediscussed from the blackboard.

By the River Side.—In the month of December, a tour of all the rivers of our district which lie to the north of the city was undertaken. After leaving the Sandoway River we passed through an extensive mangrove swamp, and entered the mouth of Rich-man's River. At the first stopping place, I found a somewhat aged man in the grip of a slow-acting but fatal disease. He showed unusual interest in our message, and we visited him several times, and on our departure, at his request, we gave him several Christian books. At this village the people listened very well, but said, as they were not well instructed in the *Bedagat*, they could not discuss with us the merits of our respective religions. "But," they added, "there is a man above here, by the name of Chetsoo, who can overthrow your arguments." On arriving at the village indicated, Chetsoo promptly came forward, and many of the villagers gathered about to listen to the controversy. But much to their surprise, he very soon subsided and became a respectful listener. A few days later a Christian land-surveyor came that way, and the people said, "Chetsoo has gone over to the *padalees*" (a term of reproach for Christians).

At the large village of Tongup we began to preach under an immense banyan tree, near the market, and were soon surrounded by a crowd of partially intoxicated men. For a time no serious opposition was experienced, but at length one spirit more satanic than the rest, arose and entered upon a most blasphemous harangue against the Lord Jesus Christ. When we could endure it no longer, and they saw that we were moving off, the crowd united in a mad cry, "Away with you! Away with you!" When we returned that night, near our banyan, we found a murdered mother and child, and the husband and father, author of the foul deed, rolling in his own blood. A few days later, one of the two men who took the lead in opposing us slew a comrade, who also gave his voice against us, on the very spot where Christ was blasphemed. His life also must soon go out in darkness.

At the head waters of the Lamoo River we visited a village, where soon after our last year's call, fifty households declared themselves in favor of Christianity; the remaining thirty still adhering to their priest. As soon as it was known that we had come, a large company of men assembled at a street corner to listen to the gospel. They said they were not sufficiently instructed in the Christian religion to join us, but their sympathies were all on our side. With the single exception of our ill-treatment at Tongup, the tour of the six rivers was an encouraging one.

Beside this journey, the native preachers, each with a Christian companion, have been sent into almost all parts of the district.

Bible Women.—Miss Carr kindly took Mah Lay along with her to the convention at Rangoon, and later to Bassein. As she had never before ventured beyond the eastern Yomas, it was to her a wonderful experience; and she returned with new views of the power of the gospel, and the largeness of Christ's kingdom. After a brief respite, she started with her husband on a long jungle tour, which if it has been successfully accomplished, has involved the travelling of three hundred miles. Mah Tay and Mah Lay as well, manifested much diligence, during the rainy season, in the study of the Bible, attending not only to the recitations conducted by Mrs. Grigg, but were present, in addition, at most of the classes of the larger Bible school. Mah Tay has shown a good

degree of zeal in reaching the villages round about Sandoway town, and has made one tour, with her husband, into the southern part of the district.

Changes.—As early as the month of May, S'yah Aung Baw was called to work in the Burman Theological Seminary at Insein. One new name has been added to the list of preachers, and a second man is entering the work, tentatively. One thing a little more remarkable is the fact that when I arrived in Sandoway, more than five years ago, every teacher who is now connected with the Burman Theological Seminary at Insein, was then engaged in work in Arakan, viz., Mr. and Mrs. Thomas, S'yah Toke, S'yah Aung Baw, and myself.


The much dreaded Arakan fever has at last *compelled* Mr. and Mrs. Grigg to return to Canada, and Mr. Davenport has taken over the charge of both the Chin and Burman departments. May the prayers of the friends of missions ever ascend to God for him and his family, and for their great and difficult work.

Mission to the Chins.

It is with extreme regret that we lose Mr. Grigg from the staff in Burma. During his nearly four years on the field he has given full proof of his ministry, and the future of his work was bright with promise. The state of Mrs. Grigg's health, however, makes a longer residence in Burma impossible.

Mr. Grigg reports:—

Three years of life and labor for the emancipation of the Chins of Arakan from the bondage of heathenism and their translation into the kingdom of God's dear Son have just closed. The diary of these years is written in heaven and, I pray God, chronicled for the glory of his name in this province. Prayers, money, thought, singing, teaching, religious conversation, preaching and home life have all been invested in this gigantic work, with the sole object of turning away the people every one from his iniquity and false worship to serve the God of heaven and to otherwise live out the teachings of Jesus. That the Great Head of the Western churches is also here carrying on work



preaching services are continually extending their influences over a large and growingly larger territory.

This year we have made special efforts to evangelize the hundred villages lying east of An. Four "good men and true" were stationed in that region in May, and throughout the whole rainy season of over six months they never once returned to visit their families but remained steadfastly at their posts, teaching young and old how to read and preaching throughout that most mountainous region the unsearchable riches of Christ. In one village hitherto solely heathen, five were baptized. In a leper village the gospel was several times preached by Ko Shwe Gyaw, the recognized leader in all our advanced work among the northern Chins.

When the rains ceased the writer, his wife and native helpers went the five days' boat journey to An, and for eighteen nights had great joy of soul in gospel services well attended by Burmans and Chins.

In the midst of our evangelistic work a three days' rainfall set in which brought down with it to Mrs. Grigg the dreaded Arakan fever. We hurried day and night for six days to the nearest doctor at Akyab and thence to Rangoon. Fourteen days the fever raged. If it had been only the fever we should have braved all and sought to stay on, but during three rainy seasons, for periods of four weeks, twelve weeks and six weeks respectively, Mrs. Grigg had struggled against malaria and nervous prostration, and now this had come we bowed before the decision of three doctors that a return to Canada was imperative, and now leave the Chin work in other hands. Workers change, God remains on the field. He has already provided for the human oversight of the work by sending Brother Davenport and his wife to take our place. May the blessing of the Father, Son and Holy Ghost rest upon all their labors and upon that of their successors in turn, even until Jesus shall command the work to cease because it shall have been finished.

I do not think it is pride to make mention for the further encouragement of those who so freely contribute towards the support of the Lord's harvestmen upon this field, that the two young Chin men Mounng Mounng and Oung Min are giving good evidence of having natural abilities of a high order. Not only does Professor Thomas report their daily walk to be an adornment of the gospel, but in the annual examination of the Burman department second year, Mounng Mounng came out at the head of the list, with Oung Min closely following. I think this speaks volumes for the future of the Chin races in Arakan. Twelve years ago all were worshippers of evil spirits. Behold what God hath wrought! I do not know of a more encouraging field in Burma than the Chin work in Sandoway, with all its cares and at times heart-bowing causes of grief.

PEGU—1889.

Miss E. H. Payne.

Progress is the distinguishing feature of Miss Payne's excellent work at Pegu.

Miss Payne reports:—

In giving a report of my work this year, I must mention the growth of the free library and reading-room. From a small beginning, it has increased in importance and usefulness, until at the present time it is regarded as one of the institutions of Pegu and an ornament to the city. It is entirely supported by voluntary contributions, the subscription book showing sums varying from four annas to three rupees, against names of all classes of the community. Books and periodicals are *always* acceptable.

The year has been an active one in general work. The native pastor, with the preachers, other helpers and church members have done good service for the Master in their several spheres and according to their varied abilities.

Changes have taken place in the Pegu division, Pyuntassa, measuring fifty-eight miles in length and forty-one in breadth, having been added to the Pegu district, and Syriam transferred to Rangoon. The population of the Pegu district is estimated at 226,832, that of the city at 10,762. The Pegu district before the addition of Pyuntassa measured fifty-two miles in length and thirty-six in breadth on this side, not including Syriam. The population of Pyuntassa is not estimated.

The medicines donated by the generosity of Doctors Jayne and Holloway of Philadelphia have been of the greatest service to me in my work. Caring for the sick is not the least of my duties. Through the kindness of the deputy conservator of forests, grants of timber have been given to the Christians at Alaregone and Ka-lee-gar for school and chapel buildings. The logs will be cut, sawn into boards, and put up by the people themselves, free of expense to the mission. I have many cares, but a thankful heart for blessings past and present.

MYINGYAN—1889.

Rev. J. E. Case and wife.

Mr. Case continues to sow the seed beside all waters.

Mr. Case writes:—

My work from year to year varies but little. I go about telling the story of redemption and trying to persuade these Burmans to accept it. In 1895 I passed 120 nights away from home touring in the district about Myingyan, and went out for the day to most of the villages within sixteen miles of home, using a bicycle part of the time. This brought me to the people and also brought the people to me, and, after their curiosity was abated somewhat, I poured in the gospel, sometimes into willing and sometimes into unwilling ears.

In August I secured the services of a young Burman preacher who had taken the seminary course. He is able and earnest and a great help to us in our work, and his wife is of much assistance, having had Bible training also.

Mrs. Case opened school again in May on the plan of having the older boys stay here at night though taking their food at home. Pupils have probably been less on this account, but we feel that the plan is a good one. Three young men have also boarded with the teacher, and these three were baptized at Christmas. One of them we think became a Christian while a day scholar in the school years ago.

The death in July of a very promising young Christian man caused us deep sorrow, mingled with joy at his triumphant end.

My wife, besides taking charge of the school and teaching other classes, during most of the year taught a daily Bible class for the older pupils and others. For some months she also held two weekly street Bible schools for children in two quarters of the city.

Our Sunday services have been well attended, not only by the day scholars, who were required to attend, but also by other non-Christians, fifty or more often being present.

Many of the people about us I believe are fully convinced of the truth of Christianity, and quite a number of these seem almost ready to give up all for Christ. On some of our tours in the district hundreds of people often gathered about us in the evening listening and questioning respectfully for hours.

My health continues good and the new year opens hopefully.

MEIKTILA—1889.

Rev. John Packer, B. D., and wife.

Dr. Packer writes:—

It is my privilege as well as grateful duty to report another year's work in the Meiktila field. The lines of work have been the same as in previous years, viz., evangelization

and school work, and the former at least is still a work of preparation, sowing the seed of the kingdom far and wide over this moral waste; while the latter, I am thankful to report, appears to be getting settled on a better basis, enlarging and increasing in efficiency, as will be seen when I come to speak of that in particular.

Work of Evangelizing Burmans.—Besides work in the town and frequent preaching visits to the nearer villages, our preachers have made extended tours in different parts of this and the neighboring districts of Yemethen and Kyauksè, some over ground previously traversed by them. From various causes I have not been able to accompany them upon many of these tours. Their reports show faithful work done, their preaching as a rule gaining an attentive hearing. In February last our return from the Aung Bin Leh Association across country from Myingyan, afforded opportunity for one of the longest tours I have yet taken—about 120 miles, first southward through the Myingyan district to Toung Bau Ywa, situated about half way up the north slope of Pipa Mountain, thence back upon our course two days, to strike a hitherto untravelled route, eastward through Meiktila district to Meiktila. Though rough and wearisome, it was a journey of more than ordinary interest, not alone for the wild, picturesque country passed through and the mishaps of getting lost by night two or three times on the road and on the mountain, and having in consequence to camp out in the open wilds, but more for the attentive hearing everywhere given to our preaching in the many villages visited, both in old and new territory, the *singing* of the gospel proving, as usual, a drawing and holding attraction, where in some cases preaching alone would fail. The presence of Mrs. Packer with her Karen Bible woman, enabled us to make this mode of evangelizing much more attractive, as we were thereby also enabled to reach the women and children more effectually.

We regret that we have no baptisms to report as visible fruit of our labor during the year. The two or three Paramats at Pyagone we were hopeful this time last year would come out fully on the Lord's side, with one exception seem content to rest in their Paramat doctrines and practices. The difficulties of single converts are confessedly great, and they need our sympathy and prayers that the Holy Spirit will give them the faith and courage to face and overcome them.

Save when we are away on tour, our Sabbath morning services have been maintained throughout the year with a fair attendance and with spiritual profit, it is believed, to Christians and unconverted alike.

As to Christian beneficence, our Sabbath collections for the mission work of the Burma Baptist Missionary Convention have amounted to Rs. 64-9-9, besides which there have been contributed Rs. 14 for the Burman Theological Seminary and Rs. 12 for the Burman Bible and Tract Society. Mrs. Packer has prosecuted her Bible work in the town and vicinity as strength and opportunity would allow, with some signs of encouragement.

Evangelization of Indian Races.—No feature of our evangelistic work presents more of interest as well as of encouragement than the work for the various Indian peoples here, begun a year ago last December. Lazarus, the Tamil preacher, has by his familiarity with so many of the tongues of this polyglot community and by his evangelistic zeal as well as by his many excellent and attractive personal traits, proved himself unusually well qualified for this work. He has gathered together quite a little congregation, averaging about sixteen adults, of heathen and nominal Christians.

He gives daily Bible instruction to all of those races not sufficiently familiar with Burmese to be united with the Burman Bible classes. Besides his direct religious work and the organization of his congregation into a benevolent society for the care of their own poor, he is healthfully promoting the intellectual and moral improvement of these races through a Reading Club and a Temperance Band which he has organized among them and which hold regular meetings for mutual improvement, the latter having been the means under God of saving two or three hard drinkers and opium chewers from

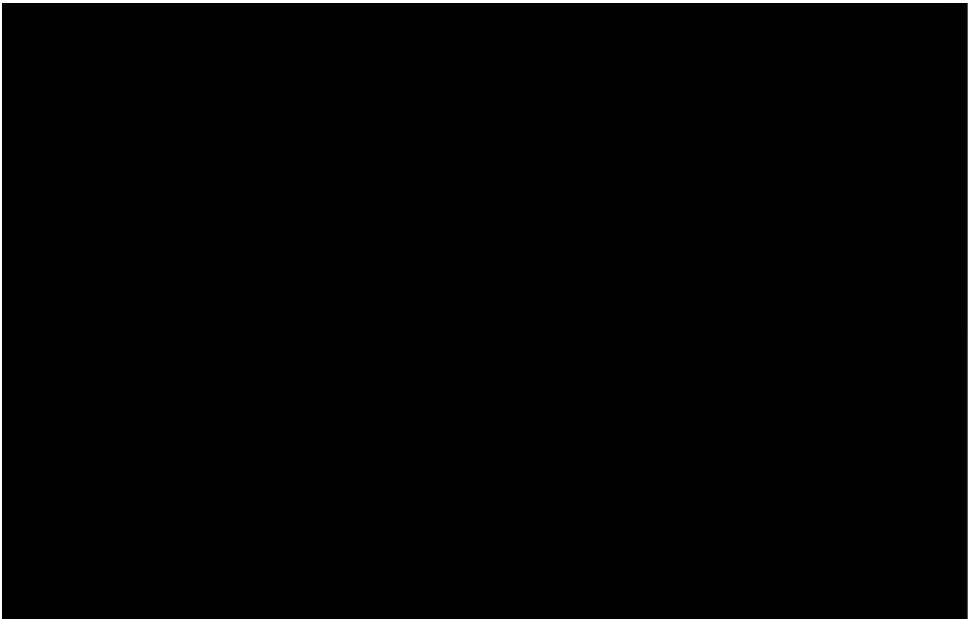
their evil habits. Working in all these ways for their intellectual and spiritual good, with tactful kindness and helpfulness in their trials and troubles, he is gaining a strong hold on the hearts of these people, thereby laying the foundations of what in time will prove, I trust, a fruitful and prosperous mission.

School Work.—This work in some features has been the most prosperous of any year since beginning school work here in March, 1890. The attendance shows an advance on that of any previous year both in aggregate and average, the former being forty-seven, the latter close on twenty, with a present enrolment of thirty-one, considerably the largest figure we have yet reached. Encouraging features of the attendance are fewer changes therein and the fact that an increasing number has been drawn from the indigenous Burmese population of the town and nearer villages.

Increased attendance has of course resulted in an increase of income from school fees, the increase therein being a pretty fair measure of the increase in attendance, though it is partly due to the larger number in the higher standards where the fees are higher. The amount for the year under review is Rs. 279 as against Rs. 186-8 in 1893-4, a gain of fifty per cent. The fees together with the grant-in-aid, Rs. 34-13, amount to Rs. 313-13, which is a little over sixty per cent of the running cost of the school, viz., Rs. 516-11-9.

The work done in the school during the year has been careful and thorough, as shown by our own and the government examinations, at the latter of which all our candidates eligible for presentation in the second, third and fourth standards (as in previous years with one sole exception) passed, those in the second, "by promotion," for which government does not pay a penny of aid. None of the first on the time limit of 250 school attendances during the year, were eligible.

Our school work renders our evangelistic work an aid before unsuspected, which was brought to my notice on a late tour southward from here. At Kan Tau village, our first lodging place, about eight miles distant, when it became known that I was the English Syah Gyee of one of their village lads—a fact I myself then first learned—it gave us a standing in the eyes of the villagers and awakened an interest in our message that would have been impossible, coming to them simply in the position of preachers.



the mission house May 23. The season was also uncommonly hot and very sickly, especially from the middle of July till the middle of November.

We arrived at Thibaw five days after Brother Lambert's sad death. We found the work considerably confused, and the workers disheartened. So many parties, who had been at the mission house, were put under arrest on suspicion of murder, that the people were very timid and afraid to come to the mission for a long time. The work for the first few months was very difficult. We at once began house-to-house work to break down the fears and gain the confidence of the people, and their timidity gradually gave way.

About the first of October there was a decided advance in all departments of work; better attendance and attention at services, a larger attendance at the hospital, more people seemed interested in Christianity; and from that time, there was a steady growth in interest to the end of the year. The first Sunday in October I baptized two, the first Sunday in December one and on Christmas day three from the school. Several others are requesting baptism. The policy of the year has been to concentrate work at Thibaw and Maw Gyo, the outstation, and adjacent villages.

The Evangelistic Work.—The bazar meetings have been kept up at Thibaw and Maw Gyo, and two good substantial *zayats* have been built. Frequent meetings at the jail throughout the year have given much encouragement. The same parties hear the gospel time after time. Several prisoners profess to be Christians. One man is an active Christian worker and has done much for his fellow prisoners. There has been considerable study of God's word in the jail, and several are learning to read and write.

The house-to-house work has been by far the most effective and encouraging work of the year. It has given a better acquaintance with the people, and has done much to break down prejudices and gain their friendship. It gives a better opportunity for both missionary and native helpers to show their sympathy for the people. Such work stands in marked contrast with the work of their own priests. The personal contact with and direct personal effort for the people is helpful to the workers. With very few exceptions the people receive us cordially.

The last half of November we made short jungle trips, and in December a more extended trip to the south and east where we had received requests to come and open an outstation. It was the most encouraging jungle trip that I have made in Burma. I hope soon to station some preachers and open a school at Nam Lan, about forty miles from here. A cart road has just been completed connecting with Thibaw.

The Hospital work has just been sustained with the aid of a Karen hospital assistant. He has improved rapidly and has the confidence of the people. The attendance has grown steadily for some months.

School Work.—The school has been small but the attendance has been better the last three months. The house-to-house work has done much in laying a foundation for school work. Several new pupils, both day and boarding, are promised with the new year. The exercises during Christmas week were a decided success and very helpful to the school. The outlook for the new year is decidedly better.

Work is being pushed on the railroad from Mandalay. We are rejoiced in the prospect of a railroad in two or three years more.

MONÉ—1892.

A. H. Henderson, M. D., and wife, Mrs. H. W. Mix.

The work at Moné has had its vicissitudes. It has passed through the initiatory period, and it is most gratifying to hear the good news that "development on almost every line" has begun. Doctor Henderson reports:—

We can report development on almost every line, a good deal of which, it should be mentioned, is due to the seed sowing of former years.

The workers now on the field under the pressure of small numbers have shown a

good deal of growth. This together with our increasing knowledge of Shan has enabled us to fill most of the gaps left in the work. We still need a good Shan preacher.

The church during the year has voted to choose and support its own pastor, to the expense of which each member has cheerfully promised one-tenth of his income. This, with the contributions of the missionaries, a little more than covers the salary.

The Sunday school now numbers three classes in place of one, viz., an adult male, an adult female and a children's class. We expect to add a Bible class for the Chinese. There is room for a good deal of improvement here.

The buildings on this compound are nearly completed, while the materials for the house of the coming missionary are partly ready. The two new buildings added during the year have been the chapel and hospital, both of which are now in use though not quite finished. Besides these there have been the finishing up of the dwelling house.

The general outlook of the field is very encouraging. Our bazaar congregations are about one-fourth or one-fifth as large as at first, but this is not surprising. It is due to two causes: first the novelty has worn off, and their curiosity is largely satisfied; second, our services are entirely carried on in broken Shan, a fact which we realize more and more as we learn enough of the language to know the mistakes. In fact it begins to be a marvel to me that any noticeable progress has been made with tea so imperfectly equipped. That progress has been made is a most encouraging fact and we praise God for owning our feeble efforts. At present five or six give hopeful evidences of conversion. They boldly affirm their belief in Christ and suffer apostates at the hands of Buddhists. In two or three months we hope to baptize two or four of these. Some have asked for baptism but we prefer to wait. Besides we hear of many, and meet some, who say they believe all we say but fear to profess it out publicly, one declaring last bazaar day that he would be driven out of his village. It is well that they recognize the cross. A third class want to hear more, and we are going to us to come to their villages and preach. These are merely individuals, not representative people, and hail from a good number of different villages. So we see the seed sprouting in different places, and we long to go out and water it.

The Medical Work:—With our hospital finished we will be in a position to do better work. I still think that so far the chief value to the mission of the medical work is in the fact that it has brought the people into contact with the missionaries.

MYITKYINA—1894.

Rev. George J. Geis and wife.

Mr. Geis reports:—

We are greatly encouraged by the changed attitude of the people towards us and the impressions we are leaving upon them as we visit them in their villages. While formerly women and crying children ran away at our approach, they now come out to meet us, help carry our things and make small presents. Upon inquiry what they had been taught at our former visit they say: to give up worshipping evil spirits, opium and strong drink and to worship the true God.

Since Myitkyina was made the head of this district many Kachins—usually head men of villages—have come to visit us; to these we preached the word at almost all times of the day.

The most of my time was given to jungle work, visiting every Kachin village on the river and one of its branches from the confluent, twenty-five miles above Myitkyina, to Sinbo, eighty-five miles below. Some of the larger villages I visited several times, spending from one to four days in a place, speaking to the people in their homes and holding meetings in the evening.

Two trips have been made in the mountains, the one as far as Sadon, a military post on the frontier of Western China, the other somewhat farther south in the same direction; everywhere the people received us kindly and listened attentively to our words. They seem more poverty-stricken and possess less thrift than the Kachins in the Bhamo district, while the opium habit is much more prevalent.

In May, just before the rains had set in, two Karen workers from Bassein arrived. One of them I located in Sanka, where the people built him a house with sufficient room for holding meetings. While studying the language he is doing as much as he can in teaching and preaching through the Burmese language. The other accompanied me in my jungle trips. Both are proving themselves to be good workers. Ning Kraung of the Bhamo church has done good work and preached the gospel to many of his countrymen.

A great source of thanksgiving and praise to God is the final agreement upon a system of writing the Kachin language and the publishing of spelling and reading books. Mrs. Geis and I have been teaching a few to read, and we hope and pray that in the coming year many more of the boys and girls of these hills about us will learn to read and write and, more than that, will accept the Lord Jesus as their Savior.

Besides visiting and preaching to Kachins we have tried to do a little in the way of distributing tracts among some of the larger Shan-Burmese villages in our district, of which there are over twenty on the river and many more inland. Something ought to be done for them; I hope the day may not be distant when we shall have not only a Kachin but also a Shan-Burmese missionary in Myitkyina.

NAMKHAM—1893.

Rev. W. W. Cochrane and wife, Rev. M. B. Kirkpatrick, M. D. (wife in the United States).

Rev. M. B. Kirkpatrick, M. D., is now on the way to reënforce this station. His arrival will be warmly welcomed by Mr. Cochrane and wife. He will be the bearer also of a special fund—a legacy from the estate of one of Philadelphia's esteemed sisterhood now deceased—which will be applied in providing permanent buildings for their new station.

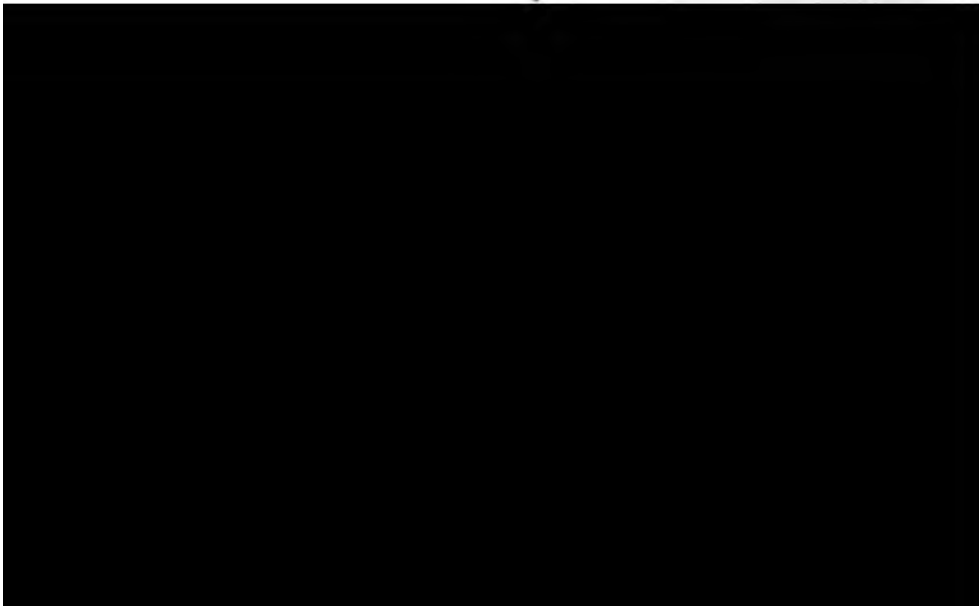
Mr. Cochrane reports:—

Location has much to do with the success of any station—good air for the lungs, easy transfer of food supply for the stomach, plenty of people readily reachable for voice culture of the best sort. The statement has got afloat that all of our Shan Mission stations must be located in unhealthy centres, as the Shans are rice raisers. The statement is unjustly overdrawn and damagingly misleading. As compared with the average location in both Lower and Upper Burma the stations in Shanland may be and are, in two cases at least, Möng Nai and Namkham, exceptionally healthy.

As to plenitude of people, the third factor mentioned in location, Namkham is an ideal or if not an ideal, certainly a "unique" station: not less than seventy-five villages within an easy day's tramp, averaging according to official statement fifty-two houses to the village; with as many more villages but a trifle smaller within as easy a tramp of a second day. Within a march of four or five days this number can be multiplied by three. I have not seen the other desirable locations of Shanland. I am satisfied in pitching my tent and journeying no farther.

An absence of nearly six months, not due either in Mrs. Cochrane's case or my own to the climate of Namkham, brought everything to a standstill. We began anew on our return, middle of December, where we began a year before; health improved, courage good, prospect pleasing. Our expectations were faithful friends; new and better helpers have been secured through kindness of Doctor Bunker and Mr. Young. The people welcome us kindly and listen respectfully. Boarding pupils are coming in slowly—three yesterday, our largest haul for any one day. I hope, this year, to get ahead of where we left off last: we are even now. A recent change in *myotsas*, local rulers, will be a help to us. The present "incumbrance" is accommodating and friendly; though not materially assisting, he does not openly oppose our work. He kindly gave me permission yesterday to build a preaching *zayat* close by our large bazar, a work that has been sadly neglected hitherto from lack of suitable helpers. I aim to close the present financial year with twenty boarding pupils in school and such returns from faithful evangelistic work as the Master may see fit to give.

ASSAM.



Lord of the harvest to send forth these laborers into the harvest? Such praying we are certain will be followed by the requisite giving. What a day would dawn upon the millions dwelling in the great valley of the Brahmaputra and upon the mountain tribes to the north and south if these seventeen gospel heralds could at once begin their blessed proclamation of the great salvation!

Reference is made to the individual reports which follow for further information.

SIBSAGOR—1841.

Rev. C. E. Petrick and wife (in Germany), Rev. O. L. Swanson and wife, Rev. A. K. Gurney and wife.

The Assam Triennial Conference met last December at this station. It was a season of great spiritual uplift, and testified to the delightful spirit of harmony pervading the mission.

In the absence of Mr. Petrick Mr. Swanson reports for the station : —

In the beginning of the year we were two families in the station, Brother Petrick's and ourselves. But in March Brother Petrick left for their home in Germany. We were alone the remainder of the year, until the eleventh of December, when we were reinforced by Brother and Sister Gurney. Their presence already has been a stimulus to us so we are very glad they are here.

During the cold season I spent the most of my time touring. I visited all the churches besides preaching in the villages, bazars and cooly lines on the tea gardens.

At Khowanz, the newest place of Christian believers, I have baptized eight this last year. The manager of this garden, who was very much opposed to religious work, tells me, "The oftener I come the better it is for the Christians," as he sees a marked change in the life of the leader in this little band of believers.

The past year has been a time of various experiences for the Sibsagor church. Some branches have been found fruitless, so we have been compelled to sever them from the church; while others who have been in a precarious condition, have seen their dangers and awakened to renewed life.

The method of self-support and self-government is being introduced by Brother Gurney and myself, so we hope this new year will be a step forward in that line and that these brethren may be led nearer the Lord Jesus Christ.

We have held two months' school for the native workers, one in April and the other in September. The studies were, "The Life of Jesus," "The Dawn of Christianity," and lastly taking up the chief doctrines of the Bible. These days spent with my native brethren proved an inspiration to me and I trust it has given the preachers more energy and zeal in the cause for which they are working.

The Sunday school in Sibsagor is continuing. There are five classes; one is in English as the children are Eurasians. I have started Sunday schools in two of these Christian villages four miles from Sibsagor. There is only one Sunday school in the district, but I hope something more in this line can be done this coming year. The rest of the time I spent in the station studying the language and helping in the boarding school.

Mr. Gurney adds : —

This report is necessarily brief, since translation work is a constant sit-down, an interesting but unvaried round of work with none of the variety which attends the preaching and evangelistic work of a station. The end of the year brought some changes

in my work, however, and I find myself again at Sibsagor which is home indeed since Mrs. Gurney's return. We reached our home December 10, in time to welcome the friends and have a share in the Assam conference which was held here at Sibsagor. A time of rejoicing for us all. These reunions which take place once in three years, give us strength and courage to go on; and the harmony and mutual love which characterize our mission band are recognized as factors of strength in these meetings. We rejoice in the new blood infused within a few years into this mission; these young and strong men indicate by word and look and declared plan of action that they have *come to stay*; and no experienced worker will ever believe that any other kind can accomplish much in this slow land.

I reached Nowgong late in January, 1895, on my return from America. At that time, as the supply of Assamese New Testaments was short and the demand great, Mr. Moore felt that work should be largely directed to the revision of the New Testament; so I joined him in the revision of First and Second Thessalonians, First and Second Corinthians, and Galatians. I revised also the Book of Genesis. The great drawback in revision work in Assam now as it will be for some time to come is the lack of efficient pundits. Mr. Moore has one efficient and valuable man for his work, Henry, whom he has loaned me for a few weeks. Until the New Testament revision is completed, Mr. Moore will need his services. Meantime here in Sibsagor the two former pundits, Dehram and Lorkori, have died, and I find only young and inexperienced men to take their place. I have a young Hindu and a young Christian man whom I am trying to bring into the work so that the revision may go on, slowly at least. The crying need of Assam is trained helpers. There are few preachers or teachers left.

NOWGONG—1841.

Rev. P. H. Moore and wife, Rev. P. E. Moore and wife, Rev. J. M. Carvell and wife, Miss Nora M. Yates (in United States).

The following report from Rev. P. H. Moore will be read with interest:—

In looking back over the year 1895, I find it difficult to fix on any special features



who shall be able to instruct them in Hindi. They have petitioned for such a missionary and our Triennial Conference at Sibsagor in December recommended that one be sent to them. If someone asks, "Why don't the missionaries now on the field learn the Hindi language and thus be able to teach those people?" the reply is that we will gladly undertake to do this if someone will come and relieve us of the work with which our hands are now more than full, and which we, at times, feel to be crushing us, because we can't do the twentieth part of what needs doing. So in the face of all the financial stringency we send home our plea for a missionary for these interesting and promising people, among whom we can do almost nothing, but amongst whom God is showing forth the wonders of his grace.

Each of these churches has its own chosen elder (in the New Testament sense of that word) with which it has made its own arrangements independent of the mission, and towards whose support the members contribute out of their deep poverty. The missionaries assist a little by personal contributions, but no mission funds are now used for the support of these churches or the Nowgong church. The elders are unordained, so the missionaries are called on to administer the ordinances, but in other respects the elders are practically pastors of their respective churches. The Balijuri and Udmari churches have made their arrangements with their present pastors within the year 1895. This indicates growth. The Nowgong church has had its pastor for a longer period; but within the past year it has licensed one of its members to preach and has engaged him as evangelist to work among the non-Christians of the district. As the income of the church would not cover the support of both the pastor and evangelist, the mission has made a grant-in-aid of Rs. 12 per month to the church, to enable it to carry on this evangelistic work. This grant-in-aid is paid by the mission into the church treasury, not to the evangelist. He is under the direction of, and responsible to, the church. Of course the hope is that the church will by and by be able to support him without this grant-in-aid. If this way of conducting the evangelistic work of the district, under the supervision of the churches, proves successful, we hope to see the gradual transfer of all the evangelistic work from the direct care of the mission to that of the churches in their respective localities. At present only two men, Lomboram and Sarlok, are employed and paid as evangelists directly by the mission; while four men, Bapuram, Sikon, Nehemiah and Simeon are employed by the three churches.

The increased interest in Sunday school work is a hopeful sign, and we hope this interest will continue to grow. We mean to nurture it.

Of the 23,000 copies of the Gospels in Assamese which were printed at the end of 1894, about a quarter have already been put into circulation during 1895. By the coöperation of fellow missionaries these have been sold (at the merely nominal price of one pice each) among the people in our several fields; and I wish here to ask the special prayers of God's people that this seed sowing of gospel truth may bring forth a great harvest in redeemed souls to the praise of our Redeemer's name.

As a missionary force here at Nowgong we have much to be thankful for during the year. Mr. Carvell's arrival in the middle of January reënforced us in the Mikir department, and Mr. Gurney was with us from the end of January till the latter part of October doing Bible revision work. For myself and wife, we have had another year of work for the Master, uninterrupted by illness. This in itself is no small cause for gratitude. Mrs. Moore has seen through the press the first edition of 1,500 copies of her own translation into Assamese of the little book for children, "Peep of Day," thus helping to supply a suitable literature for the little ones, a great desideratum in the Assamese language.

My own share in the work of the year can be told in a few words. January, February and March were spent in evangelistic touring and repairs and general superintendence of the work. From the first of April to the first of December I only made three short

tours. My time was mostly spent on the Assamese New Testament revision work, with some interruptions for the preparation of copy and proof reading of "Barth's Bible Stories," which we are reprinting in Assamese, and with a good many hours of time given to correspondence and accounts. During December we were away nearly three weeks on account of the conference, making a short tour on the way there; and so the year has gone.

Mrs. P. E. Moore reports the work among the Mikirs:—

We were at Krungjeng January 1, 1895, and remained until May 5. Mr. Carvell arrived from America January 26. We had no native helpers except two school children; still we look upon our stay there in the jungle with much satisfaction and pleasure. Not a day passed in which the gospel was not presented to some one and often to scores of people. The great majority of those who heard were Mikirs. The preaching was done in our own house, where the people came day after day to see us. The majority did not see us more than a few times, but perhaps a score or more came again and again, and they certainly understand enough of our message to be saved by it. No one showed an unfriendly disposition toward us; on the contrary, our immediate neighbors begged that we return early the following season. We were most favorably situated for learning the language—the people knowing very little, if any, Assamese, were compelled to speak with us in Mikir. We came away at the beginning of the rains without seeing any results of our work. We left the house and the bulk of our household goods to the care of the head man of the village.

After our return to Nowgong long-continued attacks of fever and an aggravating cough made it necessary for me to seek medical advice in Calcutta. I was unable to go alone, so Mr. Moore accompanied me, not feeling at all sure that we should ever return. In Calcutta we were told that I would recover if I spent the remainder of the hot season in Almora. We hastened to that place and our hopes were not disappointed. We all came back in time for our conference at Sibsagor apparently quite well.

Mr. Moore and Mr. Carvell returned to Krungjeng just at the end of December, 1895. Things were in good order, and Mr. Moore writes of great satisfaction in the work there. "Every day counts," he says.

GAUHATI—1893.

Rev. C. D. King and wife, Rev. C. E. Burdette and wife, Miss Isabella Wilson, Miss Henrietta Morgan.

"An advance in all departments of work." This is the good news from Mr. Burdette, who reports for the station:—

The past has been one of the brighter years of the mission. There has been a slight falling off in baptisms, but an advance in all departments of work, and growth, we think, in church life. There has been an increase of pupils in schools and in contributions. Regular services have been resumed in the station church, besides regular preaching and other religious work in English. It was not possible to start our Sunday school year, but a promising beginning in this work has been made since the year closed. The devotional meetings the latter part of the year showed good attendance and increasing interest, and the church, including of course the missionaries, is supporting an unordained preacher.

The training school has been transferred to the station, the preacher acting as teacher. In connection with this, the press has been reopened, the churches furnishing two men especially for this work.

We feel that we have been greatly strengthened, in maintaining self-support, by the

joint letter on this subject from the secretaries of the various missionary societies, and that a new impulse has been given to all our work by the arrival of Miss Morgan and Miss Wilson. They very quickly made themselves a factor in our vernacular work, and with good health and God's blessing will doubtless soon be doing more than ought to be required of them during their first year.

With the exception of personal teachers for Brother King and recently of the newly arrived missionaries, no helpers have received any money from the mission treasury.

GOALPARA—1867.

Rev. A. E. Stephen and wife, Rev. James Craighead and wife (in America).

Mr. Stephen reports :—

Since coming here in October most of my time has been spent in getting the place in shape. I have been terribly hampered for want of workmen and have had to depend mostly on prisoners from the jail. The cutting of the timber has taken much time. Every now and then the sawyers get fever and run off. When at work they require close attention, they are such rogues.

The prospects of the field are very encouraging. Many Christian Garos bring good reports about the Rabhas. The last time we were in Nisangram Rev. Mr. Gongman and a few others came to inform us that a few churches had resolved to support a teacher or evangelist for the Rabhas. How pleased we were to hear that the Lord had led them in this way. They have had difficulty in getting the man. I hope at the association the Lord will appoint the man and give them and us the joy of seeing him go forth to sow the seed in this field.

Mr. Dring expects to commence the building early next month and hopes to get it closed in before the rains. We are to go on with the building as far as our money will allow, making a part of it comfortable to live in, and I hope I shall get the extra appropriation as soon as possible.

TURA—1876.

Rev. M. C. Mason and wife (in United States), Rev. E. G. Phillips and wife, Rev. William Dring and wife, Rev. S. A. D. Boggs (and wife in United States), Miss Ella C. Bond (in United States), Miss Stella H. Mason (in United States), Miss A. J. Rood.

Mr. Phillips reports :—

In reviewing the past year, we see much to be thankful for and much to encourage us in our work.

Our missionary force has been reduced by the returning to the homeland of Mrs. Boggs and Miss Mason; it has also been seriously drawn upon by Mr. Dring's being called away to build houses in other stations. We have had our share of sickness, but are very thankful for the degree of health we as a company have enjoyed. Some of our number were much benefited by the sojourn on the top of the mountain four miles away, thus avoiding a change to more distant places, and proving the value of our own mountain top as a sanitarium, could permanent arrangements for accommodations be made.

Though the number of baptisms is the smallest for several years, the contributions for their own work show steady increase, and are larger than last year by Rs. 1,100, while last year exceeded any previous year. The school work also shows an increase over the last two years.

One of our largest churches has been specially hindered by constant trouble between the farmers and their landowner. This has seriously distracted their attention and has

hindered the work. I visited this landowner, or *zemidar*, a few weeks ago with a number of our Christians. While they did not get all they desired, I trust that matters have been settled, and that attention will now be given to matters of more importance even the advancement of the Redeemer's kingdom.

Four churches have united for general mutual help, and that they may the better carry on the work of the kingdom. Besides supporting their own pastors they have joined in supporting three evangelists to the heathen.

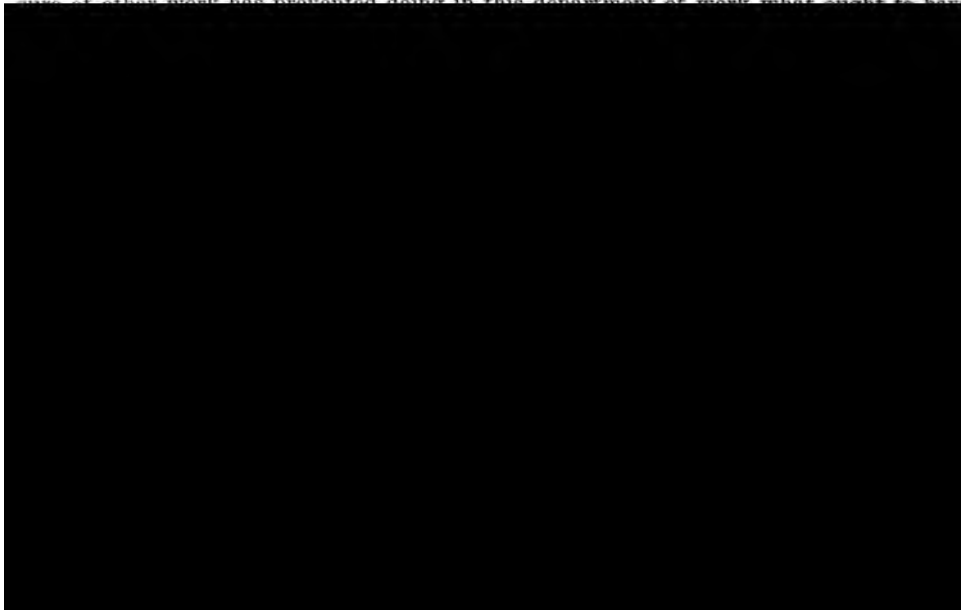
Government has established six scholarships for the benefit of the Lower Primary Garo schools. These will be awarded to boys or girls, not exceeding fourteen years of age, who shall pass a very easy public examination. A government examination has also been introduced into the Normal School. If these serve to stimulate better work, they will serve their good purpose. Anticipating 1896 report, I may say that four lads entered the examination, but results are not yet known. The station schools seem to be doing good work, as usual.

During the year the matter of taking up work for fellow hill people has been agitated and nearly Rs. 70 has been contributed for this purpose. The churches will probably support one man at least for work among the Nagas, in concert with brethren Perrine and Haggard.

Evangelistic work has been carried on about as usual. Thangkan has given his whole year to this, as well as have others. During a part of the year energetic evangelistic work was done by one man in a neglected part of the hills, and with a manifest increase of interest in that section. Thus far we have no schools in that section, but a desire for such instruction as is given in connection with such schools is being aroused.

Not very much has been accomplished along literary lines. The little *Garo Monthly* has been continued, and one tract written and published. One school book has also been nearly prepared for the press. We hope soon to have it in use. The expense of publishing will be met by a government grant. Another tract has also been nearly prepared for the press. Mr. Boggs has also prepared in part, and published a *Tonic-sol-fa* tune book of 163 tunes, suitable for use in our mission, which will be of great value. Pres-

ence of other work has prevented doing in this department of work what ought to have



first in the language it is especially difficult. Before my time no mission work had been done in the tribe and no effort had been made to reduce the language to writing. For the dictionary, the correct spelling as well as the meaning of every word has to be carefully considered. The primary and secondary meanings, the development and the growth of the words should be shown; the synonyms with the differences and the peculiar uses need to be noted. The cross references require much labor. But it is hoped that when the work is completed it will be all the more valuable for those who hereafter may wish to acquire the language. In writing the dictionary the third time, I am now in the letter O of the alphabet. New words and new meanings to words already obtained are constantly being added. This is, of course, true of every living language, but all the more so is it in a first attempt to compile a dictionary in a language. It is hoped that the manuscript will be completed this year.

Mr. Haggard reports for the village schools and churches :—

From January till August my time was almost wholly occupied in the work of preparing our new house. During the latter month we were privileged to move into it, although there remained much to be done before it could be said to be completed. The finishing of these details together with the labor of preparing the compound occupied the greater portion of my time till December when, with my family, I left for the Triennial Conference at Sibsagor. While considerable yet remains to be done in the house, in outbuildings, on the compound, it does not seem that my regular mission work need longer be interfered with. During the past year I devoted to the latter only such time as I could spare from my manual work; during the coming year I hope to reverse the order, and take my recreation only in looking after the more material work of the mission.

I have had the care of five village schools and teachers with the churches. This occasioned one tour of nearly two weeks; the monthly receipt of reports and disbursements of salaries; the making of an extended report of schools to government; and the devotion of two weeks to assistance in a special session of the training school at which all of the mission agents attended. I am more hopeful that this portion of our force can be made effective, although it is not possible to state at this time just what further plans it may seem best to adopt with reference to them. The most earnest effort, however, will be made so to develop and use them that they shall be worthy of the fullest confidence, and be able to accomplish the largest possible results. During the year in addition to their duties as local preachers and school teachers, they have done considerable touring among other villages. These special sessions of the Training school will be continued and they will be expected to attend at least two of them in the course of the year. In addition they are now sending in monthly, translations of various portions of the Scriptures and sermon outlines.

At Molung there is the most evidence of life, as seen in a very large increase in the attendance at school, and the reporting of five candidates for baptism, all of them young men. I am preparing this report in the midst of preparations for a visit to Molung in company with Mr. Perrine, at which time we hope to baptize the above five and possibly more. Always an important matter, the reception of candidates under the existing conditions here will be exceptionally so. We continually pray for the greatest wisdom in exercising caution in this work, that none but those who are soundly converted and who are ready to give evidence of their conversion in a marked degree may be received for baptism.

While I have spoken of the great encouragement I feel with reference to the work of our teachers and preachers, all of whom are Assamese, the great burden upon my heart is the lack of Naga workers. Perhaps, however, I should say the lack of Naga Christians; for I firmly believe that whenever the Lord has truly regenerated a people,

he has at the same time raised up *from among them* those who were to become the preachers and teachers. Notwithstanding this absence of an adequate force of Nag workers, it is still a serious question in my mind just how far we ought to go in a tempting to supply the defect, if such we may call it, by the introduction, or at least the increase of a necessarily expensive force of foreign workers, however well equipped and reliable they may be. We cannot hasten, to say nothing of forcing, the evangelization of a people by means which are unnatural or historically without precedent.

I am heartily in accord with efforts toward increasing the effectiveness of the native churches, and especially in the direction of self-support; and while there is not much here as yet to "self-support," it is hoped that there will be all the less difficulty, on that account, in turning things that way. It is the twig which is easiest bent.

During the year I have been permitted to assist in considerable religious work in the large village near us. On Sunday one regular and somewhat formal preaching service has been maintained; in addition to street preaching, house-to-house visitation, administration of medicines both in the village and at my own home. There has been but one baptism, that of the daughter of our helper Roble.


Taking all things into consideration, I am satisfied that considerable progress has been made in the work; much good seed has been sown which, under God's blessing is certain to yield a harvest. All the members of my family have been quite free from illness; and for this and many other blessings we have the greatest reason to praise the Lord.

Mr. Perrine reports for work under his direction : —

I take it that you want me to report only the work under my immediate direction. Since Mr. Haggard has the direction of the village schools and the churches I am leaving him to report for them.

The Sunday school is sometimes quite encouraging and sometimes not. However, we can report a growing interest in this as in the preaching.

Harriet (the daughter of Roble, who is teacher here and also our postmaster) shows promise of becoming a good worker. She is the one reported as "Bible woman" and doing some good work. In addition to her work she is receiving training.



Last Sabbath two Nagas publicly expressed a desire to have Christ. One of these, however, has been a professed Christian for a year or two, though he has never been baptized. He also expresses a desire to preach.

KOHIMA—1881.

Rev. S. W. Rivenburg, M. D., and wife.

In a very difficult field Mr. Rivenburg is making a brave fight. The station needs immediate reënforcement.

Mr. Rivenburg reports : —

The work of the past year may be summed up in two words, viz., preaching and practising.

As a rule, three to five hours of the mornings have been given to village work; the afternoons to office. I have not kept account of medical and surgical cases, but it would reach into the thousands. The largest number of any one day that I know of was fifty-two. I have been signally blessed in trying to heal the bodies of this savage people. Oh, that I might say the same of their souls!

One Sunday service has been maintained in the bungalow with a very small attendance, varying from one to a dozen or more. This has been the only stated service. The rest of the preaching has been done in the homes (if their wretched huts can be called homes) and village meeting places; wherever I found idle ones willing to listen to the story. For the most part only a passing interest has been taken in these way-side talks; but of late I think I see signs of an awakened conscience in a number of those who know of the way more perfectly.

NORTH LAKHIMPUR—1893.

Rev. John Firth and wife, Rev. Joseph Paul and wife.

"The morning light is breaking" fitly describes the situation at this new and interesting station. The report of the work is written with a pen dipped in consecrated enthusiasm and cannot fail to interest.

Mr. Firth writes : —

Our second year in Assam has come to a close, and with good health and bright hopes we enter upon another.

In January, Rev. Joseph Paul and wife from Nebraska, came to North Lakhimpur and began work for the Miris. I took the crazy old bullock cart and started on a two days' journey to the Brahmaputra River to meet them, and all the way down could hardly keep from singing, "Hail to the brightness of Zion's glad morning!"—for the 50,000 Miris in Assam, in the vicinity of this station, were now for the first time to hear of a crucified Redeemer. Brother and Sister Paul are exactly the folks for this work. As he will make his own report I will say nothing in regard to it further, save that he has selected a compound at Pathalipam, eighteen miles northeast of here, which is central for work at all times of year.

Our people number in the vicinity of the station probably 20,000; one half of whom are on tea gardens and the balance scattered about in independent villages, the people engaged in rice cultivation. They are all classed under the name of Bengali, which is invariably used by all classes of people in speaking of them. All of them have at some time been imported to Assam as laborers on tea gardens. Some are from Bengal, some from Chota Nagpur, some from the Northwest Provinces and some from other

parts of India. Many languages and dialects are used by them, but the one language common to them all is Hindi. Those who are Christians are all from Chota Nagpur and are of two sorts, Munda and Urang. They call themselves Nagpuri. I have not heard of one Kol either Christian or heathen. One sort of Nagpuri people are called Kols, and there are very few of them in Assam, but none of them are Christians. Our people are neither lazy, proud nor silly. They are full of life. They go along the road running, jumping and singing. They are poor but they work hard and will not always be poor. They do not indulge much in opium. They wear brilliant and sometimes astonishing colors. They are a "rough and ready" sort of people; will do anything, eat anything, wear anything. I like them. Those who are Christians have not yet attained to the fulness of the stature of men in Christ, but between them and those who are still heathen there is a wonderful contrast.

The first five months of the year was given wholly to bungalow building and the house was finished and entered the first week in June. The balance of that month I was sick, but the Lord raised me up, and through July, August and September we made a beginning in the study of Hindi.

October and November were spent in touring, and I for the first time had an opportunity to look over my field. I made three different trips, all into the west half of the territory. A missionary had never been there before and the darkness was dense. There is a little bright spot in the darkness now, as one man and his wife have determined to wholly follow the Lord, and in November they were baptized and the same day the man was appointed a preacher. He had been a Christian in his own country and had preached some. A few days since he was in to give an account of his first month's work. He is starting out well.

Very little evangelizing has been done on the field the past year. There cannot be large results until I have more preachers. A man is urgently needed here for Assamese and Daphla work. There are 3,000 Assamese in the station and scores upon scores of villages in every direction. These people have never heard of Jesus the Savior. The whole Daphla tribe is sitting in darkness! All these can be reached through the Assamese language.

Mission to the Miris.

Another hill tribe is having the offer of the gospel through one of our esteemed missionaries. Mr. Paul has explored the ground since reaching North Lakhimpur and seen this interesting people in their homes. They are hungry for the bread of life.

Mr. Paul reports for the mission to the Miris: —

It will of course be unnecessary for me to send with this report any statistical form as there is no church among the Miris as yet.

On arriving in North Lakhimpur in January last, the first business was to make myself acquainted with some portion of the field and to come face to face with the people to whom I believe the Lord has called me. This I did by visiting the Miri villages near the station; after this I made a tour among the villages on the Subensiri River, and worked toward the border of Assam; thus by the middle of March I had seen the people of many villages and had become to some extent accustomed to their ways.

Early in September I went from North Lakhimpur to the Brahmaputra River in search of a suitable boat for touring among the Miris, this being the only possible means of reaching most of the villages. During the latter part of September I camped out in a Miri village where I hired Miri men to make a new cover for the boat and do other work in fitting out and making it ready for use. While this work was being done I had the

opportunity of speaking to the men and boys about their souls, and of having in the evenings a mixed congregation of men, women and children who listened to songs in Assamese and the reading of God's word with the best explanation of the same that my knowledge of the language would permit. On the third of October, Mrs. Paul, our teacher, cook, and myself, with three Miri boatmen started out on our first preaching tour for the season.

I do not know whether I have been successful or not. I have tried to be faithful. Through God's mercy and goodness I am able to report several Miris in an inquiring state, many anxious to know more of the truth, and three asking for baptism—strangers to myself—and a growing interest generally.

Two things are necessary before thoroughly aggressive work can be done amongst the Miris: first, I must live amongst them before anything can be done in the way of schools, and in order to live amongst them I must have a house in which I can live all the year; second, at least one and if possible two preachers should be added to this mission as a temporary measure for a year or two.

The most important work accomplished during the past year has been the training of the one teacher into fitness for preaching the gospel. This I have done right along in connection with my own studies, when my student has been least aware of any attempt on my part at imparting instruction. During the summer months we held meetings in the Lakhimpur bazar, where in addition to the preaching we distributed tracts and other religious literature, printed in the Assamese, Bengali and Hindustani languages.

At the close of this first eleven months of my stay in Assam I am very thankful to God for all his goodness to us, for the manifestation of his presence with us, for the great privileges by which we are surrounded, for the bright opportunities which are before us, and for our eternal security in his Son, our Savior, Jesus Christ.

THE TELUGU MISSION, INDIA.

The meeting of the Quinquennial Conference of the American and Canadian Baptist Telugu Missions in Ongole in December last, naturally suggests some comparisons of the present status of the mission with that of five years ago.

The beginning of 1891 saw but thirty-eight missionaries on the field, of whom twenty-one were ladies. During the five years just past fifty-seven new missionaries have been added to the staff, including ladies married and single, while four others formerly connected with the mission have reëntered the service, making the total additions of this period alone almost equal in numbers to that of the entire fifty-five years preceding. In this same five years also thirteen new mission stations have been established, and one, Allur, for a long time abandoned, has been reopened. Prior to 1891 the entire number of stations opened did not exceed this. If we should enumerate in detail the additional equipment furnished the mission in the shape of new bungalows, chapels, schoolhouses and station outbuildings, it would be seen that in this particular the operations of these five years equal if they do not surpass those of all the preceding period. We have been enabled through this increase of force and equipment to subdivide to a large extent our utterly unwieldy mission fields

of the past, some of them equal in size to the states of Connecticut or Massachusetts. This plan of subdivision, though not yet complete, could not have been longer delayed without irreparable loss to the mission. So far as it has been carried into operation it is already being fully justified by the results.

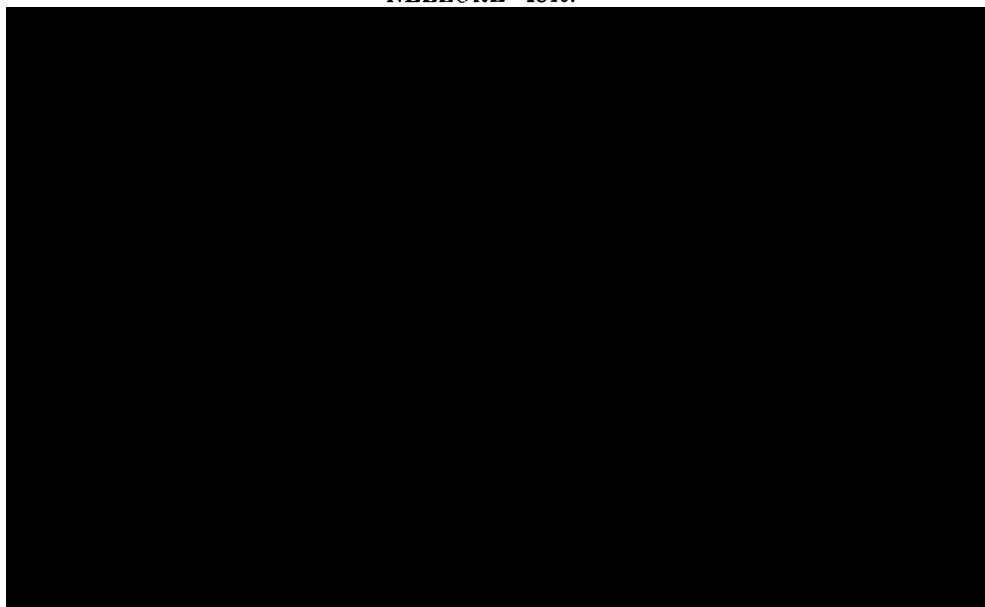
The most noteworthy event of the past year has been the building of the hospital at Nellore by the Woman's Foreign Missionary Society. The buildings have been wisely planned and located, and the facilities they afford will meet a long felt need. The benefits of the hospital will not be local but will extend to a large portion of the mission.

In a very real sense the past five years, though in some aspects the most active in the history of the mission, have been years of reorganization, of preparation for work. The newly added workers have now passed through the initiatory stage of missionary experience, with its work of erecting buildings, of acquiring the languages of the people and of adjustment to the climate and life of the country. They are settling down to work with a zeal and wisdom which foreshadow great achievements for the coming Quinquennial.

It has not seemed wise to the committee to continue the work at Bolarum in the Deccan. Accordingly the bungalow at that point has recently been sold and the station closed. Mr. Hopkins, formerly in charge, is at present supervising the work at Palmur during the absence of Mr. Chute.

We would call special attention to the following reports from the separate stations.

NELLORE—1840.



funds, and the Nellore church contributes annually to the Bible Society and other benevolent objects.

The English church maintains a nominal existence, though in the strict sense of the term, it ought not, perhaps, to be called a church. We hold English services every Sunday evening, except the first Sunday in the month, which is given up to the Telugu communion service. On Thursday evenings we hold a Bible reading and service of song which is well attended and seems to be appreciated. The Brahman convert who recently came out and was baptized was greatly helped by these services, and this has encouraged us to continue them. But we shall never be able to do much in this English work till we get a chapel or hall of some sort in the town where the English-speaking people live. The distance is too great for those who have no conveyances, the very ones we specially desire to reach.

2. *Christian Endeavor*.—We have two societies, a senior and junior, and they have been a most fruitful agency in developing our young people and through them of reaching others. Each of these societies holds a meeting bi-weekly, at which short addresses are made or papers read and afterwards discussed. The officers and various committees are appointed annually and a programme of topics for the whole year adopted. In this way a good deal of latent talent is brought out which could not be developed in any other way.

One of the results of this young people's movement is the establishment of seven Sunday schools in the surrounding *pettahs* and *palems*. They are superintended by our young ladies, and one of them has an attendance of about eighty children. These schools are held in the afternoon, so that they do not interfere with the compound schools which are held in the morning.

3. *Touring*.—Personally, I have not done as much in this line as usual, but that does not imply that less has been done. Mr. Stone has been on the field a good part of the year and has kept the preachers busy. In September, however, I took over the Kavali field from Mr. Bagshaw, and I was obliged to put Mr. Stone in charge. My intention was simply to let him oversee the finishing of the bungalow, but as that work had to be stopped, Mr. Stone gave himself to field work in and around Kavali.

The field work of this station will hereafter be largely in the hands of Mr. Levering, who has been permanently appointed to Nellore. For the present he has taken over the southwest section. Gradually more will be added as he may be able to take it. I shall still have all the field work I am likely to have time for, and a great deal more than I am likely to do as it ought to be done. As a matter of fact, I ought not to be expected to do any work outside of Nellore town.

4. *Our Schools*.—Our schools never were in better condition than they are to-day. We have more pupils and they cost the mission less per capita than they ever did before. We believe the time has fully come when more ought to be done by Christian parents for the education of their own children, and we are pushing this work as never before. All told, we have about two hundred pupils in our station schools, of whom about fifty are day scholars.

During most of the year, our schools have been in charge of Mrs. Downie, assisted by our daughters. Miss Darmstadt has given her time to the study of the language, but having passed her first examination in Telugu in September, the schools were handed over to her from the first of October.

The Training School for Mistresses, referred to in our last report, was commenced with the beginning of the year, and bids fair to be a success. It has been recognized by government, and half-salary grants for the teachers have been sanctioned. Some of the pupils get scholarships from government funds. The school is held in the Bucknell Memorial, thus realizing, to some extent, the wish of Mr. Bucknell, who gave us the building, that it might be used for the higher education of girls.

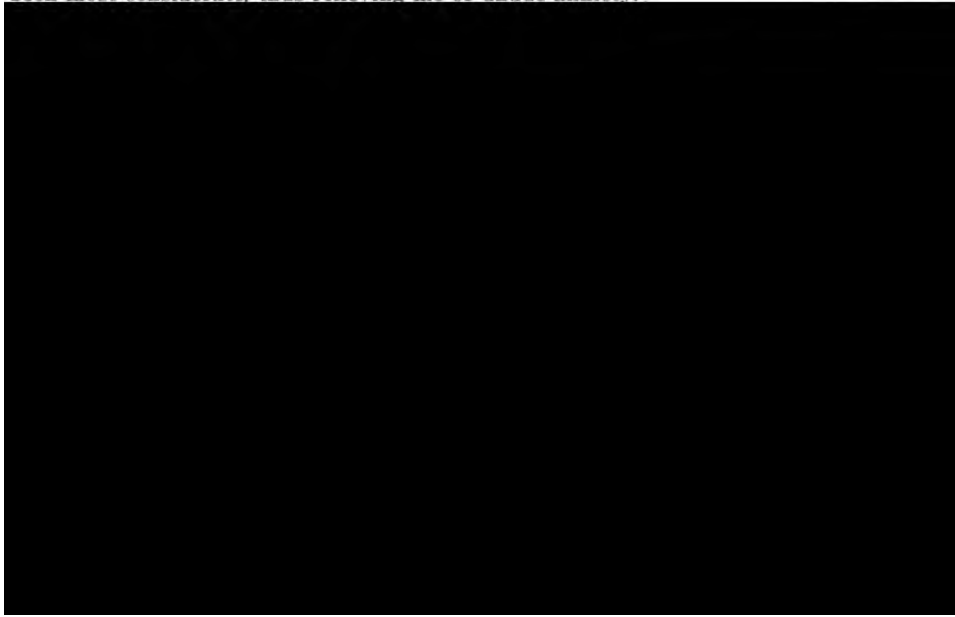
The Bucknell Industrial School has taken a new lease of life. Being relieved of the responsibilities of the schools, Mrs. Downie has been able to give a good deal more time to this. Miss Walter, who had charge of work, resigned in September, since which time Mrs. Downie has taken entire charge herself. At our request, no appropriation for Miss Walter's salary for this year was made, so that the school gets no missive money at all.

All our girls above the infant standard spend one hour a day, at least, in this industrial school. The fourth standard girls earn enough to pay for their clothes; the fifth pay for their clothes and one rupee toward their board; the sixth add half a rupee more towards the board, and the seventh furnish clothes and two rupees for board, which pretty nearly self-support. The school has thus gotten back to about where it was when Mrs. Downie left it in 1890.

5. *Building*.—When I completed our boys' schoolhouse some years ago, I very much thought I had graduated from this sort of work. But the new Hospital for Women and Children having been located in Nellore, the work of erecting the buildings naturally fell on me. It was some time before a suitable site could be found and plans drawn, but we got started at last and are now pushing ahead with all possible haste. For the present there will be four buildings: (1) The main building, containing office, reception room, operating room, matron's room and three wards for Europeans and Eurasians. 2. The dispensary, where out-patients will be treated. 3. A detached ward containing six beds for native patients. (4) The doctor's house, with accommodation for two doctors.

A house for Miss Darmstadt had also to be built. Our first thought was to erect a separate building, but we decided to put a second story to the girls' school. This will not only furnish commodious and pleasant quarters for Miss Darmstadt, but will considerably increase the school accommodations, which were greatly needed.

6. *The Treasury*.—This continues to occupy a large portion of my time and though I but I am happy to say that there is less worry attending it than there used to be. Occasionally a request comes even now, that would require a departure from the rule and strict business procedure, but such cases are rare. As a rule the missionaries have been most considerate, thus relieving me of undue anxiety.



ONGOLE—1866.

Rev. J. E. Clough, D. D., and wife, Prof. L. E. Martin and wife, Rev. J. M. Baker and wife, Mrs. Ellen M. Kelly, Miss Sarah Kelly, Miss Amelia G. Dessa, Miss L. B. Kuhlen.

Ongole has become one of the great centres of the Union's operations. How much is concentrated there having an important bearing upon the whole Telugu mission can only be known by a careful reading of the statements regarding the work by those engaged in it. In the following reports an interesting review of the past year is presented.

Doctor Clough reports : —

The blessing of God has been upon all your missionaries at Ongole and the work managed from that station during 1895. The lives, and to a good degree the health, of all the missionaries have been precious in his sight, of which we are glad, and substantial progress has been made in every department of work. Yet all has not been as we wished. Ups and downs, sunshine and shadows, followed each other in rapid succession, and dally.

Movements of Missionaries.—In my last report I anticipated that Mr. and Mrs. Levering would be permanently in charge of Darsi, and Mr. and Mrs. Curtis permanently located at Ongole to share the general work of the station with us. In this I have been disappointed. Mr. and Mrs. Levering were transferred early in the year to Nellore, and Mr. and Mrs. Curtis to Perumbur, Madras, in August.

Personal Labors.—During the year I spent about four months on evangelistic tours, and was absent from my field about another month in November and the early part of December visiting technical schools in South India, that we, at Ongole, might more intelligently commence our Industrial School when the Executive Committee gives us permission to go forward. The remainder of the year I was in Ongole trying to direct the work and workers, not only of my own field, but also of Darsi, and during the absence of Mr. Fuller, of Podili also. To manage so many only partially trained Christians and assistants is no easy task, and work as hard as I might, I invariably felt every evening that I had left many important things undone. However, I did not worry, for I knew that the Lord Jesus would make right what I was unable to do.

Native Preachers.—The native preachers and pastors have labored faithfully and have given me no serious trouble, for all they want to know is wherein they are going wrong, and what they ought to do, and they invariably have changed at once. It is a real pleasure to labor among such a people. Since Messrs. Levering and Curtis left us the number of preachers has been considerably increased, and we now have thirteen ordained preachers, twenty-four unordained and forty-two helpers or lay preachers.

Village Schools.—At the beginning of the year we had 110, but this number was much increased by the removal of Messrs. Levering and Curtis. Some new schools have been started and we closed the year with 201. All of these do good; all are taught by Christian teachers, but only a few of these can give the scholars a full primary education, as most of them have not the necessary qualifications. We are supplying this lack as fast as possible, and here it is but just to say that Government Educational Department is helping us grandly.

Sunday Schools.—The station Sunday school has been carried on as usual. Sometimes the number attending is as high as 800, but the usual attendance is about 600. A Sunday school is also held in each of the two caste girls' schoolhouses by Miss Kelly and Mrs. Ellen Kelly. In the Branch High school in the centre of the town, Sunday school is conducted by Miss Dessa twice on Sunday, once in Telugu and once in English, and in the Yenadi schoolhouse Miss Kuhlen has a promising little Sunday school of Yenadi

and Undda children. Over the field Sunday schools have been established in a number of villages.

English Service.—Prof. Martin, assisted at times by the missionaries stopping in Ongole and by his assistant teachers, has held an English service every Sunday evening during most of the year.

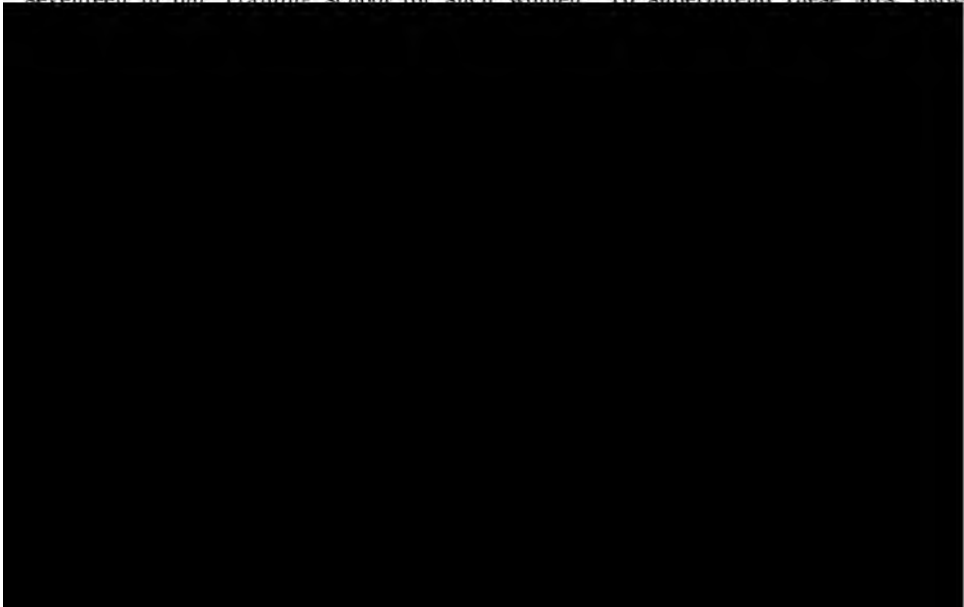
Miss Sarah Kelly, as heretofore, has successfully managed the multitude of girls in her care. During the year there were in the Boarding school 138 girls and ten teachers in the Training School for Mistresses twenty-one girls and one teacher; in the Female Night school seventeen women, and in the Yenadi and Undda Caste Boys' and Girls schools thirty-seven members.

Miss Dessa has kept her Boys' Boarding school of 167 boys and ten teachers, her Night school with thirty-four scholars, her Town Branch school with 105 scholars and four teachers,—her Mohammedan school for boys with thirty-five pupils and two teachers, and a Mohammedan school for girls with thirty scholars and two teachers, all running successfully.

Mrs. Ellen M. Kelly still continues to superintend energetically her three Caste Girls schools, in which there are about 175 little girls taught by ten teachers, her Christian Primary schools in which there are about 150 Christian boys and about sixty Christian girls, taught by fourteen teachers, all of whom are Christians. She also has a nice day school for Christian girls, in Kavadypalem, Ongole, in which there are about eighty girls taught by four teachers, all Christians, three of whom are women.

Miss Kuhlen has worked faithfully during the year and now has so far mastered the Telugu that she talks quite fluently. She has also made several evangelistic tours. On these she is accompanied by two or more Bible women, and they aim to preach the gospel to as many non-Christian women and children as will listen to them, and to instruct Christian women more fully. Miss Kuhlen loves this work and it is much needed. She has a wide and open door and more calls than ten devoted women could meet. She has the health, the courage and the faith and love that will make her chosen work prosper in her hands.

Bible Women.—During the year there have been thirty-one Bible women at work and seventeen in our Training school for such women. To superintend these Mrs. Cur-



Professor Martin reports for the College : —

The total enrolment of the institution during the year was 366 against 342 the year before. Their distribution among the different departments, and the different classes of the community, as compared with 1894, will be seen from the following table:

College Department.	1894	1895
Christians	2	2
Hindus	5	13
Total	7	15
Upper Secondary Department.		
Christians	30	32
Hindus	67	67
Total	97	99
Lower Secondary Department.		
Christians	113	115
Hindus	107	124
Mohammedans	12	13
Total	232	252
Primary Department.		
Christians	5	Nil
Hindus	1	Nil
Total	6	
Total Christians	150	149
" Hindus	180	204
" Mohammedans	12	13

There was an increase among the Hindus and Mohammedans, but a decrease of one among the Christians, owing to the abolition of the Primary department. There was an actual increase of four Christians in the classes now maintained. There were eighty-six new admissions during the year, of whom twenty-three were Christians, fifty-nine Hindus, and four Mohammedans. The new admissions in 1894 numbered 110.

In December, the First Arts and Matriculation examinations of the University of Madras were held in Ongole for the first time. Five appeared for the former examination from this college. Of these, one only, a Sudra young man, succeeded in getting through. The results were not good, but considering that this was the first time we ever sent up candidates for this examination we are not discouraged. In the Matriculation examination, out of the nineteen (seventeen Hindus and two Christians) sent up from the school, five passed. The number is made up of one Christian, one Vaisha and three Brahmans. This is somewhat better than one year ago when four passed out of twenty sent up.


On the ninth of October Mr. and Mrs. Baker arrived from America to take up the work laid down by Mr. and Mrs. McKay more than a year before. We were very glad to welcome them to this important work. For the few remaining weeks of the year Mr. Baker took a class in Scripture and from the first of the new year enters heartily into the work.

There were fewer changes in the teaching staff than in the preceding year. The

science master whom we engaged at the beginning of the year remained with one session. His place was taken the second session by Mr. W. D. Niles, B. A., Christian graduate in science. Another science graduate was also employed the second session only. His services were rendered necessary by the granting of six leave to one of the other teachers. The places left vacant by the resignation of matriculated assistants at the close of 1894, which I mentioned in my last report, were filled by the appointment of a man who has passed his F. A. examination and who is a trained matriculate. There have been also a few other minor changes in the staff. At the beginning of 1896, all the graduate teachers are Christian men.

One of the greatest needs of the school for some time has been the better provision for the lodging and boarding of the Christian students. We have found it possible during the year to erect at the cost of about Rs. 900, a fairly suitable dining hall for their use. The funds were largely provided by the increase of income from the fees of the non-Christian students. But we are in pressing need of more dormitory room. The pupils are overcrowded and so are not able to do their best work. We ought to have at least twice as much room as we now have. The cost would be about Rs. 5,000. The present building is also becoming too small for the increasing numbers who are coming. The classes are regularly accommodated in the chapel hall, and one class has had to sit on the veranda.

The religious life of the students has been maintained as usual. One-hour prayer conference meetings two evenings a week, attendance upon preaching service and school in Telugu in the Mission chapel Sunday mornings, and, for those who can stand, upon the English service in the evening, are some of the means of grace. Some of the older students also go out Sunday afternoons to the Christian hamlet at Ongole to conduct, or assist in conducting, religious meetings. An evangelistic band was organized by the students themselves during the early part of the year, to go out Sunday afternoons to the heathen villages within easy reach of Ongole. The Bible instruction in the school itself has been continued as last year, four hours per week to each class. At the beginning of the year under review three of the pupils were baptized at the school before returning to school. Since then ten other pupils connected with the school have been baptized on Christ in baptism here at Ongole. I may also mention here the baptisms



must be ever increasingly identified with the development of the native ministry, that these brethren must constitute the advance wave in the swelling tide of Christianity in the land, and therefore we were obedient to the summons.

The Seminary.—*The Faculty:* The seminary year opened July 15 very encouragingly. The native brethren were all in their places and continued so until September 4, when Rev. Valpula Johan resigned his position as head teacher, and with him his son-in-law, Mr. Gandham Samuel, as tutor. Both resignations were accepted, and Mr. Parama Siran from Ongole, and for many years Bible teacher in the Christian College of Madras, was called by the board of trustees to fill the vacancy. Believing in the necessity of the president coming into personal contact with the students, I undertook to instruct every class in the seminary one hour per day, giving, however, special time and attention to the senior class. The other teachers have done faithful and valiant service for the Master. Rev. W. L. Ferguson, the vice-president, and his family arrived here November 22 and received a hearty welcome from the Ramapatam mission.

Students: The names of 134 students are enrolled at the time of this report. Of these ninety-three are men and forty-one women—wives of as many students. Of the total number forty-five are new-comers, and they represent nearly every station in the mission. Never before has the Deccan furnished a larger and more promising constituency. The educational qualifications of the entering class were higher than we anticipated. A very encouraging feature is the fact that eight young men have had preliminary training in our Ongole High school and some have studied up to the matriculation class. We trust they will prove the nucleus to a higher grade and form the advance guard to still better qualified men from the High school and College. Do we glory in numbers rather than in quality? No, but we desire to record with gratitude and satisfaction that both with reference to numbers and quality the prospects were never brighter than now, notwithstanding the fact that disruption and other serious troubles were predicted. The students are a fine class of men, of whom the mission has reason to be proud.

Curriculum: We found the course of study well organized and left it substantially the same as last year. The Bible remains the main textbook. The study of the "Life of Christ" was substituted for that of Hebrew for the present. It is our intention, however, to introduce higher studies as soon as our students can profit thereby. Ecclesiology was added as a separate branch of study. For this subject a new textbook had to be prepared, also one on "Introduction and Analyses of the Books of the Old Testament," which work has been accomplished with the sanction of the board of trustees. A mid-term written examination and one at the end of the first term in December kept the boys up to the mark. The curriculum extends over four years, but at present we have five classes, owing to the change of management during the last four years. We propose to weed out and reorganize all into four classes again shortly.

The field work still receives its deserving attention. Every Saturday the members of the higher classes go out, two by two into more than twenty villages of the Ramapatam field with the preaching of the word under the guidance of their missionary and native teachers. Thus we combine theory with practice and are trying to develop pastors as well as preachers.

Prospects: The prospects brighten. In a meeting of the board of trustees of the Seminary held September 11, it was unanimously and enthusiastically resolved "that from the beginning of the next Seminary year the standard of admission into the Seminary shall be the passing of the Government Primary Examination." This will decrease the numbers but increase the quality of our mission agents. This advance step, we trust, will be only a stepping-stone toward the realization of our highest ideals.

In addition to the remaining members of the old board of trustees appointed

in 1886—namely, Doctors Clough, Downie and Boggs, the following four brethren were nominated at our conference for appointment by the executive committee: Brethren Manley, Martin, Curtis and Heinrichs.

The Mission Press.—We consider the Seminary our main trust and to it we have devoted our principal attention. But since we found the press established here, we superintended its work as much as time and strength would permit. The *Telugu Baptist* has been edited and printed throughout the year, the International Sunday School Lessons only a few months. The textbooks before mentioned, viz., that on "Ecclesiology," on "Old Testament Introduction and Analyses," also one on "Outlines of New Testament History and the Life of Paul," were published during the last six months for use in the Seminary. We published editions of 500 copies of the two former books and 300 of the latter, which is only a pamphlet. Copies that are not needed in the Seminary have been sold throughout the mission and beyond and thus the press has been quite self-supporting for this period. But we gladly see it transferred to Ongole to be incorporated into the Industrial school, in order that we may give our whole time and attention to the Seminary.

The Dispensary.—This institution has received less attention than any other branch of our work. The native doctor, Mr. Lukshmiah Nursu, is doing the best he can, but we greatly need an American lady doctor to take charge.

Boarding School.—This numbers seventeen boys and thirteen girls. Six new pupils were received since we assumed management and all of these pay fees ranging from As. 4 to 12 a month. Several pupils who were paid for coming to school were given the alternative of joining the boarding school for a small fee or of looking after their own education. Special considerations are held out to the children of the Yanadis, a specially depressed, poor and wild class of jungle people. The school is under the care of Mrs. Heinrichs. For nearly four months Miss M. Faye was her efficient co-worker, and we regret that she is compelled to return to her hospital work in Nellore. Besides the boarders thirty-four pupils—children of our servants, Seminary students and outsiders—avail themselves of the advantages for a good education. The school did well in both the government and Bible examinations, which latter was conducted

gs about seventy feet long, for cattle, horses, bundles, etc., has just been is built of mud and thatch.

Field.—The preachers and helpers have worked faithfully. Their reports from month have shown that there are listening ears and hungry souls among the Within the last few months a new door has been opened among the Moham-work can now be done where before it was impossible to do it because they would

With God's help we have saved the lives of one or two Mohammedans who en with snakes. It has opened their hearts and they not only listen, but aid ers while they are preaching, by keeping order.

rk among the Christians has been first. The greater the light, the more dense darkness of the shadow. The Christians are becoming more alert and realize t it means to be a Christian. Sin is sin though small it may be.

ly Spirit is working in our midst. Our schools are about the same as last year.

SECUNDERABAD—1875.

i. Boggs, D. D., and wife, Rev. R. Maplesden and wife (in United States), Rev. Mpany, M. D., and wife, Miss R. E. Pinney.

Boggs reports :—

year 1895 I have to report on the last three months only, as we reached Secun-at the end of September. Having recently made a tour and visited the out-nected with Secunderabad, I can now report on the condition of the station

rk at Secunderabad consists of two parts, Telugu and English. I think our es from the very beginning of the work here have always felt that some time tion should be devoted to work among the English-speaking people, especially h soldiers, of whom there are four or five thousand in this garrison.

u Work.—We found one preacher here at Secunderabad when we arrived. ber I secured the services of two more preachers, men whom I knew well. been at Nalgonda with Mr. Friesen, but he, knowing the needs of Secunderabad, r consented to their coming to us. They are good and efficient men, and we hope to be useful here. They, together with Paul, the old man who was here when go out daily into the streets and lanes of this city and the surrounding villages h the word. They were very helpful in our recent tour.

also a school here, with about thirty pupils. And there is a colporter, who is employed in selling Telugu tracts. The Telugu congregation is composed of and its teachers, the preachers and colporter and their families, and a few reaching, Sunday school, and prayer meetings are regularly maintained. The contribute well towards the support of the church according to their ability. ive been efforts at various times to plant little schools in some of the pâlems of this city, and some of these have lasted for a longer or shorter time. Usually been but short-lived. The teacher of one of them had died shortly before we l the school had ceased to exist. The only other one in operation when we as so small and the teacher so inefficient that it was discontinued. Whether y profit in maintaining schools in these hamlets, where there are no Christians, re is no desire for education, and where inducements have to be used to get the o attend school, is a problem.

ons: 1. Twenty-nine miles from here, eastward, on the railway, is the town er. We have two preachers living there. Of the six persons who have been ere, only two remain. Of these one is a helpless cripple, and the other, through d prolonged opposition, has fallen back, and does not now count himself a

Christian. In one village near Bhonageer are two persons, and at another village four who formerly professed to be Christians, but are now in a backslidden state.

2. Fifteen miles further on, following the railway, is the village of *Aler*, where two preachers are stationed. These are working faithfully amid many discouragements. In a village two miles from Aler is one Christian, true and steadfast. In another village was another, but through bitter opposition he has gone elsewhere.

3. Fifty-three miles from Secunderabad is the village of *Jungaon*. Here one preacher is stationed. In villages around there, from two to ten miles distant, are, or have been, about twenty-seven persons who have professed to be Christians. At one village are ten of these, in a satisfactory, hopeful condition. This is the brightest spot in the Secunderabad field, the visit to which made us very happy. Some in the other villages have wandered away to other places, and some have backslidden. This result can hardly be wondered at when we see how shamefully downtrodden and oppressed they are. All the Christians being from the poorest and lowest of the people are virtually slaves, and under this Mohammedan rule redress for their hardships and oppression can scarcely ever be obtained, and so the poor people suffer on in their remediless misery.

II. *English Work*.—We have Sunday school in the morning and preaching at 6.30 P. M. every Sunday; a Bible class on Monday evening at the Mission House; and prayer meeting at the chapel on Friday evening. Several members of the church are European and Anglo-Indian residents of Secunderabad. Nearly all the soldiers who are members of this church are now absent. They belong to a regiment that was removed from here about the time of our arrival, some of the men going to Rangoon, some to Port Blair in the Andaman Islands, and some to England. About seventeen of these men are still members of the Secunderabad church, though absent. Since our coming several more soldiers have been converted, two of whom were baptized and joined this church. But these have since gone to England, so that we have now only one or two soldier members in Secunderabad. The migratory character of most of the English-speaking population is a hindrance to the work.

Report of Rev. J. S. Timpany, M. D. :—

This year, as last, has been to us one of changes. At the beginning of the year we were in charge of the schools and Bible women of the Secunderabad field. This work along with the study of the language kept us very busy. Throughout the year we kept up a soldiers' Bible class in our home, to which many English soldiers came, and some were led to accept a Father's love. We feel that we have been blessed ourselves, and rejoice in the privilege we had of working in this way.

Early in June I took full charge of the English work. This is quite a new feature of our Secunderabad mission, but a blessed work. One soldier brother that I baptized here last year is now studying for the ministry at Newton Centre, Mass. We praise God that we are allowed to work for them in this way. We therefore gladly sow the good seed and leave it to eternity to reveal the results.

Late in July the remainder of the work came into our hands, and we were certainly kept very busy until Doctor and Mrs. Boggs joined us. We were all very glad to welcome them, and we feel that God has sent them into our midst for a purpose. Their prayers, their help and their advice will be of great value to us all.

One thing I wish to mention about the regular work. In August we introduced self-support in our little station Telugu church, and the results far surpassed our greatest expectations. In the first two months Rs. 39-15-6 was collected and out of that Rs. 26 was paid for church expenses as pastor's salary, etc. The pastor was paid and the good work went on and not a rupee of mission money was spent for that church. I often feel that we do not give the native brethren a chance. If we would only encourage them more, we may see great things accomplished. They respond nobly here.

During the three months and a half that I had the English work we received in the collections Rs. 65-0-6 and spent during the same time Rs. 41-10. In addition to this the soldier brethren and a few friends bought and presented to the church a good, large Estey organ.

On the last of September we gave over all of the work to Doctor and Mrs. Boggs. The field is a good one though a hard one, and I would ask the prayers of all that our brother and sister may be greatly used of God in this their new field of work.

KURNOOL—1876.

Rev. W. A. Stanton and wife.

Mr. Stanton writes of his first year on this important field:—

Within a few days we will have completed our first year of missionary labor in Kurnool. If the first is a foretaste of what is to come, we praise God and magnify our calling.

Schools.—The Boys' Boarding school has increased from twenty-four to forty-two boarders with seventeen day pupils. At the last examination in the lower standards twenty-six passed out of thirty, and in the Primary examination ten out of sixteen, thus surpassing all the schools in the municipality, whether Hindu or Mohammedan. A thoroughly qualified Christian head master has been secured in place of a Brahman. Special emphasis has been given to the teaching of the Bible, and many of the boys have grown spiritually.

In many respects the one most important work of the year has been the establishment of a Girls' Boarding school. From the very first we felt that this was the one imperative need of the work. So, without any promised help from home, we gathered a few girls from the villages and laid the foundation of the dormitory. On the completion of the building the needed funds were in hand. We did not establish a separate school for our girls, but sent them to the caste-girls' school. Mr. Thomssen began this experiment before we came, and we were so pleased with the idea, that we resolved to work along these lines. The experiment has been most successful. We have no longer a caste-girls' school. It is simply the American Baptist Mission Girls' School. Here Brahman and Pariah girls sit side by side, study the Bible together, sing Christian songs, learn one from the other, mutually stimulate each other, and find out that they are sisters and One is their Father.

We also established a special school for the instruction of the wives of the preachers. All of them could read a little, but were not capable of managing a village school efficiently. They were taught daily in the Bible and secular subjects, and now seven have gone to their villages to start schools.

Preachers.—Our hardest work has been with the preachers. In our first meeting we examined them closely to see if they were converted men or not. Persistently and prayerfully we have tried to lift them above the mere pay-basis to the life of joyful sacrifice. I am especially thankful for the faithful and devoted services of the Rev. Henry Kanakiah, pastor of the Kurnool church. He is one with whom the missionary may truly counsel and by his help the difficulties of a new and trying field have been greatly lessened.

Christians.—I am very thankful to say that we have been permitted to visit, with a few exceptions, all the Christians on our field. We made two extensive tours, one in the eastern portion and one in the western portion of the field. As far as possible we examined every individual Christian with reference to his Christian experience and present spiritual condition. We were convinced that many were not converted souls. I am glad I have found this out. We must face the facts, however sad and disappointing they may be. By prayer and entreaty we are working mightily for the salvation of these

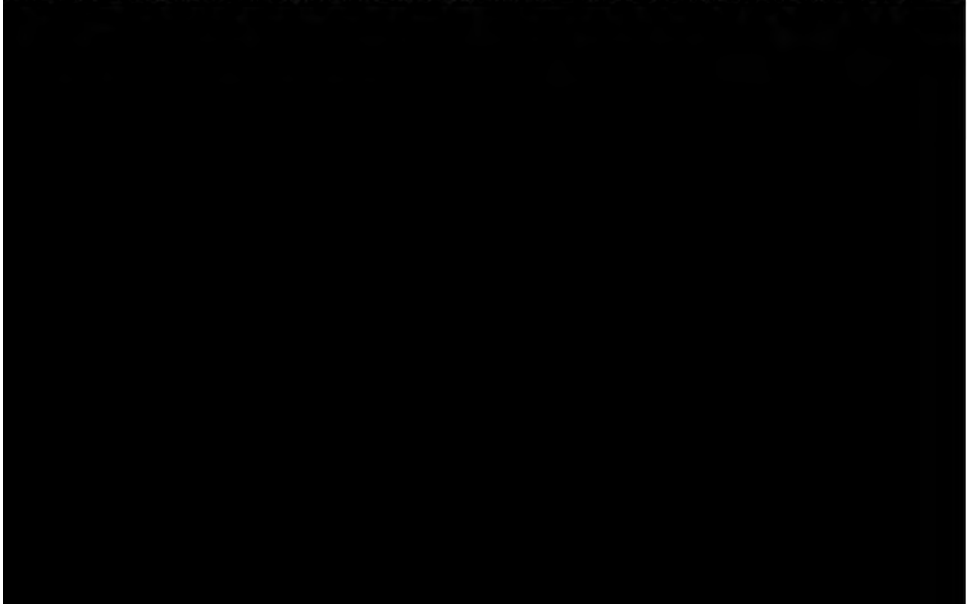
poor souls who bear the Christian name, but who do not know Christ. I would not give the impression, however, that there are no genuine Christians on the Kurnool field. There are, thank God! many such. With what joy we heard their testimony, springing up from the heart. They are the salt of the earth, and a city set on a hill, that cannot be hid.

Churches.—There are three churches on the Kurnool field—Kurnool, Atmakur and Narainapuram. The Kurnool church has a membership of 309, the majority of the members residing, of course, not in Kurnool but in the surrounding villages. The pastor of the church is the Rev. Henry Kanakiah, and by him the work is efficiently carried on. All church business is conducted by the church with very little interference from the missionary. A real step in advance has been taken in reference to the promotion of the spread of the gospel. The church in accordance with its resolution is now sending out one of the preachers as a missionary to the unevangelized regions and has assumed his entire support. Every member has pledged to give a certain amount each month to the Lord's service.

The Atmakur church, for many years without a pastor, has called Racherla Sunjayyah to be its pastor, and the members are united in the work. The membership is 163. In addition to giving a certain amount each month the Christians cultivate a piece of land belonging to the mission and give the crop to the support of their pastor. We have determined to have a regular observance of the Lord's supper, administered by the pastor, and to throw upon the church the responsibility of receiving and disciplining members. In fact if the church does not do these things, we do not see that there is a church.

The Narainapuram church, for a time in a very flourishing condition, has for many years been without a pastor, and four broken walls are all that remain of the church building. We have sent a man to build the members up and strengthen them for burden bearing.

Evangelistic.—It has been our unspeakable joy to preach the gospel to the heathen this year practically for the first time. On tour we have taken all our preachers with us and have preached the gospel to thousands. We have preached to all classes, but the Sudras especially have heard the word with great gladness. The great obstacle of course is caste.



turned over the work to me. During these months I have tried to do my work faithfully, first in seeing that the workers were ready for work, and second in guiding them in the work. I regret that I cannot at this time tell of large additions to the church or of unusual advancement in the work. Yet I rejoice that the work is encouraging and that it is advancing surely though apparently slowly. We have been in Madras now a little more than six months. We have been slow in making changes, yet there have been some that we considered quite necessary, so have made them.

In our preaching work there has been but little change. We realize more and more the insufficient number of our workers. There are many Telugu sections in the city where we have as yet made no attempt to enter. The preachers are going out every morning to different Telugu hamlets where they may have the opportunity of preaching for a few minutes to the people before they go to their work. Again in the evening they go out to other places. It has been necessary for us to change the location of our preaching hall in Black Town, and the change has been very beneficial to the work. We have had a larger attendance ever since making the change, a month ago. This place is in the very midst of the heathen population, mostly caste people. Sometimes the room is well filled and others stand listening at the door and windows. Generally many children are present, and we are now opening a Sunday school for them. Sometimes we give our tracts and leaflets to those who can read, and I wish we had funds with which to do it much more extensively.

Preachers.—Our preaching force has been lessened by one. At present it numbers eight. They meet with me once each week to study the word of God, and it is my effort to bring out the practical points in the lessons so as to make them as helpful as possible.

Churches.—The membership of the two churches is very nearly the same as last year. There have been seven baptisms, two have died, and four have been excluded. The present membership is 168.

Touring.—I have been able to visit our out-stations but once since coming here. I found the schools that had been established doing well. We had some excellent meetings and I trust that by our visit the Christians have been strengthened and good seed has been sown among the heathen. I had hoped to see some of these people baptized, for I had heard that some were ready for baptism, but on examining them we found that their anxiety was not so much to be baptized in order to obey Christ as it was that they might be able to borrow some money from me. When they found that I had no money to lend them and would take no mortgage on their land, all desire to be baptized left them and they went away angry. I find that we have to be very careful in examining candidates, for there is so much danger of their having wrong motives in coming forward for baptism. We also have to be very careful how we help the Christians, for there is danger of their looking upon Christianity merely as a means of getting financial aid.

Boarding School.—The number of boarders in our school has been increased by five since we came here, yet the number is still small. The number of day scholars has also increased to some extent. In our last government examination the children did very nicely. As some of them passed successfully their fourth standard examination, we felt it was best to open a fifth standard class rather than have these children go off to schools of the other missions for further education. Accordingly we did so. As the one whom I placed there as head master received an offer of another position with more pay from one of our missionaries, he has left us and now we are looking for a suitable man to fill his place. He was our best educated man and we were sorry to lose him. Our other schools are all doing good work and the recent examinations showed good results. We have 525 pupils in our schools.

Madras is a difficult place in which to carry on mission work. So much seed falls, we

know not on what ground. There is the same difference between Madras and an up-country station as there is between an American city and a country town. Madras contains all kinds of people. Our preaching hall in Black Town is favorably located for meeting caste people, yet we also get many others into the meetings, in fact it seems located favorably for all classes. Most of our work, however, is done among the lower classes of people, some of them even working as street scavengers. A number of other missions are working here in the city, but their work is mostly among the Tamils. We work alongside of them but among the Telugus.

Personal.—We have enjoyed excellent health throughout the year, and since coming here have looked carefully after the drainage and other things pertaining to the sanitary condition of the compound, and now by taking proper care of ourselves we hope to keep well and we see no reason why we should not. We expect to remain in Madras during the hot season. It will be our third hot season on the plains. I believe God has a great work for us here in Madras, and that in his own time he will abundantly bless it.

Mr. Dudley, pastor of the English Baptist church, sends the report for the church : —

The year under review has been one of encouraging progress. Twenty-six new members have joined the church, a new organ has been purchased, a church manual issued, a Sunday school library of more than three hundred volumes secured, and a general tone of prosperity that has not characterized the church for some time is observable.

Brother Dussman supplied two months for me while I took a much needed rest. I am grateful to say that I have enjoyed the very best of health during the year.

The internal affairs of the church are in a much better condition than for many years past. Many of the old troubles have entirely disappeared and others are being overcome. The infusion of new blood must bring new life. While there is much for which to be thankful we accept what has already been given only as the earnest of what is to come.

The Sunday School has done faithful work. The staff of teachers was never better than at present. The attendance is steadily growing. The library is well appreciated as is shown by the fact that the librarian's books show 825 volumes taken out this year. Seven of the older scholars have united with the church and others have, we believe, yielded their hearts to Christ.

The young men have received no small share of our efforts this year. In the latter part of 1894 I invited the young men of the church and congregation to spend an evening each week in my own room at the hotel.

Old books, papers, Sunday-school picture cards and the like have been used to good advantage. During the year we have distributed many thousands of these among the poorer classes and in the hospitals, jails, etc. While no visible results can be reported I value this work most highly. They have little to read save trashy stuff. A fine soil this for Christian literature. I hope the friends who have so generously responded to our appeals will not discontinue sending us the reading matter they have done with.

The outlook is as bright as the promises of God. I do not mean that there are no obstacles; there are plenty of them. I do not mean that everything is just as we would have it; the fact is that the majority of things connected with our work are just what we would not like them to be. But we are firmly convinced, more firmly than ever before, that this is a work God wants done and a work which he purposes using in the evangelization of India. Being thus in the line of his working we repeat again that the outlook is just as bright and promising as are his promises.

HANAMAKONDA—1879.

Rev. W. H. Beeby and wife.

Mr. Beeby reports : —

No great ingathering of souls has occurred during the past year, but the following items of encouragement can be reported.

Two short tours were made by Rungiah, my head preacher, occupying about a month's time. From one of these, gratifying returns were received. In the latter part of the year I made a tour of a fortnight's duration and baptized fourteen persons. We trust to be in tent again on the field after returning from conference.

At the station church in the way of finances the ordinary collections have amounted to Rs. 65-8-8, while for pastoral support the sum of Rs. 67-2-11 has been raised. The pastor has started a Wednesday afternoon prayer meeting which appears to work well. While in station the missionary has sustained a Sunday evening English preaching service. The English community is not very large nor promising, but it has not seemed advisable to discontinue this and from it the collections have amounted to Rs. 114-10-8. The Warangal church brings in monthly a collection of rice which is gathered from day to day in boxes placed in the homes. This is sold and the money turned into the treasury. The membership of the churches is for the most part quite poor, but we desire to teach them to give of their substance to the Lord.

In regard to our boarding-school children the Secunderabad station, as formerly, has kindly received and instructed them, for which we feel grateful, but we trust the day is not far distant when such work will be started, on a small scale, at Hanamakonda.

Two seminary men have been added to our list of preachers, while death called away Kololur John, one of our best preachers. He was patient in suffering and ready to depart. For a wider circulation of the Scriptures over the field the Madras Bible Society was invited to place a depôt in the station. This they did and afterwards they also granted the means to place a colporter on the field who is now selling the word of life in several languages.

CUMBUM—1882.

Rev. John Newcomb and wife, Miss Ida Skinner.

Mr. Newcomb reports : —

The usual routine of the work, as mentioned in last year's report, has been kept up. Besides this there were 192 baptisms, and the "Carey Centennial Memorial" school building was completed.

As it is now over ten years ago since we joined the work at Cumbum it may not be out of place to note briefly the history of the intervening period. We arrived here in December, 1885, and took over the charge of the work from Dr. and Mrs. Boggs in March, 1886. The membership has grown from less than 3,000 to over 8,000. The village schools and the children in the station school have increased accordingly. Two well-built mission bungalows and schoolhouse have been erected. Our greatest year was 1891 when over 3,000 were added to the churches, and in the same year the mission house was built.

As the field had taken on such large proportions it has been found necessary to divide it. Consequently Rev. C. R. Marsh and wife were invited to visit Markapur with a view of opening a new mission there. This resulted in the Executive Committee appointing them to that field in June last. The population of the Markapur *taluq* is about 100,000. With this new field we have turned over to Brother Marsh seventy helpers and a membership of about 4,000.

Again about 500 of our Christians and fourteen helpers, and about twenty villages have recently been turned over to our beloved brother, Rev. A. C. Fuller of the Podili Mission, a corner of his *taluk*, up to the time of his opening his work at Podili, forming the above part of my field. Reluctantly we let this, a small mission field, pass over to our Brother Fuller, but the people will find in him a true and kind-hearted missionary.

Although 4,500 Christians and eighty-four helpers have left us, still we have more left than when we commenced. Now that we have been relieved of the work in the northern part of the field, we can, as we have so long desired to do, extend our work southward, where hundreds are already reported believing. So the area of our field has not grown less.

VINUKONDA—1883.


Rev. Frank Kurtz and wife, Miss E. A. Bergman.

The removal of Mr. Heinrichs created a vacancy at Vinukonda which was at once filled by the choice of Mr. Kurtz, who had previously been placed in charge of a subdivision of this field. Mr. Kurtz took up the work October 1, and hence his report covers but a small portion of the year.

Mr. Kurtz writes:—

The greater part of the year was devoted to the work at Gurzalla. Since October 1, when Mr. Dussman took charge of Gurzalla, I have been free to devote myself entirely to our Vinukonda field. I have spent as much time on tour as possible and have visited seventy-five villages where the Christians live. Some of these have been visited several times. Very frequently on these tours we have preached in heathen villages, but it has been my chief object to visit the Christians and to help them. This year I hope to make more of an effort to reach the heathen.

A few have been excluded, chiefly for adultery. Several villages where the Christians have been living like the heathen for some time are under discipline. The Brahman officials and Sudras continue to make trouble for the Christians in various ways. In



We are sorry to report fewer chapels this year. One village has built a fine little chapel and also a preacher's house. Five chapels in other villages have fallen down. In the village where the new chapel is we hope to organize a church. On a recent tour through the villages surrounding this one enough money was contributed by the people to pay the salary for a year of the ordained preacher stationed there. In several other prominent villages building projects are under way.

The most encouraging feature of the year's work has been the large increase in cash contributions. This has been due in part to the reduced appropriations from America, but chiefly to the efforts of some of the preachers who have set the example of giving a tenth of their income to the Lord. They have been aided also by very bountiful harvests. In the nine months from March 31 to December 31 the contributions have amounted to Rs. 228-0-8, nearly as much as in the whole of 1894. The total amount for the year is Rs. 392-11-7. Rs. 100 of this was given for the new chapel. Amounts like these begin to show a respectable comparison to the American money expended here. We hope to do still better, for the native Christians have not yet begun to give as much as they did when heathen. The church has now made itself responsible for the support of its pastor and for various other expenses formerly paid from mission money.

We enter upon the new year with the hope of doing more touring and more preaching to the heathen.

NURSARAVAPETTA—1883.

Rev. William Powell and wife, Miss H. D. Newcomb.

Mr. Powell reports:—

After returning from furlough in December, 1894, I resumed charge of this station on Jan. 1, 1895. On our return we received a very hearty reception from many of our Christians and Hindus, and have been assured that our people are glad to see us back in charge of the work here; and we too are happy to see them and to reëngage in the Lord's work in their midst. We were extremely glad to learn that all our workers had been preserved, and that but few of our members had been removed by death during our absence.

Division of the Field.—Early in January we divided our mission, giving leave to 1,224 members and workers to form the new mission station in Sattanapalli Taluq (county); and in July we again gave leave to 400 members to join the new mission in the Pulnad Taluq. With great pleasure we transferred those brethren and sisters to the care of Mr. Boggs, Jr., and Mr. Kurtz, and prayed that God's choicest blessings would rest upon them. My field is still 65x55 miles, and I have 4,313 members under my care.

Evangelistic Work.—I spent more than half the year touring over my field, preaching to Hindus and Mohammedans in the bazars, and to our members in their quarters. I found that a large portion of the field had not been visited by a missionary since I visited it in 1892, and many of our people began to think that they had been entirely abandoned by the missionaries in charge, and consequently grew very indifferent and careless concerning religious matters. I was intensely grieved to find the indifferent and careless state of the people in the northern and southern parts of this field. During the year, I visited nearly all our members in their villages, and they are again beginning to feel that attention is being given to their spiritual needs and welfare. The majority of our people are poor and uneducated, and frequently oppressed by the Hindus, and unless the missionary often visits and encourages them they think that there is no one to minister to their spiritual and temporal wants.

Some months ago, we reorganized the mission and revised the church books and divided the large churches, so that we have now twenty-eight churches under the care of nine ordained pastors and fifty-one ordained deacons. These are strict Baptist

churches based upon the principles of the New Testament. There is room for great improvement in them, and we are doing our best to make them living epistles of our Lord Jesus Christ. Discipline has been enforced, and many unworthy members have been expelled and dropped during the year.

We have established a Temperance Society and also a Mission Band during the past year, and many of our members have joined. Drunkenness is increasing very rapidly here. We are trying to guard our people from this evil.

Self-Support.—From the commencement of the year, we have pressed the burning question of self-support upon the attention of our people, and when the Missionary Union's circular on self-support reached us in November, we doubled our efforts, and I am pleased to report progress. In addition to more than half supporting our preachers and teachers by giving grain and food, our members have contributed Rs. 654 in cash. They have given more than was paid in 1895 as salaries to all our preachers. This is a very encouraging feature of our work during the year, and we praise God for it. All our workers have given at the rate of one anna to the rupee on the salaries they have received.

Educational Work.—We have fewer schools than we formerly had on account of the division of the field. These schools, however, are more efficient, nearly all the teachers having passed the Government Primary examination. We hope to have more schools soon.

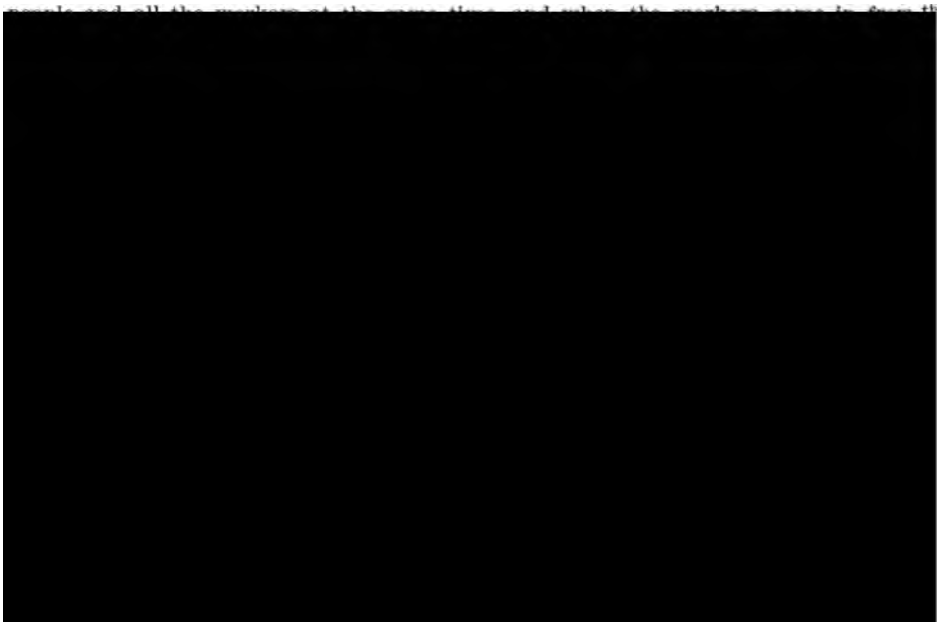
BAPATLA—1883.

Rev. W. C. Owen and wife, Miss L. H. Booker.

Mr. Owen writes:—

At the station the interest of the mission agents and Christians of the compound in divine things and in the affairs of the mission is more marked this year.

We seem at the beginning of every year to start out afresh in certain lines of Christian activity, and since last January the people have become greatly interested in building a new church at Bapatla. It has been the great need of the station ever since the school became so large. The large schoolroom is insufficient to accommodate the compound



schools, and perhaps it is not advisable to conduct them in all places, but although no conversions have been known to occur as the result of the Bapatla caste girl work we cannot say but some may be saved. Though these children are of the lowest moral strata of Hindu society and shortly enter upon their lives of pleasure, it is hoped that of the many invitations of Christ to sinners which they now memorize something may be recalled in after years which will rescue their precious souls. The ten commandments, the Lord's prayer, scenes from the life of Christ, illustrated by Bible lesson pictures and Christian hymns surely will not be entirely forgotten, nor will God's word return unto him void.

Touring has never been so systematically and regularly done in my time at Bapatla, the greatest part of which work is due to the efforts of Miss Booker who penetrated into remote parts on the north and west of the field that had not been visited since Mr. Bullard resided. Remote towns on the seacoast and along the salt creeks received visits from the missionary for the first time since his arrival in Bapatla. Two hundred and thirty-eight converts have been received into the churches and many others are receiving instruction about divine things. The year's work has had its sorrows as well as its joys. The touring in itself has often involved some hardship. Sometimes the missionaries have travelled long distances by horse or bicycle expecting to find a drink of water and shelter from the sun at the end of the trip, but through some mishap or other there would be no tent and no familiar form bearing the water gurglet to be seen. Sometimes our mission boat has been tossed and bumped about in the shallow back-water of the sea, making the ladies sick and threatening damage to the boat, which became unmanageable with the high wind and waves together. At other times we have been forsaken by the tide in salt creeks when the helpers and missionary must jump overboard and labor in the deep black mud for hours at a time. Such experiences are infrequent, however, and God has always preserved us. Our Telugu brethren often deserve much credit for their perseverance at such times, and they have our gratitude for many a manifestation of their fidelity and affection for us. On the other hand God has caused some of our greatest joys to grow out of the very trials of our work.

UDAYAGIRI—1885.

Rev. W. R. Manley and wife.

Mr. Manley reports : —

The year 1895 was not greatly different from its predecessors so far as this station is concerned. The missionary family has had its usual good health, though it seemed wise to take a change to Ootacamund after four hot seasons in Udayagiri; for though we have gone up on Udayagiri hill each year, the change is very little in the hottest season, and we felt the need of a little cold weather once more. The three months spent at Ootacamund was not only a benefit physically, it was also a time of spiritual refreshing. One living in the isolation of a place like this comes after a while to need to meet with Christian people once more quite as much as he requires the physical invigoration of a change of climate.

Under this personal head might be mentioned also the coming of Miss Minnie Downie. We had long been in need of help for the school work and the Bible women. We were doing but little in the latter department, and there seemed no possibility of accomplishing more until there could be some one to give her whole time and energies to the work. The Woman's Society did not see its way clear to send us a young lady from home, but the problem seemed to have been providentially solved in the person of Miss Downie, who was already in India, ready and anxious for work and willing to come to Udayagiri. The Woman's Society very readily acceded to our request for her appointment, and

though young, the work she has done has abundantly justified her claim to a share in the work of the evangelization of India.

It has been in some respects a time of trial. The year began under a cloud of financial uncertainty. The money appropriated for regular mission work was only half of what was really needed, and the uncertainty as to how much might be added to it by specifics in the course of the year made it impossible to plan our work in any but the most economical manner possible. If those who insist upon sending money for missions in the form of specifics or not at all could realize all the trouble and uncertainty to the missionary, not to mention the extra work involved for those whose burdens are already heavy enough, it seems to me they would be content to let our missionary societies do the work for which they were organized.

We have had some unhappy experiences also in connection with our own side of the work. Insubordination on the part of the older pupils and a want of harmony among the teachers made an entire reorganization of the station Boarding school necessary, while there have been other and even more trying experiences, the details of which need not be mentioned here. But with all the trials the Lord has been with us, not only helping us in our difficulties, but blessing our work. The total number of baptisms has not been large, but it has been an encouragement to have a few at almost every monthly meeting ready to profess their faith in Christ.

I was kept at home by building work, but lack of funds would have prevented any extensive touring even if there had been nothing else in the way.

Altogether it has been a year of hard work and of many trials and discouragements, yet with much to be grateful for. The regular work has all been carried steadily on. The gospel has been faithfully proclaimed and has had for the most part a good hearing. Serious persecution threatened, at one time, the Christians in the only village on the south where any have as yet believed, but it turned out much less violent than was feared. It seemed really as though the Lord had given our people unexpected favor in the eyes of their heathen neighbors.

In the direction of self-support not very much can be reported, but the matter is being agitated, and the contributions month by month indicate a slow but steady increase which is encouraging, though I fear it will be a good while before very much can be done in the way of our preachers actually getting their support from the field, for most of them are preaching altogether to the heathen, with no Christian community to support them.

Some of the caste people in and around Udayagiri are manifesting an interest in our work, but so far there has been no indication of any deep-seated conviction of their own sinfulness or need of a Savior.

As I look over the year's work and out upon the future I feel more than ever that the work is the Lord's, and take comfort in the thought that he is carrying it on in his own way, and will still do so in spite of the difficulties and trials that perplex and worry us.

PALMUR—1885.

Rev. Elbert Chute and wife (in United States), Rev. W. E. Hopkins and wife.

Mr. Hopkins writes :—

The year just closed marks the first change of missionary at Palmur since the station was opened in 1885. Mr. and Mrs. Chute left this country in May and will no doubt furnish a report of the work up to that date. It may be added that the work is being prosecuted as vigorously as possible with the force at command. Some changes must be recorded, but these have been made, we believe, in the details rather than in the policy of the work.

The most marked growth may be seen in the station Boarding school. An enlarged building, some new appliances and the addition of a matron have contributed to this end. The dispensary has been moved into a commodious building with a room for in-patients. Doctor Graham is thereby enabled to extend her work in the village, where we hope to establish regular fees for medicine and attendance.

The station Sunday school has been especially interested in the blackboard exercises conducted by the superintendent. For more than a year the C. C. C. of the *Baptist Union* have furnished material for our school prayer meeting. A translation by the head master has been duplicated by use of a cyclostyle and distributed in the school for Bible study. We have aimed at preparing our young people for organization and now intend to organize a *Telugu* "Baptist Young People's Union."

A gracious work of the Holy Spirit has also been in progress which has led our preachers to earnest heart-searching and prayer for a deeper experience of grace. As a consequence the prayer meetings have grown in power, the local church has been strengthened and the members living in remote villages have received much help. We are aware that many of those living at a distance have backslidden. Some have not been seen for years—many not since they were baptized. We are directing our touring to these members this year, hoping to reclaim many. Until the membership list can be fully revised, however, the old statistics will be largely quoted.

This field embraces the dominions of seven petty Hindu rajahs who pay tribute to the Mohammedan prince of Hyderabad and over all is a British Resident. Both Hindu and Mohammedan are opposed to our work and have heretofore refused us land for mission purposes except in rare cases. A recent order issued by the Resident enables us now to secure land in the name of a native Christian, and we hope this coming year to establish three new outstations. While there are many hindrances and perplexing conditions to meet here, there are also grounds for hope with Christ as our strength and guide.

NALGONDA—1890.

Rev. A. Friesen and wife, Mrs. L. M. Breed, M. D.

Mr. Friesen reports : —

Another year with its encouragements and disappointments, its hopes and its fears, is near to a close.

In the month of February we bade goodbye to the old mission house in which Mrs. Friesen and I had spent five of the happiest years of our lives, but which was too small for us, and with hearts full of thankfulness to God entered the new bungalow.

The great event of the year was the dedication of our new mission hall which took place March 24. Our missionary brethren with their wives from Palmur, Secunderabad and Hanamakonda were with us, and we spent a very happy time in Christian fellowship. Previously we had been very much cramped for room, both for our religious services and for school purposes; having used the mission house veranda, the girls' dormitories, and the tent; now we thank God for a comfortable and commodious place in which to worship him, as well as for good school accommodation.

In the central hall we hold our religious services, and there with the children and Christians in the compound gather every morning for united prayer. In the two side halls we hold our school, and there we have room for twice the number of children we have at present. As the central and side halls are only separated from each other by arches, with the exception of a room in the rear, the entire building can be used for worship, and is able to accommodate about six hundred persons.

The Sunday services and Wednesday evening young people's prayer meeting have been held regularly during the year and have been generally well attended; and

besides the benefit which our own people have derived from these services, great numbers of heathen, who had come merely out of curiosity to see our new buildings, have gathered outside the doors and heard the saving truths of the gospel. Sunday school has likewise been kept up, and the children have done fairly well, both in memorizing Scripture and in answering Bible questions.

Our boarding school is in a flourishing condition, there having never before been so many children as during the past year, and the children having shown much zeal and interest in their studies, besides, on the whole, conducting themselves in a creditable manner. We have been hard pressed for accommodation for our boys, but, through the goodness of God and the kindness of the Union, rejoice that the ensuing year will see them in comfortable quarters.

Out in the surrounding villages our school work has been much hindered and opposed, and our Christians have had to undergo a good deal of persecution.

There has been less expansion of our work this year than in any previous year, but it has been deepened and strengthened. The greater number of persons professing conversion were baptized in Nalgonda.

Two tours were made early in the year, one being south, and the other southeast.

During the months of September and October our helpers came in for Bible study, in which they manifested much interest, and which we believe will be a real benefit to them.

As usual numbers of heathen and Mohammedans came to us with their sores and diseases, for such help as we could render to them, and while we gladly did what we could for them, we felt sorry that to some we had to say, "We can do nothing for you." Our hearts have, however, been gladdened by the news that a lady doctor is on the way to Nalgonda; and our prayer to God is that she may be much used by him, both in healing the diseases of the body and those of the soul.

During the month of June Mrs. Friesen and I were compelled to go for a season to Bangalore on account of our health, leaving the station in the care of Mr. Wilson.

For restoring our strength, for the way in which he has led, helped and blessed us, both in our souls and in his work, we would say in the words of David, "Bless the Lord, O my soul."

KANIGIRI—1892.

Rev. George H. Brock and wife.

One marked feature of the work on this field is the interest that has been awakened among the caste people. There is a spirit of inquiry among the Sudras and other castes which promises well. The story of the year is told with enthusiasm and makes good reading.

Mr. Brock reports :—

The past year has been the brightest in our experience. Believing that God was with us, we entered the new year with real enthusiasm, which has not abated up to the present.

Churches.—Being fully convinced, after much inquiry among the Christians of the villages, that one great need on my field was churches—and I must confess that the enthusiasm of the people on this subject was quite refreshing—I decided to proceed with that work at once. Ten centres were chosen by the people, and I was much pleased with their choice. I have been disappointed in not being able to form churches in each of these places, on account of ill health, but I am glad to say that three churches have been organized. Now we have five churches, and I desire and expect to see at

least one of these self-supporting by next conference, and also to have several others in existence.

Just here I may add that Mr. Gundhum Samuel was called to the pastorate of the Kanigiri church to which he has already been a great help and blessing. Since his coming there has been a steady, healthy growth in attendance on the Lord's day and also a most hopeful increase in the collections. All the villages within three miles of Kanigiri are under Samuel's pastoral care. He has gone to them regularly and faithfully, and they are beginning to realize for the first time that they have a pastor.

Touring.—A good deal of my time has been spent in camp. Although, as last year, most of my work has been among the Christians, I have been able to extend my stakes a little and visit the heathen some, and what has been a great joy, many of the caste people have come to my tent and we have had much earnest conversation. The *munsiffs* of the villages have rivalled each other in their efforts to show me kindness. I am glad to say that I have seen, with several exceptions, every village in which we have Christians.

Baptisms.—The total number has been 150; from the Christian community sixty-two, Madgas forty-four, Malas forty-three, and one Sudra. A great many more have applied for baptism, but have been advised to wait. In July I baptized my first caste convert, an old man who has been deeply interested for years. His wife now desires to come. Two other caste men requested baptism, but I thought they would better wait.

The baptism of the old Mala priest, Papiiah, was to me a great joy. He was the head priest of the Malas in these parts, and had many disciples among the caste people. Being an educated man and being well instructed in Hindu theology, he is able to preach with power and always commands respect. His conversion has created quite a stir among the Sudras, but nothing at all unpleasant, except in his own family, his son being especially angry. The brother of Papiiah came to us after years of wandering, and was again received. The movement of the Malas has begun and will continue.

Village Schools.—I think there has been a growth in this department. In February six passed the Primary examination and now twelve are attending the sessional school in Kanigiri. Twelve new schools have been opened and fifteen new teachers have come from Ramapatam and Ongole. We have sent several to Ongole and Nellore for training and others have gone to Ramapatam to the Seminary. Twelve young men have been sent to Ongole High school. If I had twenty-five new teachers I could put them all to work at once. Most of the schoolhouses have been repaired during the year. Some of the children have stood a good examination in Scripture.

Troubles.—In April at the annual festival in honor of Unkalamma we were put face to face with a great question. It looked for a moment as if we were to have a great turning away from Christ. The day came and with it shame and sorrow to me and the large gathering of Christians in the compound. The procession formed near our house and filed past at a snail's pace with a most awful beating of tom-toms. The cause of our sorrow and shame was that Christians from three different villages were beating the instruments. Every blow cut me to the heart. Then followed a day of prayer and humiliation, after which the Christians from each of the villages were called. The guilty ones were all cut off and others given the choice to serve Christ or Unkalamma. Many with tears said they would always serve Christ.

Since then there has been a better tone among the Christians. One village wholly cut off has requested to be taken on again and so have several individuals. It has been thought best to keep them waiting at least one year. It may be in place just here to state that excommunication is dreaded by the Christians, and almost all who have been dismissed have sought to be reinstated.

Revision of Roll.—One difficult work performed during the year was the revision of the list of names of members. Last year we reported 6,000 but we did not know the exact number. Two bright men have gone over the field, taking the names in the vil-


lages. After striking out the names of the dead and of those gone north we now report 3,610, which though somewhat under the real number is much nearer the present actual membership than that reported last year. We hope to have the list even more satisfactory next year.

Station Work.—The daily visits of the Sudras and of the Christians have consumed much time. Being near the civil and criminal courts, many seek my advice on matters of law.

A Boarding school was opened early in the year, but had to be discontinued on account of lack of funds. The Sunday school in the compound continues to be well attended, while the Sunday morning service is encouraging. We have been very much hindered in not having a church of any kind. The quarterly meetings are indeed very important, being similar to associational gatherings. Our plan has been to have brethren from outside visit us and help in preaching and Bible reading. We are grateful to Dr. McLaurin and Mr. Manley for their kind help, to Mr. A. P. Veeraswamy for his two visits, to Mr. S. Wood, B. A., of Ongole, and to Mr. Paramasiran for his help in an especially difficult and trying time. The teachers and preachers have read and discussed papers on different subjects and have conducted the meetings themselves in a most creditable manner. Mrs. Brock has been kept busy morning and evening attending the sick, and her work has told in that many have become friendly.

Bible Women.—We feel proud of our Bible women who are doing a good work. Some of them have entrance to the homes of the Sudras, and their work is telling among the Christian women.

The outlook was never more promising. The Christians show signs of rising from their former state. They are beginning to dig wells and to cultivate their fields more intelligently. Their interest in education is most encouraging. Spiritually there are many signs which show that Christ has come to them. The sun has risen on the Pariahs on this field and it is not within the power of the heathen to turn it back. From the heathen Pariahs I have had many calls to come and instruct them in the truth. A break has been made among the Sudras which I believe is just the beginning of the flood that will sweep all before it. Discouragements we know not, and we return our most sincere thanks to our heavenly Father that he has permitted us to



been printed, in all 10,000 copies during the year. These are nearly all sold. In addition to the tracts written last year we have written and sent out, "The Deacon," "The Pastor," "The Evangelist" and a small booklet on "The Holy Spirit." Of the tracts 41,000 copies have been printed, and all but a few hundreds sold. Besides these, 2,000 copies of "The Holy Spirit" were issued. These are all gone.

The circular on "Self-Support," of which 5,000 copies were distributed, was kindly received by all.

Excluding the Scripture portions, there were issued during the past year 59,000 copies of tracts and books aggregating 1,097,000 pages. Of the nearly Rs. 1,000 needed to print all these, only Rs. 200 came from the Treasury of the Missionary Union.

The Commentary on Matthew is ready and we have made some progress on Mark, but the rush for other matter has given little time for this kind of work. We have on hand a good translation of "The Child's Bible Catechism" (Peloubet's Series). This would be a very valuable book for our Sunday schools and low grade village day schools. We have also a good translation of a large part of "The Secret of a Happy Life," also three of Mr. Spurgeon's "Soul-winning Sermons." Mrs. Spurgeon has given £5 to assist in printing one of these sermons. All the others await money to print them.

Amid great enthusiasm, a Telugu Baptist Publication Society was organized at our Quinquennial Conference at Ongole. Every missionary present, many native brethren and some others joined. I believe it will mark an era in the Telugu country. It includes the Canadian Baptist Missions as well.

KAVALI—1893.

Rev. Edwin Bullard and wife.

No report has been received from this station. Since October the work has been cared for by the brethren at Nellore and Ramapatam.

KUNDAKUR—1893.

Rev. W. Boggess and wife.

Mr. Boggess reports :—

Feeling that my first duty was toward those who had professed Christ, I opened the past year's work by touring among the villages of my field where believers are to be found. Every energy was spent in trying to better their spiritual condition, though in accomplishing this it was necessary to exclude a number whose lives of open sin formed a black stain on the Bride of Christ. I was very much grieved to find many of the poor Christians yielding to temptations of the heathen about them, and often have I been perplexed to know how much of the blame belonged to those weak brethren. Pressure is often brought to bear on them to work on the Sabbath and to engage in their former practices of beating the tom-toms at the heathen festivals. When one is bold enough to stand by his principles and trust in the Lord, his work is taken away and his life is made miserable in every possible way. I am glad to say, though, that there are *some* such brethren who have *not* yielded to temptation but have won, by the Master's help, wonderful victories which have a wide-reaching influence among their former enemies. I hope before many years to see numbers who are now weaklings in the faith, grow strong in grace and in the knowledge of our Lord.

During the past year we worked not a little for self-support, though the results of our labor seem small. Our Kundakur church pays the salary of a native preacher and the incidental expenses of our meetings. From my little experience in this special movement, I am disposed now, more than ever, to exert myself toward setting the hearts of the

people right, believing that this minor question will then be easily settled. The sight of our brethren in poverty tempts us to look first to their temporal needs, and, in so doing, misguided charity has debased where it should have exalted.

The year has witnessed four baptisms only; but there is every reason to believe that they are *clear gain*. In my examination of candidates, I have the reputation among our native brethren of being very strict, and some think unnecessarily so; but one of that four gave an object lesson of true conversion such as I sought, and cleared away many false ideas. That one was a poor young man whose mind bordered on idiocy. Though he was not, in the eyes of preachers, likely to pass the examination, he surprised them all by his simple story of trust in Christ. He knew very little of the religion, but he *did* know that Christ had taken away his sins. His face, beaming with joy, showed clearly that he had made peace with God.

Another important feature of the year's labor was a course of study which we had with the preachers, with the view of deepening their spiritual life as well as expanding their sphere of knowledge. The results of this study will surely be to the Master's glory.

At odd times, with the help of a young Christian brother who has volunteered for work without pay, I have been trying to prepare a Subject Index to the Bible in Telugu. While it is slow and tedious work, we try not to grow weary in well doing. It is sure to advance the cause.

Notwithstanding many unpleasant interruptions during the year, we have tried with the promised help of the Spirit to faithfully sow the seed; and we believe the harvest will surely come.

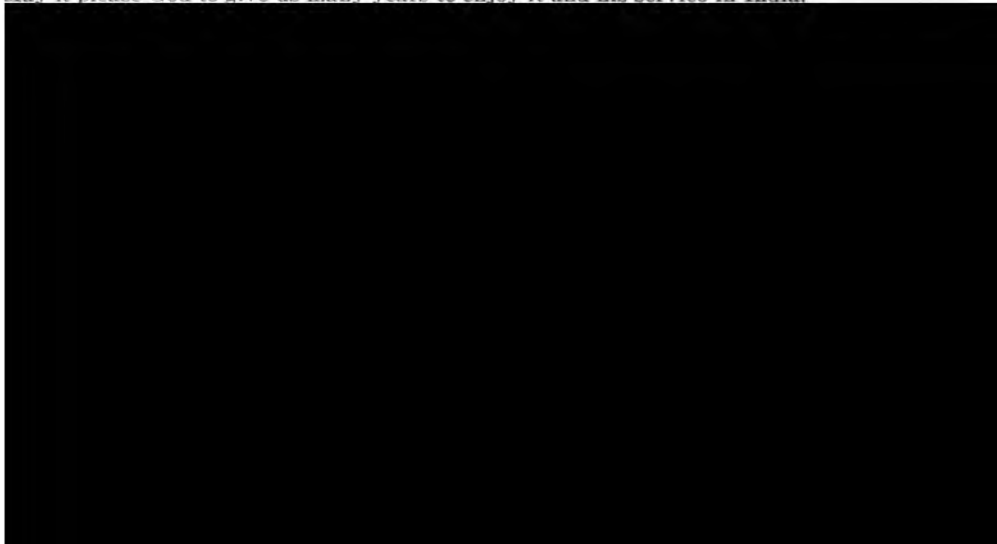
ATMAKUR—1893.

Rev. T. S. Hankins and wife.

Mr. Hankins reports : —

The year 1895 has been one of blessing. God's help has been ours to enjoy; his love has been our satisfying portion and constraining power; no evil hath come near us; our health has been good. For the bright sides of a missionary's life (and there are many) we are thankful to him who in sending us said, "Lo, I am with you alway."

Much time has been spent looking after the building. We are now occupying our new bungalow, and it is like getting out of jungle life to have a good house to live in. May it please God to give us many years to enjoy it and his service in India.



Since we gained the case two have been baptized, and another is ready. It is always hardest to get the first converts. The fact that up to this day there have been only about fifteen baptisms shows that it is a hard field. Hard work must first be done in breaking up the ground and sowing the seed. God's promise, however, is that "in due season we shall reap if we faint not."

PODILI—1894.

Rev. A. C. Fuller.

No formal report has yet reached us from this field up to this time. Mr. Fuller has in hand the work of establishing the station and erecting the necessary buildings. This has been successfully carried through and work upon the field has been begun in earnest.

DARSI—1894.

Mr. Levering was called from this field for service first at Madras and subsequently at Nellore, where he is now permanently located. We give so much of his report as pertains to this field. It is the wish of the Committee to send a new family to this station the coming season.

Mr. Levering writes : —

In January of 1895 we went to Ongole to attend the quarterly meeting and meet there the people from Darsi. So soon as the quarterly meeting closed we betook ourselves to Darsi.

The compound which we had previously secured is beautiful for situation but *sans* everything except soil, convenience of access and a charming view of the hills which compass it on every side. My first work was to build a temporary shelter. By dint of hard work I put up a substantial house with walls of mud and roof of thatch. We occupied it in March. That it would be our home while the bungalow was building we then believed. For two months we had lived in a tent. When we moved into our new house it seemed cool and very comfortable by comparison. We felt just a little pride in it—but only that measure of pride which it is meet for missionaries to feel.

While we were yet sojourning in the tent, word came that in Kocherlakotta and Sidiahpalem, two villages in the extreme west end of the Darsi field, some people were believing and asking for baptism. Our tent had in it a little furniture, which we could not carry on a tour, nor yet leave in Darsi without shelter. Doctor Clough kindly loaned us a tent, and we went on a ten days' tour to these villages and others by the way.

Kocherlakotta was our camping ground. We held a number of meetings in that village and in Sidiahpalem and in the several villages through which we passed in going and returning. The people, both Hindus and Christians, came to these various meetings in large numbers. The persons who professed to be believing in Christ came for examination and of the number who presented themselves fifty-four were received. One Sunday afternoon they were baptized in a stream running between Kocherlakotta and Sidiahpalem. By far the larger number of those baptized were the older children of Christians. Some of them were heathen.

On one of the last days of March, 1895, we started to Ongole, to attend a quarterly meeting. While at Ongole I was ordained by a council invited by the Ongole church for that purpose. On the last day of March the ordination services were held.

When we left our field at Darsi we did not know that we were saying our final farewell to the people whom we had learned to love.

SATTANAPALLI—1894.

Rev. W. E. Boggs and wife.

The past year has been one of preparation. The problems confronting the missionary have been difficult. It is no light matter to create in India an entirely new centre of missionary operation. Mr. Boggs has well met the emergency, and we may expect good tidings later.

Mr. Boggs writes:—

The report for this year, the first of its independent existence, of one of the newest of the Telugu mission stations, must of necessity be characterized by brevity and a lack of exciting intelligence. The year has been one of the ordinary first years, in which the erection of the bungalow occupies the greater part of the missionary's time and attention, and more effort is bestowed on preparation for the real mission work than on the work itself. I trust that the coming year will enable us to get our preparatory work more in hand and permit us to spend more time on the field.

But while I have been forced thus to neglect the field myself I have tried through the native workers to keep in touch with it and have done what I could to direct their efforts in such a way as to cover the field somewhat frequently. The gospel has been preached in many villages and interest has been manifested. The work suffers, however, from the lack of a sufficient number of workers. Fifty-one villages in which we have Christians, beside many others where the people are asking that a preacher be sent to instruct them, is too large a field for three preachers to cover and do it justice. From such a small staff we cannot expect great results. And our village schools, too, which we aim to have as light stations scattered over the district allotted to us, are all too few to accomplish what we could hope for.

We have no baptisms to report during the year, although a considerable number of applications have been made. We have not been satisfied, in the case of many of these, that they have been prompted by worthy motives. Some have, however, we feel, been sincere in their desire to embrace the new religion, but we have hesitated to baptize them until we could feel sure that they understood the step they were taking and the possible consequences that might follow. We are instructing and encouraging them and trying to lead them out into the light. And so we do not feel discouraged by the fact of our being unable to show definite figures to represent the work of the year. We are going on in hope and trying to realize that the work we are doing is not our own. While we hope and pray, as we are commanded to do, for more laborers to help us, we also hope and pray that we, who are already engaged in this work, may be used of God in a very large measure for the accomplishment of his will and purposes regarding the *taluq* of Sattanapalli.

MARKAPUR—1895.

Rev. C. R. Marsh and wife.

This station is the result of the division of the Cumbum field. Mr. Marsh took up the new work in the early autumn. No report has reached us, but good beginnings are being made.

OOTACAMUND—1895.

Mrs. L. P. Pearce.

No report.

GURZALLA—1895.

Rev. John Dussman and wife.

About two years ago it was thought advisable to divide the Vinukonda field, and Mr. Kurtz was given the new district. In perfecting his plans Gurzalla was fixed upon as the most desirable centre for the new work. With the removal of Mr. Kurtz to Vinukonda Mr. Dussman was appointed his successor. He is taking hold of this field with great energy. The inevitable work of building has thus far mainly occupied his attention and must for some time to come. Meanwhile other interests are not neglected.

Mr. Dussman writes : —

I took over the field October 1. Before the rainy season I toured as much as possible and again since the rains, making my abode in the cook-house while preparing for the erection of a bungalow, and at the same time visiting as many of our Christian villages as I was able. We cannot forecast just exactly what plans we will adopt the coming year, or rather what we can accomplish, because we see so many needs, and advancement required along so many lines; yet we will endeavor to do all that lies within our power. Most of the Christians were baptized several years ago, but have made very little progress.

The building work will demand all my time, and thus I shall be unable to go out very much for the present. We look to Him who can help us to overcome obstacles and to discharge our duties faithfully. The work is his, we are his servants and we trust that that which appears to us now as unpromising may in another year be reported as full of blossom and fruit.

CHINA.

Saving the disturbances in Western China, to which allusion has already been made, the work of the Union has been prosecuted as hitherto. Visible tokens of progress are not wanting. From the mission at Swatow comes the report of a new church added to the list of self-supporting churches. It is conveyed in a touching letter from the church itself with the expressions of gratitude to brethren in America "who have led them into the gracious light of God." This advanced step of the church at Koi-Koi means much to our brethren of the Swatow mission, and refreshes their spirits for renewed labors.

An earnest appeal for reinforcements has just reached us from the Eastern China Mission. It is no new cry. The destitution is appalling—fifteen millions of people in the Chekiang Province in which our mission is located, and less than thirty missionaries; large cities and towns crowded with people, and not a single herald of the great salvation of any denomination. It is not strange that our brethren, oppressed in spirit, lay forcible emphasis upon the *tremendous disproportion* between the provision made for other fields, and that for China. How long shall this state of things continue? The Committee

desire to bring this question home to the brethren of the churches, who love this work and pray for its progress.


The missionary band who set forth on their return to Western China during January have reported their arrival at their respective stations. Messrs. Upercraft and Openshaw in prosecuting their investigations of the region lying between Suichaufu and the Burman frontier, found it most feasible to enter this region from the west, up the valley of the Irrawaddy. They accordingly proceeded by sea to Rangoon from Tongkin. Their visit to our principal stations in Burma was blessed to the work and workers, and created the deepest interest among the native churches in Western China, evinced by the generous contributions made. From Bhamo, Messrs. Upercraft and Openshaw have journeyed overland in a northeasterly direction to Suichaufu. As a result of this tour of inspection, Mr. Upercraft wishes to open a station upon the west of the mountains, giving him thus freer access to the country reaching thence to the frontiers of Burma.

The condition of the work at the separate stations may be gathered from the following reports.

BANGKOK, SIAM—1833.

Rev. H. Adamsen, M. D., and wife.

Doctor Adamsen has recently been appointed a missionary of the Union. He will have entire charge of the mission at Bangkok. This mission includes work among the Chinese in the Chinese language, and for the Siamese in their language. Doctor Adamsen was born and reared in Bangkok, receiving his education in America. He has a lucrative medical practice but relinquishes



The East China Mission.

NINGPO—1843.

Rev. J. R. Goddard and wife, J. S. Grant, M. D., and wife, Rev. W. H. Cossum and wife, Mr. George Warner and wife, Mr. C. F. Viking and wife, Miss Elizabeth Stewart, Miss H. L. Corbin, Miss M. E. Barchet (in Italy), Miss Emily A. Parker (in United States), Miss E. M. Boynton.

The work at this station presents some encouraging features. Greater seriousness is apparent in those attending the services of the mission. The number of baptisms the past year has been larger than for several previous years.

Mr. Goddard reports : —

In reviewing the year which has so recently closed I am constrained to render grateful acknowledgment of the protecting care which has kept Mrs. Goddard and myself in almost uninterrupted health, and has preserved our station in peace amid all the political commotions that have distracted the land. As we did not feel the need of a vacation, we remained at our work through the summer. I did not attempt itineration during July and August, but held daily evening services at our chapel near the west gate of the city, at which the regular attendance was between one and two hundred. A very marked improvement over previous years was noticeable in the quietness and order of the audiences and in the attention given. The same may be said of all the services attended by heathen during the year. There has been a seriousness and an interest manifested, which give me strong assurance that the Holy Spirit is working in many hearts. You will see by the statistics enclosed that a larger number have been baptized than in several previous years. So while no very remarkable results can be recorded, and our work has gone on in the usual lines, we rejoice over the larger returns secured, and are hopeful of greater blessings during the coming year.

The Boys' Boarding school has been under my care during the past year. Two of the pupils have been baptized. There are seventeen boys in it, about half of them from Christian families. We are trying to raise the standard of study and efficiency, but it is uphill work. Other missions have large and expensively equipped schools, with a foreign teacher and a staff of native teachers, and they run our little school very hard. However, we do not aim to do great things in that line.

Perhaps it is premature to mention it, but I have started a plan—which I hope will be successful, for making the West Gate church entirely self-supporting during the coming year. It has been near that point for some years, but has been unable to raise all the money necessary. I know your sympathies and prayers will be with us in this effort.


Mr. Cossum writes : —

I may say that I have been able to do better work this year and keep more steadily at it. I have been increasing in fluency in Chinese constantly and now rejoice in my ability to make myself understood on almost any theme for which my work calls. I have much, however, still to learn and am seeking to devote at least an hour and a half each day to study. My old teacher has gone and I am using one of my preachers to assist me, thus saving the salary of the teacher. I have been able to travel, talk until I could hardly say another word, and sleep and be ready for more work without any appearance of my old enemy, malaria. For this I am profoundly thankful. I have been able to take a band of preachers on several occasions and for more than a week continue hard work, walking many miles and selling books and preaching morning, afternoon and evening in any place where men were to be found. I have regular appointments

for the observance of the Lord's Supper, and at these times I have not only been able to attend to the regular duties, which before were a severe tax upon me, but also to stay a day or so extra and preach. Dr. Grant has gone with me many times, and the crowds which always attend the presence of a doctor have given extra opportunity for work. At these times books have been sold and calendars and leaflets distributed, sending the gospel into thousands of homes.

In addition to the country work there has been much to be done at home. The preachers' meeting has been changed and now, meeting two days once in two months, more preparation is necessary on the part of the missionary. Mr. Goddard has handed over to me what he has styled the "Exegetical Department." But I have been glad to notice in the last two meetings an increased interest in Bible work, and Mr. Goddard thinks too that he has never known so much interest to be shown by the men in the Bible. It is upon this company of preachers that much of my prayer and thought is expended, and I have felt from the first that they were in a sense the key to my work. Falseness amongst them can do much toward neutralizing my own consecration, and so I feel that it is vital to have them spiritual and true. I think that with the additional interest in the preachers' meetings and from other causes—possibly most prominent is the increased work which we have been able to do in the mission since new help has come—new life has come to the preachers. The false and the true are being revealed by the touchstone of service, and we can hope for better things. We certainly have reason to thank God that we have so strong a band of helpers.

I have commenced a series of talks at my regular trips into the country in which I present the church, the responsibility of members, baptism and the Lord's Supper and kindred topics. I give a talk outlined simply, asking the members to answer me and commit the main points to memory. Then I ask the preacher at the station to make that the main subject of his talk during the next two months. So I hope slowly to get a good many things into their heads and hearts. We are to hold our first men's class next month. This I hope will be a source of help. I have hailed with delight the joint letter from the Boards on self-support. It has already been discussed in our preachers' meeting and will be brought up again at the association. I shall have it



Cossum. Thousands heard about Jesus during these trips, hundreds of poor sick ones were helped and many tracts were sold. For two months the Lord called me from active work to rest beside the brook Cherith and in Zarephath, so that the plans I wrote about in the spring I was unable to carry out as I had hoped.

The hospital has been kept open during the whole year. While I was away the dispensary work was carried on by my two assistants, Tsêng-sin-sang and Dzing-ah-Kao. They are valuable helpers. The head assistant, Tsêng-sin-sang, has been with us over ten years, and Dzing-ah-Kao about seven.

The statistics for the hospital are as follows:

Out-patients, including those seen at stations.....	6,574
In-patients	205
Visits paid to sick Chinese at their homes in Ningpo and suburbs.....	210
No. of operations with general anæsthetic.....	24
No. of operations with cocaine.....	94
No. of operations without anæsthetic.....	44

Teeth extracted by the hundreds, such a common thing that we make no note of it.

The direct evangelistic work carried on amongst the patients was much the same as in former years—the faithful teaching of the word and distributing of tracts to the out-patients, and personal daily work, much of it done at the bedside, for the in-patients. This daily work included besides the reading and explaining of Scripture, the teaching of some to read, the learning of Bible verses so as to be able to recite them to me, and of short prayers. These people are children in regard to purely spiritual things and have to be taught as such. In every way by words and deeds we have tried to show them God's wonderful love and lead them to Him. God not only gave us to know through faith that our work was not in vain, but permitted us to see tokens of the Spirit working in some hearts. More than twenty confessed faith in Christ and said that henceforth they would worship him only. My faith in this class of people has lately been strengthened, as God has given me to know this year as never before that numbers of these remain faithful. Many of their homes are far, far away from churches, but I know that God has his mark on many of them, and I shall meet them in heaven. Ah, what joy!

Fewer major operations were done than last year. We had plenty of cases come to us, but I had to refuse them because I knew that physically I was not fit to undertake large operations; as it was I came near giving out over two I did. In regard to the free use I made of cocaine: it is expensive and it takes time to use it, but it pays. The heathen Chinese are quick to appreciate the fact that the doctor loves them and is willing to spend time over them rather than be quicker and give them pain. Often have I been heartily thanked for being so careful. They may not remember what has been told them about Jesus, but they will remember the operation and the painstaking way in which it was done.

While at the Hills during the very hot weather I spent a part of almost every day attending the sick. I also visited a good number in their homes. The 210 visits made in Ningpo took a lot of my time and strength. I have entered all kinds of houses from the hovels of the poorest to the palaces of the wealthiest. Quite often my message is heard gladly; again I enter houses where another foreigner could not enter. They only want me because they think I can help their sickness. I have often regretted not being able to more fully follow up the favorable entrances I had into many homes. "This ought to have been done and not left the other undone."

Never before have the opium patients been so labored with. They were continually pointed to Christ as the one able to take away the craving for opium and keep them from falling. Never before have I had so many accident cases attended with such good

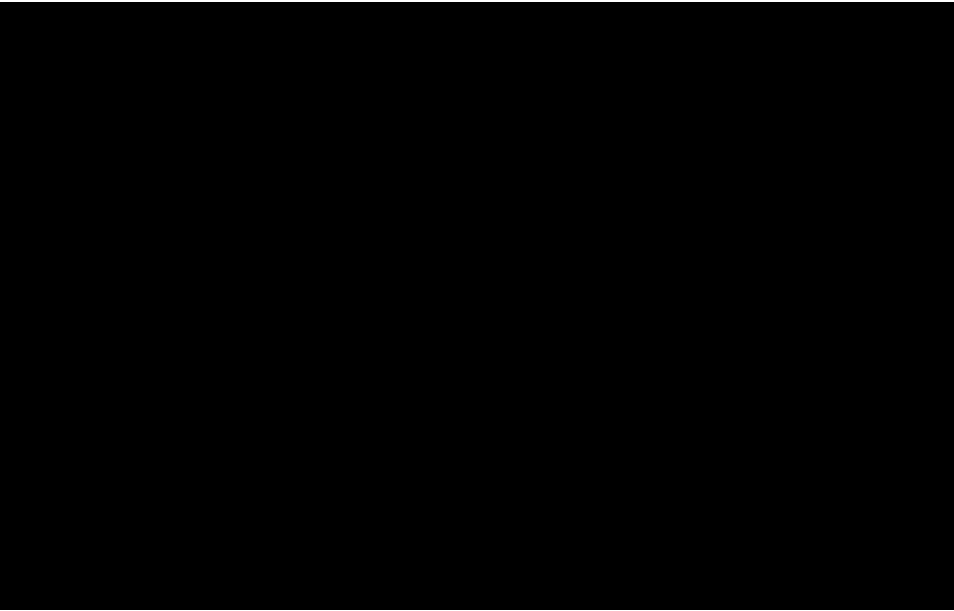
results. The Chinese certainly stand injuries much better than we do; they often recover where foreigners would die. Never before have I had so many obstetrical cases and been able to save so many precious lives that from a Chinese point of view were utterly without hope of living. Oh! that the saved lives may be given to Him. The expressions one often hears after a successful operation of one of these cases are, to put it mildly, odd. Several times have I heard them say of me as of Paul that was a *bu-sah* (god). One would laugh if it were not such a deadly serious thing. How one's heart aches for such a people. Pray, dear friends, pray that the seed sown so faithfully and tearfully here in China may soon bear much fruit. Thank God already there is the sound of going in the tops of the mulberry trees. He is soon to work mightily here in China. I want to take this opportunity again to thank the dear friends for upholding us with their prayers and for their warm, stimulating letters.

The Greenwood free bed (*eng-we min-sōng*) continues as in the past to be a blessing to worthy poor. Through its help fathers have been given back to their families, sons have been saved for widowed mothers, a poor member's last hours sweetened by his body being made comfortable. Two dollars pays for good food and good bed for one month. God is a good paymaster. "He that hath pity upon the poor lendeth unto the Lord."

Mr. Warner writes:—

Taking a backward look over the work of the year that is just past, I find it full of varied experiences, nevertheless I have been very much helped by these experiences and I will try to profit by them during the year that is before us.

The outlook for the work in Suifu from January to May 31 was never more hopeful. The spiritual atmosphere of the church was clearer, and the interest of the members in the work was more manifested than in the past. The first of June the wrath of the arch-fiend and his followers broke forth in uncontrolled fury and raged for some months, threatening widespread havoc to both foreign and native Christians. Yet He who sitteth in the heavens shall laugh and have them in derision who think to stop or hinder the progress of his coming kingdom, for he has spoken and the wrath of man is restrained and made to praise him. All avenues of work are again opened to the gospe



the baptism of these girls. I think the C. E. Society of the school, which meets each Monday evening with well sustained meetings, together with the faithful preaching of a pure and simple gospel by our native pastor, has done much to nourish a spirit, in the older girls at least, of personal interest in the souls of the younger ones.

There have been three marriages during the year—one girl becoming the wife of one of our young Ningpo preachers, another the wife of one of our Shaohing preachers a hundred miles away, and the third becoming the wife of Dr. Finch's medical assistant in Sulfu, Western China, eighteen hundred miles away. She started on her long journey directly after the marriage, accompanying our returning missionaries to Szchuan, a wedding tour of eleven weeks to her new home.

I have been able to do but little in the school during this fall term, but Miss Boynton has been of valuable assistance.

SHAOHING—1869.

Rev. H. Jenkins and wife, Rev. W. S. Sweet and wife, Mr. Alfred Copp and wife, Miss M. A. Dowling, Miss L. A. Snowden.

Mr. Jenkins writes of the work in the Theological school:—

With our own house built in 1875, Mr. Sweet's built in 1894, and the house just erected for the Woman's Board, the workers of the Missionary Union in this district are well cared for, leaving no loop-hole of reason why good health—climatic influences aside—may not be enjoyed *at home*, and the four seasons of the year given to direct missionary work. If we add to these conveniences, our city chapel, built in 1872, the home of our little church, and the chapel for woman's work, and other places for daily preaching in the city, and the Theological school building, built in 1876, and more recently greatly enlarged, we have an excellent plant for Christian effort.

Our present force, three families and two young ladies, is large and effective. If the work has seemed hitherto to flag because of the fewness of laborers, and the amount and kind of work imposed upon the sole occupant of the field, with our present increase in numbers and appliances, direct evangelistic and various departments of mission work can be undertaken and prosecuted with vigor. And I am pleased to acknowledge the hearty response of our whole force to the demands of the field. All the places for public preaching have been opened daily; and on the Sabbath, the Christian community, the people at large, and the young, have all been favored with services adapted to their peculiar needs. Journeys into the country have been made by boat and on horseback for daily and protracted preaching of the gospel.

Work among the women has not been neglected. This kind of evangelistic labor is attended with peculiar and wellnigh insurmountable difficulties. The missionary may call to him an audience in the chapel, or to his side the passerby on the street, but our sister laborers must brave the foe at home, where soft words of courteous greeting too often end in closed doors, or cold formalities that freeze the ears. Our sisters not infrequently return, however, from their neighborhood or street mission tour with the Bible women, with pleasant reports of continued good greetings by some well-to-do family or group of common people.

Theological School.—For the second summer now, I have, while superintending building operations on the mission compound, been deprived of the pleasure of giving instruction in our school. The system of instruction has been so thoroughly arranged, however, that the native teacher has not failed to give good satisfaction, and he has been cordially supported in his efforts by the Christian manhood of the pupils. The summer months aside, I have, as usual, given all my strength and every available hour out of the daily twenty-four, to the interests of the school. Without available text-books in the Chinese,

the task of preparation is often laborious. But by dint of perseverance, I am bringing together handy tools for the classroom. I am encouraged in our Biblical work by the good reports sent me by the missionaries of some who have passed the three years in our school. They are found to be familiar with the Scriptures.

It seemed desirable for the greater freedom of Brother Sweet and the fuller development of his plans for Christian instruction in the church and work among the young and the people at large, that I relinquish all connection with the city chapel and its work. This I did last October. Since then I have held regular Sabbath services on our compound, meeting in the morning in our school chapel, having an average audience of forty, when, as formerly at the city chapel, I give an exposition of the Scripture. We are now in First John, fourth chapter. In the afternoon, we meet in the woman's chapel, having a promiscuous gathering from the street, where one of the Theological pupils preaches. A second pupil goes to assist Mr. Copp at his chapel; other pupils will preach at the new chapel I am opening in a busy part of the city.

I cannot fail to add a kind word of recognition of Mrs. Jenkins' services in connection with our school. She continues to watch over the souls, minds and bodies of the families of the pupils, faithfully ministering to all their needs, but most of all faithful in teaching the mothers and children to read the Scriptures and Christian books.

Mr. Sweet refers to the evangelistic work:—

We are glad to thank God that perceptible progress in the language has been made and that we are now within intelligible reach of the people, yet far from what we hope years of service will give. Nor has the work with souls been entirely barren of results. Six have been baptized, and three others are hopefully converted. Among the visible results are steps toward self-support. We have adopted the envelope system, and I believe all but one or two of our members are contributing every week. Of course most comes from salaries already paid out, but we have this encouragement, that one of the first signs of conversion is the request for an envelope and the presentation of a weekly contribution. In the fall we were permitted to visit twenty-four of our outlying villages with gospel books and tracts, also with the preaching of the word. Suffering, poverty, ignorance, superstition, debauchery and idolatry, are the deepest impressions made upon

With an extended field and enlarged power, we enter the year with hope and humble trust, that God may use us for his glory and the salvation of men.

Miss Snowden reports the work among women : —

I feel as I look back over the past two years in China, that my blessings have been many. Among my greatest causes for thanksgiving to the Father are: the spiritual lessons he has been teaching me, through various circumstances; complete restoration of health and strength, after the serious illness of last summer; especial help in the study of the language, and that I have been able to go among the women and children and help tell them of the way of life.

During the past year, I cannot say that I have done great things for the Lord, or all my opportunities have been small ones, but none the less important, however. My experiences in visiting among the women have been various. Sometimes when I have gone out with the Bible woman, it has seemed as if the evil one himself was present, barring the entrance into so many of the homes where I have longed to enter, and some afternoons we have walked and walked, from one place to another, before any one would permit us to enter and deliver our message. Then again, we have had some blessed times when it has seemed as if some of the women were really seeking the light.

My heathen teacher, a high literary man, tells me that many of the women in these homes around here, believe the gospel, and, when I asked him why they did not make known, he said that there are many reasons why they cannot do so. Miss Dowling's teacher, who is also a heathen man, insists upon it that there are many believers in the gospel, in the homes of Shaohing, and that many of our neighbors believe. It seems good that there are some upon whose hearts the truth has taken hold, even if they cannot just now make an open confession. I do believe that we shall see many women in heaven, who we never suspected would be there, for the merciful Savior knows all about the rigid Chinese customs, and the fierce opposition by which they are surrounded.

Among the special cases in which I am interested is a rich family, not far from here, where the people have always been very friendly. They have heard the gospel for many years. Mrs. Jenkins used to visit there frequently, with the Bible woman, and Miss Dowling and I have continued these visits. The "Lao Ta-ta," the old lady of the house, and a daughter and a daughter-in-law are always interested listeners, whenever we go there, and one Sunday afternoon, they all came here to attend the preaching service, which is something very unusual for women of the better class. I do believe that eventually there will be results in that home, even if it takes many years longer for the seed to bear fruit. God's word is a word of life, and I do expect the results to come some day. My earnest prayer for the coming year is that the doors into the homes of Shaohing may be opened to receive us, the messengers of the Lord, and that the hearts may be opened to understand, and accept the truth in Christ Jesus. Will not the home friends join me in this petition?

KINHWAI—1883.

P. Barchet, M. D., and wife, Rev. T. D. Holmes and wife, Miss A. S. Young, Miss C. E. Righter.

Doctor Barchet reports : —

The early months of the year just gone were a season of interest amongst the people, all sorts of rumors being afloat. When news of the Szchuan riots and the Kucheng massacre reached these parts, the wave of excitement ran high and threatened an outbreak at Yangbu (Maodeo), one of our outstations, where anonymous placards were

posted, inciting the people to riot. The officials acted promptly, and our work has not been hindered; this trouble has rather tended to the furtherance of the gospel, arousing hitherto listless people to inquire what the preaching of "Jesus doctrine" really means. It has also brought our native brethren nearer to each other and led them closer to the throne of grace.

We have also been cheered by seeing souls brought to a saving knowledge of Christ. Eleven were baptized and added to the Church at Shihmeng, two at Maodeo, and four at Lankee, stations under my charge. Five persons were received in the Kihwa church, now in charge of Mr. Holmes.

Another encouraging fact is the real effort our native Christians are making to help support their native preachers. Shihmeng, Maodeo and Lankee have raised \$46 amongst themselves for this purpose—a goodly sum when we consider their poverty; this does not include gifts to the hospital nor what they gave to help their own poor.

The past year will be remembered by the natives especially for the opening of the hospital, the first one ever established in Kihwa; they recognized it as a blessing—a practical side of Christianity, which they can understand. Our Lord made no mistake when he combined healing with preaching the word. We thank the friends who have helped us to start the work sooner than we had expected.

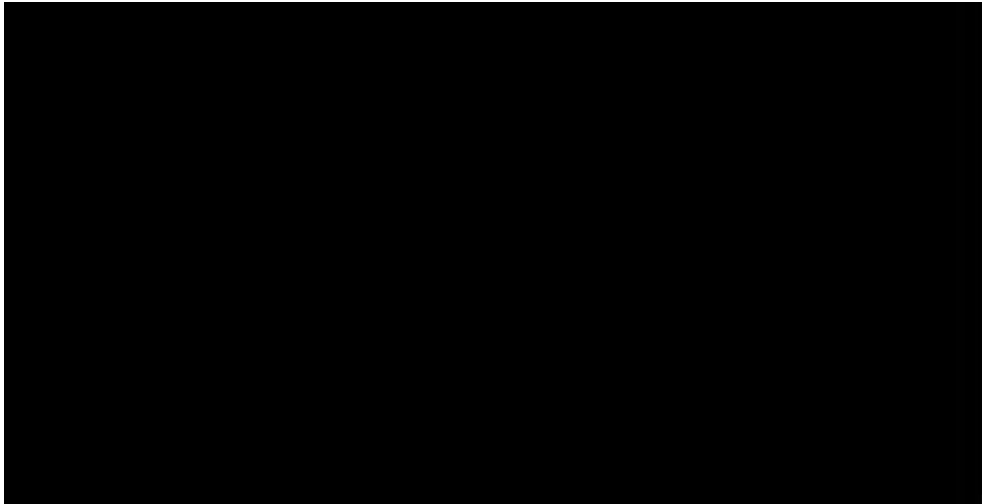
Since opening the hospital last May, we have received 160 in-patients, and had 6,200 visits from out-patients, afflicted with all manner of disease. Some of the patients show their gratitude by voluntary gifts to the hospital, and the Fu, our highest civil officer, sent us recently a beautifully embossed tablet as a mark of his esteem, saying he had heard of our good work and so expressed his approval.

It is our purpose to make every patient in the hospital acquainted with the gospel, and the seed thus sown will bear fruit in due season.

HUCHAU—1888.

Rev. G. L. Mason and wife, Miss L. J. Wyckoff, M. D.

Mr. Mason reports: —



k.—The Christians in Huchau have continued the study of the Acts, through unday forenoons. The afternoon service is often specially for the heathen, whom always attend. On week days there is preaching in the room on the street, or in the tea-shops, or to groups of people who can be gathered most anywhere in the open air. The physician, Miss Lydia Wyckoff, is now settled in her own home, and though busy studying the language, has few dispensary patients almost daily. Mrs. Mason has no Bible woman; alone, or accompanied as usual by one of the Christian women, she finds everywhere.

l.—This means frequent visits to the three out-stations and also to a few of dozens of villages and scores of busy market towns. We hire a large boat at night, thus having daylight for work. In spring, autumn and early winter frequent tours, some of them a week or more in duration. It is something like a car work at home, only one gets access here to far greater numbers of souls in a given time.

m.—Next to Shanghai, Hangchau is the largest and most important city on the eastern coast of China. It is now by treaty open to foreign trade. A large tract of land has been set off where foreigners may trade and manufacture and has advanced in price. The population is increasing. The Union owns a mission lot and chapel. We repeat the urgent call for a missionary family there. *Working Fields*.—Within forty miles of Huchau are a number of large market towns with a population of from twenty to forty thousand, and each one a center of populous villages or market towns, and each one without any foreign or native Christians.

n.—This is a favorable time to occupy, since the mandarins, at present at least, are not hindering. *Now*, we should advance in these needy fields. Pray ye therefore for the harvest!

The South China Mission.

SWATOW—1846.

o.—In Ashmore, D. D., and wife, Rev. S. B. Partridge, D. D., and wife (in United States), Rev. W. K. McKibben (and wife in United States), Rev. William Ashmore, Jr. (in United States), Rev. J. M. Foster and wife (in United States), Rev. H. A. and wife, Rev. Jacob Speicher and wife, Mrs. A. K. Scott, Miss Mary K. Scott, M. Bixby, M. D., Miss M. E. Magee (in United States), Miss H. E. St. John.

p.—For a full understanding of the extensive work centring around Swatow, you would fail to read the accompanying succinct and instructive statement of the workers there. The report from the pen of Dr. Ashmore gives a survey of the field as a whole, and forms a fitting introduction to the rest that follow.

q.—Ashmore reports:—


r.—Dr. and Mrs. Partridge were compelled to return to America in the early year. It was with him a matter of life and death; he fought bravely against overwork brought on by overwork but it availed not. We cherish the hope that he will recruit and return once more to his field where he is so much needed. In view of the failure of Doctor Partridge's health, and because Mr. and Mrs. Ashmore, senior, and Mr. and Mrs. Foster were absent in America, the pressure of all these persons came heavily on Mr. Ashmore, junior, in addition to his own.

It was too much for him and he was in danger of also going into nervous prostration from overwork. In these great straits Mr. McKibben, then doing successful pastoral work at Tiffin, Ohio, was induced to hasten to the rescue, which he did at once in the very height of the summer's heat, expecting that Mrs. McKibben would join him in a year. Miss Magee reached here in February, but a severe fall on shipboard led to an attack of pleurisy and, in the end, she was ordered away by the physicians to save her life. Mr. and Mrs. Ashmore, senior, arrived in October. Mr. and Mrs. Foster, by medical advice, remained for a longer sojourn in America. Mrs. Ashmore, junior, had to drop her school work and leave her husband and hasten home with her children who were suffering from the climate, and had hoped that as soon as they were provided for she also could be back in the fall, but as yet she is detained. Mr. and Mrs. Speicher joined us near the close of the year, and have just been followed by Miss St. John who came to take the place of Miss Magee.

Distribution of Workers.—At Swatow are Mr. and Mrs. Ashmore, senior, Mr. Ashmore, junior, Mr. McKibben, Doctor Scott, Miss Scott and Miss St. John. At Hu City are Mr. and Mrs. Kemp. At Kiet Ine are Mr. and Mrs. Speicher and Miss Dr. Bixby.

Mutual Relations.—The three missionary centres stand related to each other geographically like the three corners of a triangle, with a side line of about thirty-six miles in two directions and considerably less than that in the other. Ecclesiastically and administratively, they are each independent centres, just as churches are at home. While we, as missionaries, have each his or her own distinct field of labor and in it exercise all the freedom and independence enjoyed by any minister or worker in America, we find it of great value to be associated and coöperative,—of value not only to ourselves personally, but also to the body of native workers who are thus brought into closer acquaintance and fellowship. Then, too, there is the increased ratio of power always attendant upon combination of effort and resources. In this we solve the problem of uniting the privileges of full independence, and the advantages of mutual association. This arrangement does not fetter any one, for the union is purely voluntary. For these reasons we unite in sending a common report. This is not intended to supersede other and individual reports but rather to prepare the way for them as an introduction.

Form of Work.—These comprise looking after the churches at our numerous stations



able at once to enter upon active work. During the hot summer, in addition to other things he refreshed his memory by diligent study of the long-disused language, and is now administering affairs as if he had not been away for more than a usual furlough. He has now charge of thirteen stations; is directing nine preachers, and renders assistance in school matters in his district, which comprises those which have been under the superintendence of Doctor Partridge and Mr. Foster. He has also charge of the treasury work in which he is called to render help to the Hakka mission and the mission at Ungkung.

Mrs. Dr. Scott has administered the affairs of three hospitals, including three dispensaries, one at Kak Chieh, one at Kiet Ine, and one at Pan Tai. Her report shows 826 in-patients; 10,728 applications for medical and surgical treatment, five assistants and five medical students. The Kiet Ine hospital deserves special mention for the success that has crowned five hard and fruitful years of pioneering. Great good has been done; a most valuable "good will" has been acquired over a large area of country; a hospital has been built and equipped all ready for occupancy by Miss Dr. Bixby, who expects now to assume care of the work. Mrs. Dr. Scott has also cared for the girls' school in the absence of Mrs. Ashmore, junior.

Miss Scott has had the Bible women's training class—has directed the movements of the Bible women, and has done much country work and work at the homes of the women of the churches. Her duties have demanded a considerable amount of travel in various parts of the common field. She has also led the women in a most useful and successful benevolent movement, of the Dorcas Society order, the praise and benefits of which have gone together among the members generally.

Mr. and Mrs. Kemp have been pushing their way in that most important but difficult field, the Departmental City. As the chief officials reside there, and as they are not at all in sympathy with our work, the influence among the people is unfavorable. But it is a stronghold, and capture it for the Prince of Peace some day we must, though we may be a long time about it.

Miss Dr. Bixby has followed up the study of the language with diligence and success. During some ten months of the year she has relieved Doctor Scott of the care of the ophthalmic department of the Swatow hospital, and by so doing has greatly helped on the general work. On the first of December she went in and assumed the entire administration of the Kiet Ine hospital work, leaving Doctor Scott free to other work.

Mr. and Mrs. Speicher and Miss St. John are students of the language, and must be such for some time to come. They are laying themselves out with diligence to level that great mountain of "an hard speech" which towers up before all new comers.

Mr. Ashmore, senior, since his return, has devoted himself to the care of the Bible Training school in which we have now a dozen students,—nearly all of them heads of families. We are in great need of more helpers and we hope to get some capable ones out of the present class, though not all of them can be thought of for regular service. One of them, for example, is a deacon who is studying in order to be helpful in his church; another is a teacher under engagement but who is spending his vacation in Bible study. One or two others do not promise much; yet we do not know what the Lord will make of any of them. We can only do our work of grinding the axes and then see if they will cut.

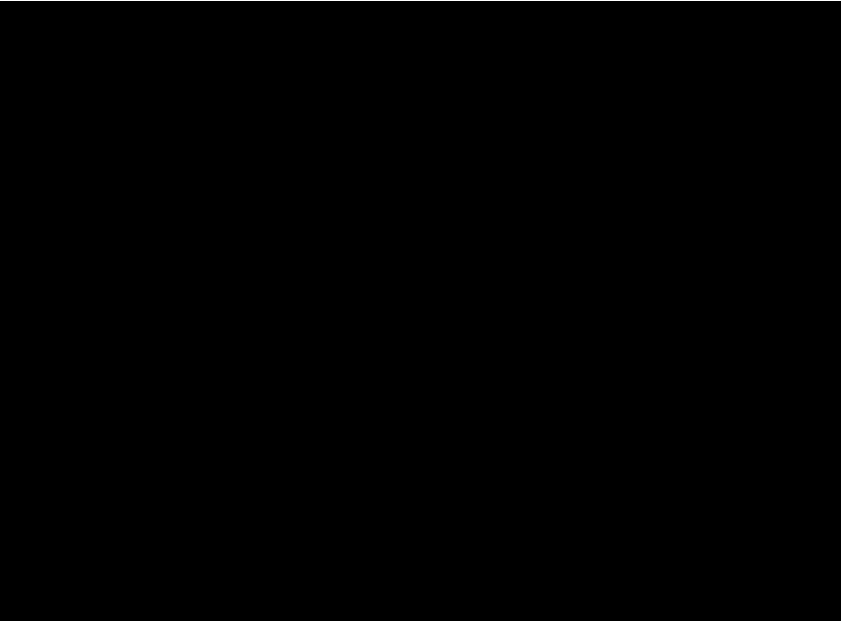
As the senior missionary—back after an absence of a year and a half—I want to add a most deserved word of praise to those who have been doing splendid work. They are not persons to exaggerate what they have been accomplishing. Indeed they do not do themselves justice. For that reason I fill up that which I see to be lacking. Taking into account the troublous times they have had—the war, the plague and the cholera—the showing is excellent. Eighty-one persons baptized in such a year is of itself a proof of good, faithful work. I should feel I did not end this report properly if I did not bear testimony to such faithful and yet such unassuming efforts.

Rev. William Ashmore, Jr., writes:—

During the first five months the whole of the general work of this century nearly thirty outstations, fell on me, together with various additional calls to the changes and necessary readjustments. When Doctor Partridge had Kemp generously offered to leave the work at Hu City, to which he had but recently come to my help if it was desired; but I was not willing to call him away as he was just getting fairly started, and it seemed preferable to do the best I could with the help hoped for should come from home. It does not need to be said that I cannot do the work of three or four without loss somewhere; so the arrival of Mr. McKibben, whose coming had already been announced to us in April, was an encouragement and relief. He at once began to put on the harness, and so share of the work and its responsibilities. We are grateful to him for coming, and sending him and above all to God who opened the way.

The need of some one at the central station most of the time has greatly hindered country work, and what has been done has been almost wholly in connection with various stations. During the first part of the year I spent but little time in the field but since the beginning of October have been able to visit a good proportion of the outstations in my care, and have baptized at four different places an aggregate of twenty-five persons. The outlook at some of these stations is very promising, especially at Ki Kiang. Mrs. Scott's medical work has brought many under the influence of the gospel, and the result of some hopeful conversions. Of the twenty-five baptisms above mentioned, twelve were at this station.

My last annual report mentioned work on the colloquial New Testament. During the past year this work has been continued and completed. The manuscript of the last remaining book of the New Testament is practically ready at the close of the year, a few hours' copying alone remaining to be done before it is sent to the press. When this portion comes from the press we shall have had at least a first edition of the New Testament. The word "completed," used above, is employed in the above sense. A colloquial version of the whole New Testament having been made, the work of careful revision must follow the test of use, and we look forward



appeal was made to the churches to undertake the support of pastors, and the preachers were sent back armed with letters to all the stations still further urging this duty upon them. The appeal met with a very gratifying response. At Ko Kol, which is the largest and financially the strongest of the stations, they have raised money to give a full support to a pastor and also to the teacher of their village school. They have hitherto raised half the support of the teacher, and have recently completed a large meeting house costing \$1,000, half of which they gave themselves, the remainder being provided principally by the gifts of the missionaries. They have called as their pastor a young man of their own number who is a highly valued mission preacher. The choice honors both the young man and themselves. They begin his support from January 1. We expect ere long to ordain him formally to his work.

Other churches of lesser numbers and ability have been stirred by the example of Ko Kol. One group of three churches has pledged enough for the support of a pastor. In another locality two or three other churches are engaged in a like effort, and some weak stations of which little would have been expected are coming up with subscriptions sufficient to pay a good proportion of a pastor's support. Some perplexing questions begin to arise as to how the available preachers may be so disposed as to satisfy the desire for pastors and at the same time carry forward an aggressive evangelistic work. The importance of the latter is recognized as vital, not only to our work in general but also to the very life of the churches themselves.


Everywhere I have found an open door, civil treatment, a readiness to listen to the gospel, and a willingness on the part of some individuals to accept it, to a far greater extent than formerly. I baptized nine converts in the country, others being baptized in connection with the work at Swatow. I wish I might multiply myself by ten, to take advantage of opportunities that present themselves.

Mr. Kemp writes :—

The year 1895 has passed away very pleasantly. This is the second year of study. From January 1 to the middle of February I spent all my time with my teacher when he was here; for a Chinese teacher has a great many outside affairs, such as worshipping idols and ancestors, and sometimes when these two sources of excuses for being away fail, he resorts to burying his grandfather or grandmother. If necessary he will bury the same one two or three times a year. From February 15 to May 7 myself and two native helpers visited fifty-two towns and villages, besides they alone visited eleven more, making sixty-three in all. These itinerations were sometimes very encouraging and sometimes very discouraging. Some days the people would hear gladly, and other days there would be nothing but revilings. The work on the whole, however, has been very hopeful.

In estimating the numbers to whom we preached the gospel, I think 6,000 a modest estimate of the actual numbers which gathered around to hear, to say nothing of those going by as we preached who must have heard some of the words spoken as they hurried on their way. We always carried a generous supply of tracts which were bought with a great deal of eagerness at times. We have had no direct results from these preaching tours as yet, but we cannot but feel that these words spoken and written will in due time bear fruit. The heathen hear slowly. Often a simple gospel truth, which is immediately grasped and digested by a small child at home, has to be told to these people over and over again before they in any measure can comprehend. This condition of things will continue for some time, but, if we have strong faith in our Master, the day will come when there will be a falling to Israel which will repay for all the long years of toiling and waiting which have gone before.

We have two chapels, one here and another at Pu-le about ten miles away. We have preaching at both places **Sunday mornings** and in the afternoon had Sunday school.



During bad weather and for other causes when the preachers are not out in the villages, they sit in the chapels and talk with those who come in about the gospel. In this way a great many are reached.

Mrs. Kemp has two Bible women, who work at the two stations. The work at Pu-Ie among the women is very encouraging, but here it is not.

If we had a small foreign-built house on the hills on the opposite side of the river I feel sure that we would not have to run away from our work for two or three months of the year. I hope that it will be possible soon to build here, for we think that Chow-Chow-fu is a fine base of operation, a point from which a wide and densely populated district can be reached.

Mrs. Scott reports for the medical work :—

Owing to the growing demands of the Kak Chieh work I have been able to spend only two months at our country stations. Many of the Kak Chieh patients come from long distances and there are often serious cases demanding surgical operations and careful medical attention. Hence I have not felt it right to leave them for country work. Over fifty patients have come from the island of Namoa, and these have shown so much interest in the doctrine that our missionaries have thought it wise to send preachers and Bible women to that island. The results of this action have been encouraging and new believers are reported there.

Doctor Bixby has cared for all eye-patients for ten months of the year, and during the three weeks I was at Double Island for a rest, Doctor Bailey kindly took charge of the work in Kak Chieh.

Never have my assistants put forth such earnest efforts for the conversion of the patients as during the past year, and never have so many received the word with gladness. This is the crowning joy of the year's work. Intensely interested as I am in the physical healing of this people, I trust my greatest efforts will always be towards leading them to the Great Physician that they may receive spiritual health.

After five years of hard, pioneer work in establishing a hospital at the important inland station, Kiet Ine, it was my great pleasure on December 1 to hand over to my coworker, Dr. Josephine Bixby, a completed and well-appointed building accom-

Miss Bixby writes : —

A report of the past year—my first full year in China—is a record of God's blessing and unmerited goodness. I have asked him for health and he has given it. I have asked him for help in the study of this most exasperating but most necessary language, and he has given it. I have asked him to let me take up active work for these people just as soon as possible, and he has already placed the plough in my hand and my feet in the furrow. I have asked him to send Miss Hattie St. John to help us in this great needy field, and she is here. Great is the faithfulness of our God!

Until December 1st I was at the compound studying the language, and by Doctor Scott's permission putting in an hour or so a day helping in the Kak Chieh dispensary.

Early in the autumn building was begun on the new hospital here at Kiet Ine or rather the completion of the hospital already partly built. It was finished by November 1, and is a neat two-story building, which will accommodate seventy-five or more patients, with commodious and convenient waiting rooms and treating rooms.

On December 2, a year and three weeks from the day I arrived in China, I was en route for the new station bringing a modest supply of drugs and things for the hospital. I allowed one week for making the needful preparations and announced that we would open for regular work on December 9. From that day to the end of the month the average daily number of patients treated was fifty-four. Of these an average daily number of seventeen were in-patients, for we have dispensary every day in the week but Sunday and Wednesday, which latter I have reserved for operating day, and both in- and out-patients are gathered in the waiting room at 8.30 each morning, and half an hour is devoted to a Scripture lesson, singing and prayer, led by one of the hospital assistants or one of the preachers. Promptly at 9 tickets are given out, and the rest of the morning is devoted to treating patients and giving out medicines. In the evening another simple service is held, and I have been surprised at the respectful attention that is shown, for nearly all of our patients are heathen from the surrounding villages, and know little or nothing of the gospel truth until they hear it here.

In a few days Mr. and Mrs. Speicher are to come here to make it their home, which will make it much less lonely for me.

Miss Scott reports the work of the Bible women: —

Our Bible women have gone from village to village with the glad tidings of salvation as in former years. Sixteen women have been employed. Three of these have served only a part of the year. Although many of the women are well advanced in years, there has been but one death among them. Last May, the Bible woman, A-Khi, while caring for her daughter-in-law who had the black plague, herself contracted the dread disease and died after a few days. We feel that she was fully prepared to meet the Savior, whom she had served faithfully for ten years.

Last summer, a work was started among the women in Namoa. Many people coming from that island to our Kak Chieh hospital have there heard the gospel. Some of the women especially seemed interested in the word of life. One of these offered a room for the Bible women to use, if we would send two to work there for three months. Under these circumstances, it seemed as though the Lord was indeed opening the way to reach the people of that island, so we gladly accepted the woman's offer. The Bible women spent three months there and brought back an encouraging report of the readiness of the people to hear the gospel. Several women became believers and deplored greatly that there was no chapel where they could meet on Sundays. Some of the preachers were sent to look up a place, and we can now report a suitable house for meetings and several new believers among the men also.

The Woman's Training class has been in session six months of the year. During that time, seventeen women have been instructed in Bible truths. Many helpful lessons have been derived from Hurlbut's "Life of Christ" and Bunyan's "Pilgrim's Progress." Of those who have read, seven were church members when they entered and seven were baptized during the time they were in the class.

The Dorcas Society has finished its third year of good work. It has warm supporters and has not lacked funds or willing hands to make the garments for the poor in the church. Forty-two garments have been made and given out, making glad and comfortable those who, though poor in this world's goods, are heirs of an inheritance incorruptible.

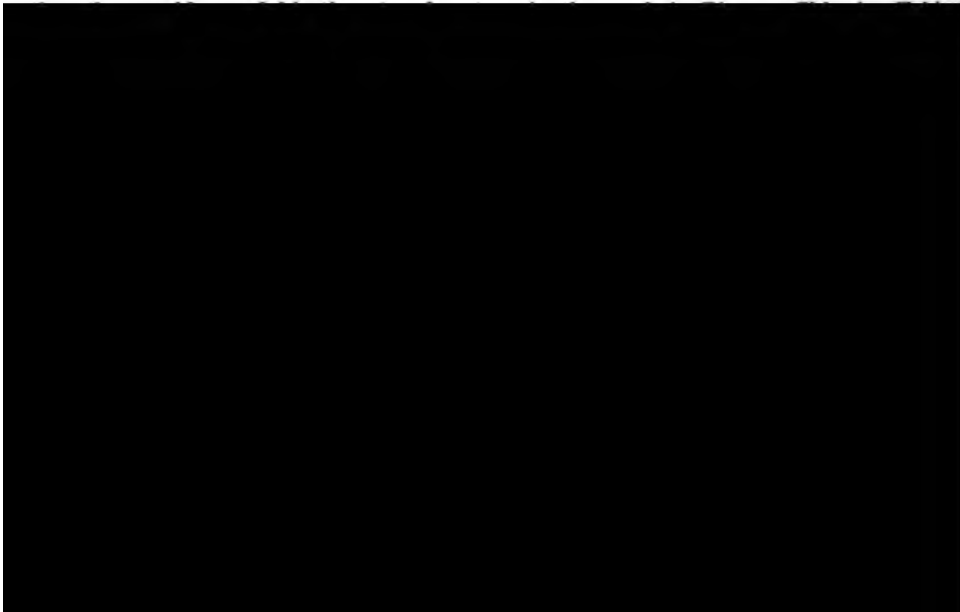
KAYIN—1890.

Rev. George Campbell and wife, Rev. G. E. Whitman, Edward Bailey, M. D., and wife, Miss Ella Campbell.

Mr. Campbell reports : —

With the exception of a two-weeks' visit to the cities of Chinpin and Pinyen (of which I wrote some time ago), my time has been spent here in this city of Kayin. The floating population has been large on account of the civil and military examination. During a part of the last month there were fully ten thousand candidates in attendance. This gave excellent opportunities for gospel work. Much of the time I had daily services besides meeting throngs of visitors. I never knew the people so quiet, respectful and attentive to the gospel. It has been easier than ever before to keep conversations, with the visitors, in religious channels.

My greatest encouragement was with the strangers from the district cities. Those here from Pinyen almost made their headquarters here and seemed very earnest in their inquiries about the new religion. There is a very promising opening at Pinyen which I should like to follow up, but cannot be spared from here at present. The renting of a house in that city was a very important step and made a great impression even greater than I thought at the time. If there were two missionaries here, one of



leeds of violence and plunder aroused the fears of the people in all the surrounding places. Some of the German missionaries who were located in these places were forced to flee with their families to Hongkong for safety. At Kayin there seemed to be no urgent need for flight, so we all remained at our posts. Great fear, however, prevailed throughout the city. Many of the natives fled to the mountains taking their valuables with them. Those who were better off in this world's goods, hired all the river boats and sedan chairs at enormous prices and made all preparations to flee if the thieves should appear. For some weeks the excitement kept up so that the people would think or talk of nothing else, but by and by the state militia appeared and quiet was restored. Through these troubles we tried faithfully to hold forth "the word of life" to these people, but with what result the future, and the open books of God at the last day, can alone reveal.

Shong Hong.—About the end of February Mrs. Whitman and I went to Shong Hong and spent a month there. The opportunities for work were splendid, but we could do little more than sell a number of tracts and get the people accustomed to our presence, because of the great difference in the spoken language as compared with that we had learned at Kayin. We went again in June and had better success in making the people understand what we tried to tell them. We were greatly encouraged by these visits, and had the rented shop there repaired, hoping to return in October to stay the winter. God, however, decreed otherwise, and that promising field must wait longer until God opens up the way for its permanent occupation.

Swatow.—From July until well into November my time was spent at Swatow. God has engraved the history of that period upon my heart in a way that I can never forget. We passed "through the valley and shadow of death," and now my helpmeet is with God.

This is no place to speak of my personal loss, but I wish to add a few words of tribute to her memory as a Christian worker. In missionary zeal and real love for the Chinese she towered above me as the high mountain peak towers above the low-lying hills. Her noble Christ-like character was an inspiration and help to all who knew her. Like her Savior her heart was filled with compassion for those who were astray from God; and she felt neither hunger nor weariness when duty called her, or opportunity offered, to tell the Chinese women and children of the one true God and his love for mankind. The fields were always ripe unto the harvest for her, but ere her sickle was fully sharpened to reap on Chinese soil, God called her home. She was a winner of souls and the loss to the work cannot be estimated. With unutterable sorrow in my heart, because I shall have her companionship and help no more on earth, bow before my God and Father and try to say, "Thou knowest best: Thy will be done."

Munkeuliang.—On this little field I have spent the most of my time since leaving Swatow, partly because of the need of the field here, and partly because I could be near my children for a time. The work here just now is very promising, and I hope the entering in of more successful days has begun for our Hakka mission. The Christians are becoming more in earnest and some others are sincerely seeking God. The new year bears every promise of reaping to be done. In hope we wait on God.

UNGKUNG—1892.

Rev. J. W. Carlin, D. D., and wife.

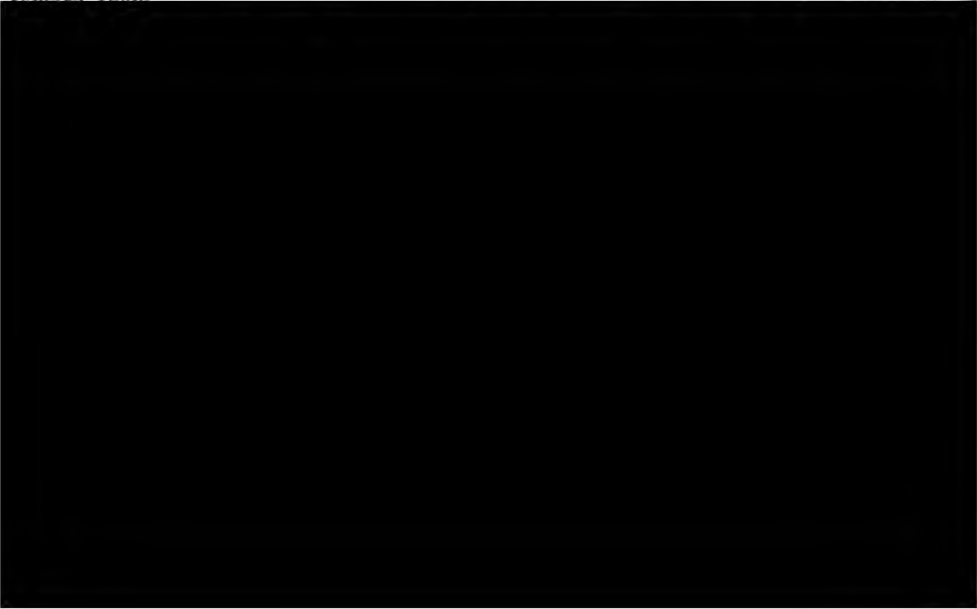
Doctor Carlin reports:—

During September and October we were kept out of our work by a violent type cholera prevailing at Ungkung, at which place about five thousand persons died, besides there were thousands who died in the surrounding towns. We miss, in returning,

many from our Sunday services who were regular attendants last spring, they having died of cholera, or of a peculiar disease quite prevalent here last fall.

We have sold more tracts than in any year since coming to China, having sold near three thousand within the past two months only; recently many persons even come to our house and inquire for them. It has never been thus before, except infrequently. An official has been reading and studying tracts for about two months. He has read one of every kind of tracts I have, and questioned me about what he did not understand therein; and now he is reading the New Testament. The last two visits he told me that he had decided to put away everything false as condemned by those books he had read; and this he told me in the presence of two fellow officials whom he had brought with him. Furthermore he said that nothing that China can teach would satisfy his heart; that he longed for something true and mighty, worthy of his confidence, that he might secure the repose he desired, and that he thought that the God whom I worship is what he wants. He said that he had put himself under my guidance and wished me to teach him. He has induced a number of officials and others to visit me, many of whom have repeated their visits several times. One of them said: "Teacher, we are waiting and watching what you are going to do; if you do good only and do not enter into anything else than teaching people to do good, and continue to treat and receive everybody well, many will accept your teaching. You think we don't give any attention to the teaching you bring to China, but in truth we frequently talk about it among ourselves, and we are waiting and watching how you are going to do."

During the year we have preached in 143 towns, in some of them several times; sixty-four of these towns have been visited within the past two months, in which iterations I could take no part because of a sore foot disabling me for walking except for a short distance. In these two months the preachers have been invited to preach in the shops, private houses and ancestral halls, and frequently they have had sincere invitations to eat with the heathen, while the Bible women have by invitation repeatedly lodged with the heathen women. Here we have not known anything of the kind before. Generally it has been the wont of the heathen to cashier and taboo the native Christians; and now we rejoice with our assistants in these recent indications of a better feeling toward them.



about one hundred towns and villages, situated on a large bay. The people appeared very friendly, and a number of the best looking people told me that they would be glad to have us open a station there.

Self-support was brought before the church at the last communion, and having heard read the circular letter you sent, all present subscribed toward helping the Union this current year, subscriptions ranging from \$3 down to thirty cents; and several who are not members subscribed. Several were not present who will be solicited to subscribe; then the brethren want to write you a letter in reply to the circular letter and tell you the amount subscribed.

The West China Mission.

SUICHAUFU—1889.

Rev. C. H. Finch, M. D., and wife, Rev. Robert Wellwood and wife, Rev. W. G. Silke and wife (in United States), Rev. C. A. Salquist.

The reopening again of the West China Mission, after the riots of last summer, will be good news to all. The reports of our beloved missionaries from this field cannot fail of being read with interest.

Doctor Finch writes from Suichau fu : —

It is about time to let you know how we are getting on out here and to relieve your minds of any apprehension regarding the peaceful continuance of work in this part of China. Our party arrived in Suifu February 1. Mr. Bradshaw left us at Chungking, going overland to Yachau. Mr. and Mrs. Beaman stayed here over Sunday, the second, and then went on to Kiating Monday, leaving in Suifu Mr. Salquist, Mr. Wellwood's and our families. Adults well and glad to be back home once more.

At Chungking we met the members of the American Commission en route from Chengtu to Shanghai. I wrote you of the opinion in regard to this commission which was prevalent in Shanghai and in the North. I am glad to say that my own impression of them was very favorable. The whole attitude of the Chinese towards them and since towards us makes it plain that they did a good thing for the foreigner and so for missions by coming as they did. They were well received, and entertained as befitting their rank and the country that they represented. The result of the attitude of both the British and American governments, beyond punishment of the evil officials and paying indemnities, is to establish a foreign office in the capital to consider all business relating to foreigners, to make the officials pay us all attentions, before unknown—to put us on an equality with themselves, to visit us, eat with us and pass the compliments of the season and exchange presents, also to act promptly in our behalf in case of any minor troubles. For instance, in our recent land purchase for hospital, we had a bad man to deal with, causing us great trouble; the magistrate helped us out at once. The attitude of the people at large always has been friendly and is so still, while the officials now are all that could be asked. Szchuan is as safe a place to invest mission money or send missionary workers as is any part of the United States. I would as lief be an American in the streets of Suifu as a Chinaman in the streets of Boston, as regards being safe from molestation of any kind.

Thanks to the kindness of Mr. Faërs of the C. I. M., who had preceded us by about a month, we found our house fairly clean, but it has taken some time to get the house all put to rights and find out what has been taken. We have lost probably about a thousand dollars' worth of things from house and dispensary—a good deal, we believe, by petty thieving after the riot; yet of course we don't know. The Chinese official is anxious to

repay all losses. Mr. Wellwood's loss is smaller than mine, as my house was first attacked.

We found our native church members on hand and seemingly as strong in the faith as before. We shall soon map out some more aggressive work for ourselves and for them and try to make up lost time.

I have not reopened dispensary yet and shall wait awhile now as I need some time for study. The last two years have been so broken by my sickness and enforced absence that I need some steady work on the language and now is a good time to take it. My native helper, Hsü Engtsu, who has been with me four years, is well enough acquainted with my ways of practice to take care of such cases as find me out and wish treatment. Opium cases I also attend. Am also busy casting about for best plans to utilize hospital grounds. The ground is small so I must do the best I can; while I shall have a room for divine service yet I shall not have room for a regular chapel. At present we hold church services in our open courtyard on pleasant days, crowding into the guest hall when wet. The former chapel in the house where the ladies lived we have given up till such time as the Board can make some appropriation to cover the expense of keeping it. Whatever else is done for the work in Western China, a chapel in Suifu is absolutely necessary.

Since our arrival we have had constant wet and cold weather. Children have all had severe colds, some seriously sick; now it is a little warmer and all are convalescent.

We had a surprise February 14, in the shape of an earthquake, which shook our house considerably though doing no damage to city house. On the hill five miles away and eleven hundred feet higher our mud houses were considerably cracked. The natives prophesy a rebellion, as a rebellious war always has followed earthquakes. I am inclined to think that the earthquake got behind time this year—China has had all the war she wants in this section for one while.

To return to our work here. The preaching station formerly held by Mr. Warner and supported by some church with which he or his wife was formerly connected we have decided to close, being unable to rightly attend to it and having no native helper whom we cared to keep there. Mr. Warner's former helper we have decided to have do some bookselling and itinerating work, he being better fitted for country than city work.

We were really desirous of keeping the place open as it was leased for five years and cannot be given up without forfeiting a hundred taels; but we think it better to go slowly and shut up the place rather than keep an irresponsible man there. The former native preacher, being not very long out of heathenism, has a temper which has not yet been thoroughly subdued and which brings him into occasional conflict with his neighbors in a way that does not reflect credit upon the position that he held.

Mr. Salquist adds:—

About the work of the past year very little can be said. A year ago everything looked promising; half a year ago everything looked dark, but to-day we praise the Lord for all the ways in which he has led us. For my own part I often feel rebuked because I do not trust more in God. A few months ago I was almost ready to believe that the work of the Lord was on the decline and that of the evil one prospering in China, but now we see that behind the clouds the sun was still shining, although we could not see it as clearly as we can now when most of the clouds have scattered.

We are now on our way back to our stations and are nearing Suifu. Everywhere we hear it remarked, "What a change has taken place in this province." The officials have been dealt with according to the reports of missionaries and consuls. Those who did their best to prevent an outbreak have been promoted, and those who either helped on the riots or were indifferent have been degraded to a man. About twelve officials of different ranks have been dismissed from service. While we do not look to these circumstances as indications of progress in mission work, we must recognize their helpfulness.

The officials have found out that the foreigners residing in their district, prefecture or province have something to do with their promotion or degradation. Hence they are obliged to treat us civilly and protect us for their own sakes. As soon as the people find that the officials do not allow us to be ill-treated, they will act accordingly. There is hardly a more easily governed people in the world than the Chinese. But should a riot occur, the officials will not be in such a hurry to get us away to the coast as they were last time, because they know we can do them more harm there than if we live among them.

In Chungking we met the American Chengtu Commission. What direct benefit to mission work their long and tiresome journey from Tientsin to Chengtu will bring, we cannot yet tell, but we are inclined to think that they made it clear to the highest officials both in this and other provinces through which they passed, that, while we do not come here either as merchants or government servants, we still retain our citizenship and claim such protection as is promised us in our passports and treaty regulations.

The American Commission did not settle our mission claims, because we did not know how much is lost in Suifu and Yachau. As soon as this is ascertained we will get our money.

KIATING—1894.

Mr. W. F. Beaman and wife.

Mr. Beaman reports :—

During the first few months of the year our work at Kiating prospered well. The Sunday school was encouraging; the teaching done by Miss Bliss up to the time she left for Yachau, promising. Most of all, to me, I was becoming more enthusiastically interested in the work among the outlying villages. The people were beginning to know me, and some to look for and anticipate my coming from time to time. My last trip of ten or twelve days, although it was completed only three days before we were driven out by the rioters, was the most encouraging of any I had made. Books and tracts were most gladly received. Anything I had to say was listened to with all civility, and as for the many who came to see me at the inns they were cordial in every respect. My heart was indeed buoyant in the prospect of work to be done in the twelve large villages and one "Shin" city lying southeast of Kiating on the beautiful river Nim and connecting our work with the Suifu work. To be sure, my chief work was the study of the language and learning the customs and habits of the people. I say *was*, not to say that all was given up or cut off with the incoming of the riots, but that the riots so interrupted the work that what has been done during the succeeding months cannot be considered connected with the work in such a way as to find a place in my report for the year.

Although the work has been broken up—the number of workers diminished, the aspect of the work clothed in uncertainty, our hearts are not troubled, nor are we afraid. Western China will not be forgotten, neither will the hearts of God's people become faint. More workers will come to join us. *Who will be first?*

YACHAU—1894.

Rev. W. M. Upcraft, Rev. F. J. Bradshaw, Mr. H. J. Openshaw.

Mr. Bradshaw gives a graphic account of what he found upon returning to Yachau. The fidelity of the believers at the station, who steadfastly guarded the mission property, and were found at their posts upon Mr. Bradshaw's return, speaks forcibly of the genuineness of their conversion.

Mr. Bradshaw reports :—

You will be anxious to know how things are at Yachau after the riot. Both at the dwelling house and at the dispensary everything has been left open ready for daily use.

The charge of both places—in this condition—naturally fell on our young evangelist, Lu Dsi Mei. He had with him our native teacher (who helped in evangelistic work), the cook, and the water carrier. This gave two watchmen for either place; or if two went out on evangelistic work, one in either place was left to guard.

The day after we left (June 7, 1895), crowds flocked to both places, tore the locks from their staples, and entered where they pleased below stairs. Lu ran to the head official appealing for assistance. Four soldiers were sent to either place. These exhorted the people to refrain from destroying the property, since the foreigners had already left the city. Meanwhile they joined the crowd in hiding any little thing that pleased them in their clothes. Some tried to steal things they could not hide. These soon found themselves caught by the tail, by some of our brave servants, and held until they dropped the plunder. This enraged the crowd; stones were thrown which happily did no very serious damage. Our evangelist escaped with two head scars, which he will carry to his grave as proofs of his fidelity. By nightfall the crowd had left and no more returned in great numbers.

The days that followed were full of care and anxiety for our manly fellows. We were far away, and they had little money. Nevertheless, recognizing that they were intrusted to watch, they would not seek other work. Several times they had come to the last crust, and still they maintained their position. When I returned they had each lent to the others, and all had pawned of their own everything that could possibly be spared; and they stood shivering, watching our goods, which would have sold or pawned for gold where theirs brought brass. Although things were left just where they were in the hurry of departure, I cannot find where they have coveted one thing.

Some things have been captured from the hands of the plunderers. Only a few articles have suffered from our absence. The work undertaken on our new chapel has been completed. It only waits new windows, a low partition to separate the men and women, a platform and seats to be ready for use. During these months no aggressive preaching has been attempted by our evangelists, but a quiet work has been done. Outlying districts and villages have been visited, many Scripture pamphlets and tracts have been sold or given away, wayside travellers and lonely farmers have heard of Jesus.

My return at this time was most opportune. The natives had reached the limit of their resources. Their money was all gone, their clothes were in pawn. The end of the Chinese year had come, when according to custom all bills must be settled, everybody wants money and no one is willing to lend, and when practically for fifteen long days all work was stopped and all means of gaining a livelihood has ceased. Then too they were all sick with malaria. Lu was not able to be about, and Hway had not eaten anything to speak of for several days. Our evangelist certainly looks as if the care had been too much for him.

I left the rest of our party at Chungking, January 16, all well, and proceeding on their way by boat to Suifu. With joy I took the swifter, though more lonely, overland route to my home and duty. I have just been called away by my servant to meet a man who had been to our dispensary in former days, had heard the truth and been helped bodily. He had even now learned of the foreigner's return, and had walked five miles to see him. Sickness had again visited his family; and he was glad we had returned. He was grateful for past sympathy and help, and his eye lighted up with intelligence as he connected my broken testimony with the truth he had heard before. May the word spoken be blessed to the healing of the soul as the medicine to the body. God only can do this, and to him I commit both. I travelled the road from Chungking to Yachau more slowly but apparently with as much safety as if I were on our own American highways, and there was but little annoyance beyond the usual curiosity of the people. One man was badly punished for this. He was walking along a narrow path on a dike. Looking with a half smile around at me, he stepped off, and tipped

both buckets of night-soil over himself. At the Salt Wells my men, failing to find an inn, and refused the right of resting on the street, set me, chair and luggage down in a pig-pen. The pig left.

The road from Chungking to Kiating passes through some of the most beautiful, most fertile land in the world. It is the dead of winter, but even now nearly every cereal is in every state of cultivation and some of each is meeting or passing you on the way to market.

The centre of trade for this district, I might say of this province and several neighboring provinces, is Tsi-Liu-Tsing. Carriers by the thousands pass along this and other roads with salt and return with the products of the soil and the handiwork of its people. Among the articles of merchandise returning are cattle, horses, sheep, pigs, hens, eggs, rice, vegetables, flour, sugar, tobacco, opium, paper, tallow, wood, rope, silver, gold, cotton and silk goods, etc.

The landscape all the way is ever bordering on hill and valley and far distant mountains in every form and height. And each hollow and slope has its own ingeniously divided fields, rising terrace on terrace to the very peaks. These on the lower levels are now filled with water, little lakes into which in the early spring the young rice sprouts are to be transplanted. The heights and slopes are now green with crops sometimes half parched waiting for the long promised rain.

The people are courteous, industrious, thrifty, well fed, well clothed, intelligent, ready for the first chance to make a penny, and very suspicious of foreigners. They suppose us to be endowed with peculiar cunning and capacity for stealing their country's business and hidden treasures. They find it very hard to believe that we can come with purely unselfish motives. But those who know us trust us implicitly, and those who receive the tracts show themselves to be as worthy of confidence as any Christians in any land.

Along this high road, through this rich country, with its many large cities and almost countless towns and villages, among these millions of people, there is not yet one standard bearer for the Christ. How long!

Kiating was reached on Monday the twenty-seventh. Here at this hour two Swedish girls of the China Inland Mission are bravely holding the fort alone. They report the people kind and the work hopeful. Our mission house there is open on all sides to the winds of heaven, and below to mother earth. Mr. Beaman is expected every day to begin repairs, and the officials are anxious to pay the costs.

The next day we are again on our way and on the morning of the thirty-first, Yachau is in sight. The natives have heard of my approach and are come to meet me. It is good to be home again. It is inspiring to be among the native workers again.

We will not open our doors to the public until after the excitement of the new year is past. Meantime we are having blessed times together, studying our commission and equipment, and seeking for fresh power of the Holy Spirit.

Mr. Openshaw writes:—

January to May found me at Yachau. During these months I was permitted to continue my studies—attended with a fair degree of success—and also to aid in the conduct of daily services for the Chinese.

One of the definite steps toward the evangelization of a heathen city was our distribution, free, of a packet containing a calendar, booklet and sheet tract into over seven hundred shops and houses on the main business streets in our city. Later we found the calendars pasted up in prominent places in many of the stores.

June–July.—Our enforced home-leaving came in early June—a run down stream and a temporary home found at Chungking, at which point we were enabled to continue our studies with a qualified Chinese teacher.

August to December.—Early in August we had returned to Sulfu, preparing for a long

overland journey. This trip, taking us through the entire breadth of Yunnan and occupying some fifty days, while attended with some difficulties (one night we had to sleep on the hillside), was very beneficial and we were privileged in spreading the gospel over a wide area, some parts hitherto unreached. We sold over ten thousand each month of tracts and books, which means that hundreds of gospel messages were placed in heathen homes. Two months of fellowship and service of the most pleasant character in Burma, and we are on the border-land, expecting soon to be back in dear old China.—there to tell to the needy the glad tidings of good things which is for *all* people.

The Central China Mission.

HANYANG—1893.

Rev. J. S. Adams and wife, Rev. W. F. Gray and wife.

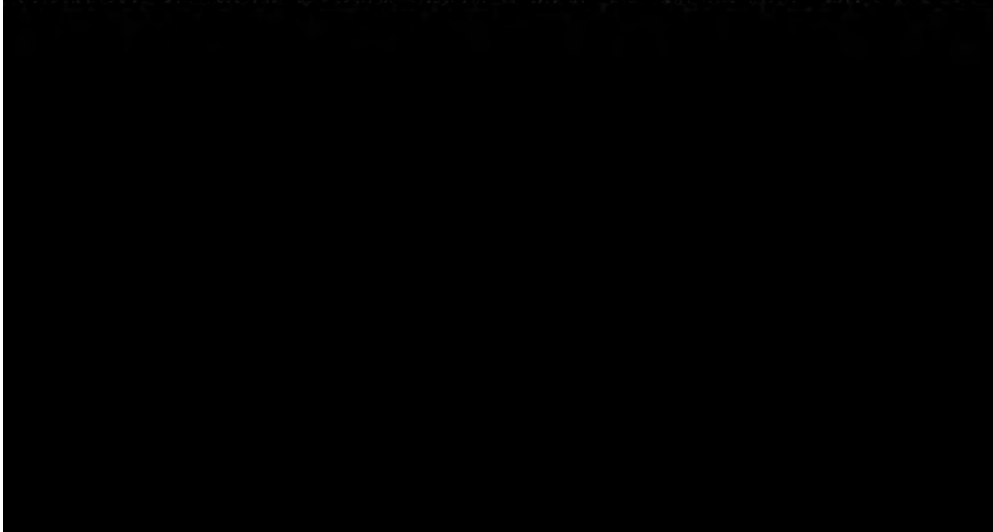
Mr. Adams reports : —

There is no need to review here the political events in China during 1895. The war rebellions, riots and murders are matters of history. It has been a year of anxiety and trial to all; but the devices of Satan will be overruled for the glory of God and the progress of the kingdom. Advance may be arrested for the moment, but the onward flow of the water of life will but be the stronger for the resistance it encounters.

With the Central China Mission it has been a year of small things. Something has been attempted and done in a quiet way. The results will tell beyond this centre and our own time. The gospel has been faithfully preached, chiefly by Mr. Tsao and his son. The meetings have been well attended. On Sundays we have interested and increasing congregations. The seed has been sown on the same kinds of ground described by the Savior, and with the same varying results which he predicted.

The Central China mission is now something more than an "airy nothing." It has at last a "local habitation and a name." The weary search for suitable land is at an end.

Not only has the mission become located on a useful site, but we have a good com-



cargoes of five thousand tons of tea. The French, Russian and German governments have recently obtained concessions of land, for which they have paid heavily. They intend to build settlements for trade under their respective flags. The Russian government alone has voted half a million pounds for its settlement. The railway to Peking and the North is to be built. Its terminus will be somewhere in our locality at Hanyang—so I am informed by a foreigner high in the Chinese service.

All this means an increase of population, and an increase of responsibility on the part of the Christian church. Beyond us, on every side of Hupeh, are great provinces practically untouched. Hundreds of thousands among them will perish without hearing the gospel. For ourselves our best is but little. During the intense heat of last summer the natives could get no rain for many months. All their priests, gongs, incense and fireworks could not produce one drop of water. So they took their idols out of the temples, and day after day baked them in the blazing sun, "to see how they would like it!" I sometimes wish we could get the leaders of our Baptist hosts at home, and put them where they could feel the condition and need of the heathen, and comprehend our utter helplessness and inability to do much to meet the need. I think we should soon see a revival of missionary zeal, the extinction of our big debt, and an advance movement all along the line.

In conclusion I want to say that I have now completed twenty-one years of service for the Chinese. During nineteen of these years my dear wife has shared my trials and successes. Thank God, she is with me to-day, if anything the "stronger" rather than the "weaker" vessel. We feel as deep an enthusiasm and love for this work as ever. By the Master's permission we desire to devote the remainder of our lives to his service. It will be a great joy to us if the Master calls our children to follow in our footsteps. We wish to affirm our conviction that what the Chinese need is to know the Christ. Hitherto they have been fighting an unknown and impossible Jesus carved out of their own imagination. They have false impressions concerning him confirmed in their minds by slander about foreigners, oral and printed, endorsed officially by those in high place, by Great Britain's criminal opium wars and unjust treaties founded upon them, by the grasping political propaganda of the Romish Church. This imaginary Christ they hate with all their hearts, and resist with all their strength. They need to know the one God, and Jesus Christ whom he has sent.

Mr. Gray writes :—

I am glad to say that there is much to encourage us in the work of the Central China Mission. During the year there have been five men baptized by Mr. Adams. I feel that there is not wanting evidence that they have all met with a real change of heart, and trust that the little church in Hanyang, now numbering eleven natives, will prove a bright and shining light in the great darkness surrounding it. Some of these new converts have already had to pass through persecution by their friends that would have shaken the faith of some who profess to be Christians in America. There are a number of others who have asked for baptism, but we are waiting to see some fruits of the Spirit in their lives. One of them has not given up all the idols in his house yet; one is not ready to observe the Sabbath; two are teachers out of work, and we fear they are only looking for employment. Some do not seem to really understand what it means to be a Christian. We are praying for them and working for them. In this connection I feel that it is but just that I should speak a word of appreciation for our native pastor, Mr. Tsao. He is a very faithful, earnest man of God, and is doing a good work.

With the money sent Mr. Adams and myself we have been able to purchase a piece of land in the very best place in Hanyang for work. The lot measures 110x280 feet. This looks very small when we consider that we have got to put on it—a chapel,

native preacher's house, schoolroom and two houses for ourselves. We are very thankful, however, that we are able to report our mission anchored, and so good a place as this secured. There is a large shop on the land which we have worked over a little, and now have a very good chapel, seating two hundred and more. Above this chapel I have fitted up rooms in which we are living. The rooms are rather low at the sides, but high enough in the middle to give ventilation, so that while they do not look as well as they might still they are comfortable. We feel very well pleased with this arrangement, and shall be able to live here all right until more money can be provided for our house.

We have a daily preaching service in the chapel, which is like sowing the seed broadcast in the most literal sense, for people are coming and going all the time and can not get much from what little they hear of doctrines never heard of before. However, this is the net, and a few are caught and drawn into the inside service in the evening, or into private conversation, and then the Holy Spirit leads some to the Saviour.

May I close with naming our most urgent needs. First let me ask your special prayer for wisdom to be given us to direct this work that is of so great importance, not so much on account of the present, as that we are laying foundations for the future, and I feel that very much depends upon making right beginnings. I feel that the thing we need most of all now by way of appliances is a first-class hospital with a first-class physician in charge. I say this advisedly. I would much prefer to live in this native house a year or two longer than do without the hospital. The two hospitals in Hankow and two in Wuchang have their hands full and can not do our work for us, and if they could we do not want them to do so. The hospital is one of the very best means of drawing people around us and getting them interested in the gospel message. We cannot afford to do without it. Then there is no hospital in Hanyang, and in this city of say 250,000 people will any one say there is not a field for it? Who will be the man and who will give the money? I was going to name other needs, but where shall I stop if I commence? There will be established here in this great centre all the great institutions which are to be found in Christian lands. I can see no good reason why we as Baptists should not move forward and occupy first place in this good work.

the Greek and Roman churches are each translating their own scriptures into Japanese. This signal departure from the established usage of these commons shows what their forecasts of the future are.

Our own mission as a whole is in a very healthy condition. This appears from the manifest progress the churches have made in spirit and life. They are relying more in self-support, and are becoming more awake to the duty of evangelizing people with the saving truths of the gospel. All this emphasizes the importance of the mission and the duty of embracing these providential opportunities. More men are needed for Japan and at once. Could the society send the three families only that have been referred to, a wonderful impetus would be given to our work.

YOKOHAMA—1872.

A. A. Bennett and wife, Rev. C. K. Harrington (and wife in United States), Rev. L. Dearing and wife, Rev. W. B. Parshley and wife, Rev. F. G. Harrington and wife, Miss C. A. Converse, Miss Eva L. Rolman, Miss M. A. Hawley, Miss H. M. Witherbee, Miss Nellie E. Fife.

Bennett's report touches upon points of interest. He writes:—

The year 1895 was in many respects a momentous one in the history of Japan. Some events which made it so have a manifestly religious bearing, and may properly be mentioned here. For instance, the extensive circulation of Scriptures, under government sanction, among soldiers and police officers, both in active service and in hospitals and barracks, has perhaps directly or indirectly doubled the number of Bible readers. At the same time, too, while many still oppose, some of the leading opponents of Christianity in the city circles of the previous year have died, others have become friends instead of enemies, while still others have declared that it is useless to try longer to fight against the Christian faith. Another suggestive fact is that the Greek and Romish churches are now translating their own Scriptures into Japanese—the latter purporting to do so, according to one magazine article, "out of the original Vulgate!" Again, other religious tracts and periodicals, as well as publication agencies, have been multiplying. The circulation of the books and tracts by the Tract Society's Committee alone showing an increase over that of any previous year to the extent of a hundred and ten thousand copies, an aggregate for the year of more than four hundred and forty-one thousand books and tracts. Once more, efforts of various kinds and in various places made toward self-support, though for the most part still immature in method and unsatisfactory in result, seem to be the earnest of reform in this most needed direction, and look toward ultimate success. A translation of the letter on self-support sent by the Conference of Representatives of Mission Boards in the United States, was circulated among the churches in Yokohama, as elsewhere.

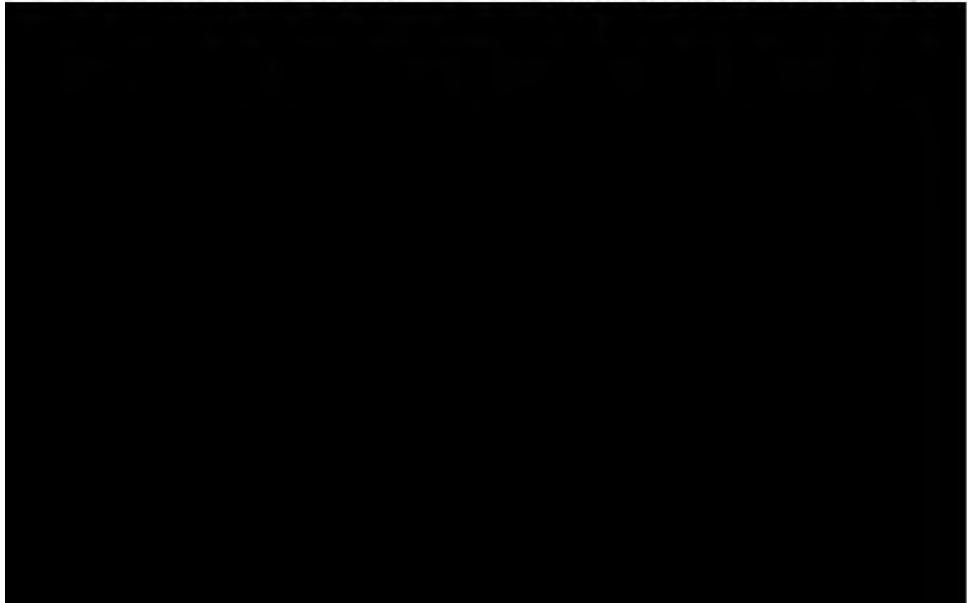
There is little that needs to be specially reported in regard to the Yokohama church. We have had additions almost monthly, and while we were without a native preacher, the native members and some of the other members of the church did excellent service, and the church seemed to thrive by its forced activity. The church finances are in a good condition, the balance in hand at the close of the year being large in proportion to expenses. The cause of this better condition is doubtless the adoption of the weekly collection system, to which for a long while there had been considerable opposition. The church at Yokohama receives no financial aid from the Missionary Union other than the free use of the mission property on which they have erected their own church building. The

work done in the outstations, among branches of the parent church, is aided by mission funds.

My personal work has been various. I have been enabled to do more preaching than in former years, and have also been compelled to it by the diminution of native helpers. Mr. Kawakatsu was here for only a little while; Mr. Amano, until the close of the war, was serving his country on the field; Mr. Fujinuma removed from Yokohama in the spring, leaving the Yokohama church without a regular preacher. The country stations around Yokohama are in sore need of help. I have visited them more often than in former years, but the time for the best work among them is the winter when I am most confined with seminary work.

My Seminary work has been very enjoyable. I have now eighteen hours in the classroom with the students each week, and am glad to testify to their earnestness and fidelity. For instance, though they are obliged to commit a portion of the sacred text for each day's study to memory, the amount is optional, yet they have often recited ten verses or more, sometimes a complete chapter. Every member of the advanced class has recited most of the book of Romans, and one member the entire book. Large portions of Luke and Acts have also been recited by the first and second year's classes respectively, as by the advanced class in former years. The interest taken in the exegesis of the passage and the study bestowed upon it are as marked, and, what is even better, there are many evidences that the Spirit is graciously applying the truths learned both to the students directly and through them to others. The work in homiletics has been equally gratifying. I am glad here to bear witness to the beneficial effects of the training the students are receiving in sacred rhetoric under the direction of Mr. Hoshino, the native instructor. While speaking of seminary work I cannot refrain from again expressing my gratitude that God gave to the school such a faithful, earnest, pious president as we have in Mr. John L. Dearing.

In addition to seminary duties I have been teaching for a couple of hours a week in our new Academy for Boys in Tokyo. The class has been studying the Life of Christ. We have followed the order of events as given in Stevens and Burton's "Harmony of the Gospels," each student writing out for himself the sacred story as founded on the text, but using what other aids were attainable. A large portion of the text has also been



Owing to duties connected with the Seminary I have been able to make only one very enjoyable tour in the country. This is the only visit I have made for the year. I then visited all parts of the field and found that faithful work was being done, but was conscious that much more could be done if I could give more time to travelling. Osaku San, the pastor at Taira, has baptized eleven during the year and has been doing his regular touring work among the outstations.

At Mito I have baptized three this year and Ueyama San has been doing a good work there and in the outlying country. Half way between Mito and Taira, about twenty-five or thirty miles from either place, a Seminary student spent five months in faithful work during the summer. He made a good beginning. Held meetings in some ten different towns several times a month. One from this work was baptized and many inquirers were made. A good beginning was thus made for future efforts. I shall send a student to this section this summer, but what is needed is that a missionary shall be able to visit them often and follow up the impressions that have been made. Also about twenty-five miles from Mito in another direction is Makabe, where I have done occasional work and have sent preachers once in a while. I sent a student there for a short time this summer and one of Miss Kidder's Bible women has spent some time there. Four are asking earnestly that I shall come and baptize them, and it seems as if a good work has begun there. All through this country there are hopeful indications that if one could give his entire time to evangelistic efforts there would be grand results. With my time so fully occupied with other matters, however, and only able to help the work by correspondence and by sending evangelists to the different places, I cannot hope to do much more than keep it from going back, and all the time I am expecting other missions to locate a missionary there, as they are realizing how much there is to be done and how little is being done. Other missions are already edging up on the borders of my field. I hope someone will be appointed to take charge of this work before it is lost to us with all that has already been done to open it up and prepare the way for a large mission station.

The preaching places in Yokohama that have been under my care as well as the Sunday schools in which Mrs. Dearing has been working, have been encouraging. Quite a number have united with the church as a result of what has been done in these places. Some of the believers at one place who had recently been converted were encouraged to open a new preaching place in the house of one of their number, and they have with much enthusiasm been supporting this work with the help of a Seminary student to preach for them. These street preaching places furnish large opportunity for seed sowing. All through the year the crowds have been large who listened. Many tracts have been given away, and we pray that more may have been really accomplished than we were able to see. After almost every meeting there are those who stop to ask some question about the teaching. Often a person has heard something of the gospel elsewhere and now hearing again is led to ask about it, or a person who has read some tract or the Testament now hearing the preaching wishes to get some information, or someone hears for the first time and wants to know what it means.

It has been a good year in the Theological Seminary. There has not been a large number of students in attendance, but few larger than the year before, but we have been very particular about the quality, and I think we have good men. There is need of great wisdom and grace in dealing with these men that those and those only who have been called of God shall be received into the school. An earnest spirit of study has pervaded the school during the year. The tendency in Japanese schools and in mission schools under the management of the Japanese is to magnify the lecture system and to lay little emphasis upon personal study by the student. To cultivate a habit of mental application to the work and to encourage hard study by the individual student has been the plan of our teachers. The result has been very pleasing. A

Japanese who was familiar with the circumstances told me lately that he did not think there was a school to be found where the students did harder work than in our school. This is one of the results of having foreign teachers. I have faith to believe that the results of this work will be manifest one of these days. A criticism often passed upon the Japanese is that they are superficial. Those men who have attained some position in the native church and who have studied abroad are usually men who have done faithful work somewhere and have formed habits of application. We hope to do better for our young men here than they could do by going abroad. The religious life among the students has been good. They engage willingly in the evangelistic work carried on by the students. Two or three men have gone to Tokyo for Sunday work regularly, one to Kawasaki, which is half way to Tokyo, and the rest have held numerous services in the five preaching places around the city, besides frequently preaching in the Yokohama church in the absence of a pastor. Most excellent reports came to me of the work done by the students during the long summer vacation in different parts of the country. There is more of a tendency in Japan than in America for a student to become averse to evangelistic work while taking a course of study, and we find it wise to guard against this by keeping up a good deal of such work all through the course. The work is regarded as a voluntary service for the spread of the gospel. Satisfactory work in English and Greek electives has been done. Several of the students can use English books with much ease. We hope that before they graduate two of the present students will be able to do very creditable work in Greek. More of this work will be introduced when we begin to get a higher grade of students from the Boys' school. Now the student who has had a good preparatory training before coming to the school is the exception. With the present force of teachers we shall hope to advance the grade of the school just as fast as the grade of the applicants for admission will admit of it. One change in the teaching force takes place: Mr. Taft, who has been filling the department of church history, severs his connection with the school at the close of 1895 on his removal to Kobe. He has been very enthusiastic in his work and has done much to build up the department. We are very fortunate in securing Mr. Parshley to take his place. The latter's work last year as substitute in the department of Old Testament during the absence of Mr. Harrington was sufficient evidence of the fact that he was essential to the school. Mr. Harrington returned to his work early in the fall. The other departments have been without change. All the teachers have other mission work besides their duties in the school.

A growing spirit of loyalty to the school on the part of the Japanese and of pride in it on the part of our mission has been encouraging to me during the year; but I most desire that the efforts put forth may meet with the approval of the Master and that the Seminary may aid in the most effectual way in supplying that great need of the Japanese church to-day, a trained and efficient native ministry. If my work and that of my associates shall have conduced to that end I shall be satisfied.

Miss Converse's account of the work at the Mary L. Colby Home, appears in the report of the Woman's Baptist Foreign Missionary Society. The following interesting particulars are from a personal letter.

Miss Converse writes :—

The past year has certainly been freighted with blessings. Our two schools are prosperous with respect to number in attendance, scholarly attainments and in character growth. My older girls have been an especial joy to me, for I know that they have learned many lessons which have caused them to take on more womanliness and I feel that their grip on the word of God has been strengthened. They have been a help to me also in many ways. Their increasing confidence in me has been made manifest

by the position which they have taken when some disaffected person has complained against me. Their care of the younger ones and their willingness to undertake the settlement of difficulties among themselves has shown a growth in character and been a great relief to me.

Our Boys' school is a positive delight. In the year it has increased from three or four to thirty-six, and the gentle, steady, strong, manly, *Christian* influence of the teachers is most satisfactory. The boys love and respect their teachers and obey them not only in the school but also out of it. They come regularly to Sunday school and have excellent prayer meetings. If all day schools could be of this character many more might be opened, but our head teacher is a rare man, and he alas! wants to go to America, so we may lose him. But surely we have much to be thankful for in our corps of native teachers—all Baptist live Christians. My gentlemen teachers with my personal teacher and two young men in whom I am especially interested meet here in my room Sunday afternoons for Bible study—a class of seven young men all deeply interested in the text studied and all joining in earnest prayer after the study is over. The class was started at their request, and I feel that it is my work for a while at least. It certainly is most satisfactory work.

I have had some peculiarly trying experiences since the first of January, but God has brought us through all the difficulties in a wonderful manner.

Misses Witherbee and Hawley are studying the language faithfully, making all diligent haste to fit themselves to be workers. I have made it a point to keep the work of the missionary in teaching English as little as possible, so that Miss Hawley was able to take all the English teaching in this school, leaving me more time for Bible work. I am now giving my girls a course in church history, which I feel is of value to them. Miss Hawley's teaching is eight periods (until January only six periods) of forty-five minutes each a week, leaving her abundant time for study. Miss Witherbee helps in teaching the organ. We are all happy together and happy in our work.

TOKYO—1874.

Rev. C. H. D. Fisher and wife, Rev. J. C. Brand and wife, Prof. E. W. Clement and wife, Prof. Henry Topping and wife, Miss Anna H. Kidder, Miss M. A. Whitman, Miss A. M. Clagett.

Mr. Fisher sends an encouraging report:—

We have been much encouraged this year by the starting of the Tokyo Baptist Academy and the coming to us for that purpose of Mr. Clement and Mr. Topping and their families. Their hearts are in the work and they are far from novices in it, Brother Clement's previous four years' experience in Japan being especially helpful. The school's influence is already felt, and we believe it will be a great help in fitting our young men for service.

During the year among our churches evangelistic work has been earnestly pressed. At the very beginning of the year fifteen left our First church to unite with some from other churches in forming a church which should be from the first self-supporting. They have many excellent and earnest members; in the house of one of whom, in a needy part of the city, they have held their meetings; they have done good work and been blest with additions by baptism. Though the First church felt deeply the loss of these members, the rest felt their added responsibility and took hold so heartily that all have been much encouraged.

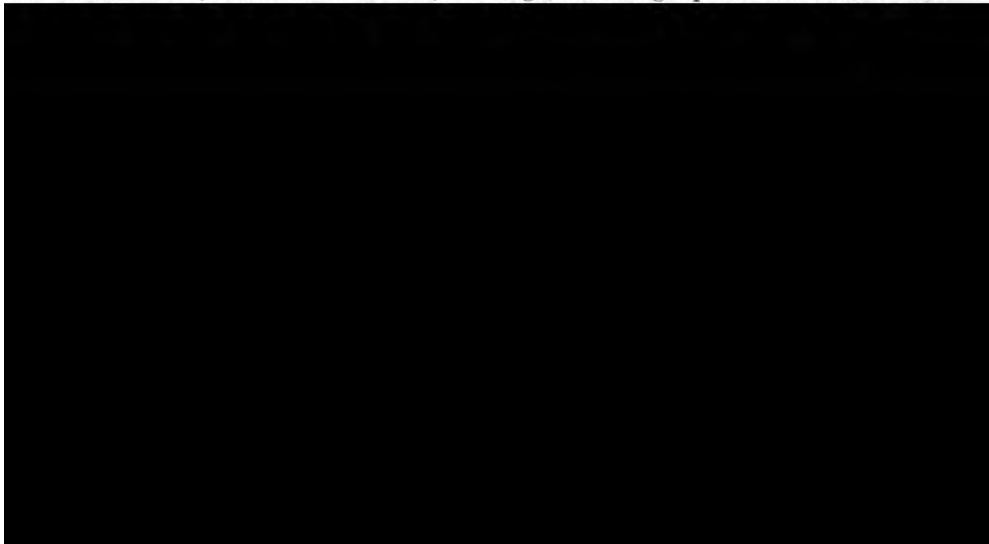
Of the two men who have helped us in the preaching here and at the other chapel one has been only four years a Christian, but thankfulness for what the Lord has done for him and love of souls have made him earnest in his study and characterized in a marked degree all his work. God has given us souls and more are asking for baptism.

We have gratifying news of faithfulness from some who in the army and elsewhere have long been absent from us. One young man who on account of his baptism lost his employment and had to leave Tokyo has returned and he and other faithful brethren are making great sacrifices for the sake of keeping God's day holy. The sacrifices many of our people gladly make are a striking testimony to what the Lord has done for them.

In the Sunday school there has been more interest than for several years past. Adults, especially Mrs. Fisher's class of women, seem earnestly studying to know what the word of the Lord is and to be growing by it. The children have come well and in many cases we know their heathen parents have given hearty approval; in other cases we see the angry work of the priests and messages come calling children out of the school where they hear the hated Jesus doctrine.

At Nihom bashi, our preaching place in the centre of the city, the chapel is half of a private house fronting on the street and rented from its owner who occupies the other half. Though the two parts are separated only by a half-inch board partition, it has generally been very quiet for our Sunday school Sunday mornings and for our four evening preaching services a week; and from the other side of the thin partition we have had a good hearing from a great many people of the neighborhood who could thus hear out of sight though they would not venture into the public place to hear. The priests have been concerned about it and of late are frequently coming into the other part to, if possible, drown us out by their noisy repetition of prayers to Buddha, the music being accompanied by the beating of a bell. We do not know what the result will be, but are praying that God may make the wrath of man to praise him and that in that neighborhood where multitudes have heard his word we may not be obliged to stop our preaching. Here, too, the children show the influence of the priests, and parents fear to have them known as listeners to the truth.

Many removals and some necessary cases of discipline have made the year hard for that church, but we have been thankful for their faithfulness in the necessary discipline and it has not been without its blessing, and some have found Christ and the Sunday school has increased. During the summer months the church had the help of one of its young men who is studying in the Seminary. It was appreciated by the church and quite a help in the Sunday school, and at the same time made it possible for the pastor to do more work in the other towns of the district. About half of each of those months he spent alone in the city of Koga, following up the work done there



usual, thousands heard of the one true God and the way of salvation. Many, I think, would become believers if public opinion were more favorable. The Japanese are still afraid of each other.

Our church members are widely scattered, and the greater part of them constantly surrounded by heathen friends and relatives, in the midst of heathen customs and practices, and for these converts it is indeed a struggle to live a Christian life.

Kobayashi San, my evangelist who labors in Tokyo, goes from house to house trying to interest the people in the things of the kingdom of heaven, and in this way makes hundreds of calls during the year. He also teaches inquirers who come to his house. I feel the need of another evangelist for this city, but haven't the money to support one. I could get the man for the work, but already we have exceeded our appropriations, so we must wait and pray and hope. With our present force, it will be impossible to accomplish much, or advance the work among the heathen.

There is a good spirit prevailing in our church. The members are willing to be guided and advised by their missionary, and this promotes union, strength and harmony.

One of our members, whom I baptized about four years ago, entered the Theological Seminary in Yokohama last September, and another member, baptized a year ago, is now doing evangelistic work, and will probably enter the Seminary in October. Others in our church are asking to be sent to the Seminary, but they must first be proved by a year or two of service and consistent living.

Last October we made our first trip to Kofu, ninety miles from Tokyo, and for eight weeks held meetings in that large city of 40,000 inhabitants. We also visited the adjoining villages where our evangelist, Matsuno San, had been laboring among his friends and relatives, and we had one meeting in the largest theatre in the city, myself and the evangelist being the speakers. About 700 persons were present and the meeting was very much blessed. Several followed us home and sat till after midnight asking questions, and three of the number soon became believers and asked for baptism.

Matsuno San was used of God to bring his father and mother and brother and sister and brother-in-law to believe in Jesus as their Savior, and after we went to Kofu every idol was destroyed and every sign and symbol of heathenism removed from this house that it might be, as the son-in-law said, "a house with but one God," and these five converts were all baptized the same day. There is a fine river near the city of Kofu, only a few minutes' walk from our evangelist's house, and in this river, at three different times, I baptized fourteen persons.

On the twenty-fourth of November the *First Baptist Church of Kofu* was organized and Matsuno San was elected deacon.

Mr. Taft's report relates to the work in Tokyo, and is therefore inserted at this point, though he has been transferred to Kobe:—

Kobikicho, Tokyo, has had a good year. Mr. and Mrs. White have been the principal workers. The old house of worship is still used, although through the efforts of Mr. White, aided by a grant from the A. B. M. U., a sufficient sum has been raised to put up a neat little chapel. The only trouble at present is to find a suitable lot which can be leased for a term of years at a reasonable sum. The school under Mrs. White's care has been prosperous and exerts a good influence in this neighborhood. In the case of the school the problem is reversed. A suitable lot, at present occupied by the old building, is in Mrs. White's hands, but the funds for the new building are not forthcoming. When the church and school are amply housed we can expect even better news from this field. Just before I left Tokyo Mrs. White requested that she be appointed an unsalaried missionary of the Union, and I am very glad to state that her request was granted. Some years ago Mrs. White, then Miss Munson, was one of our own number.

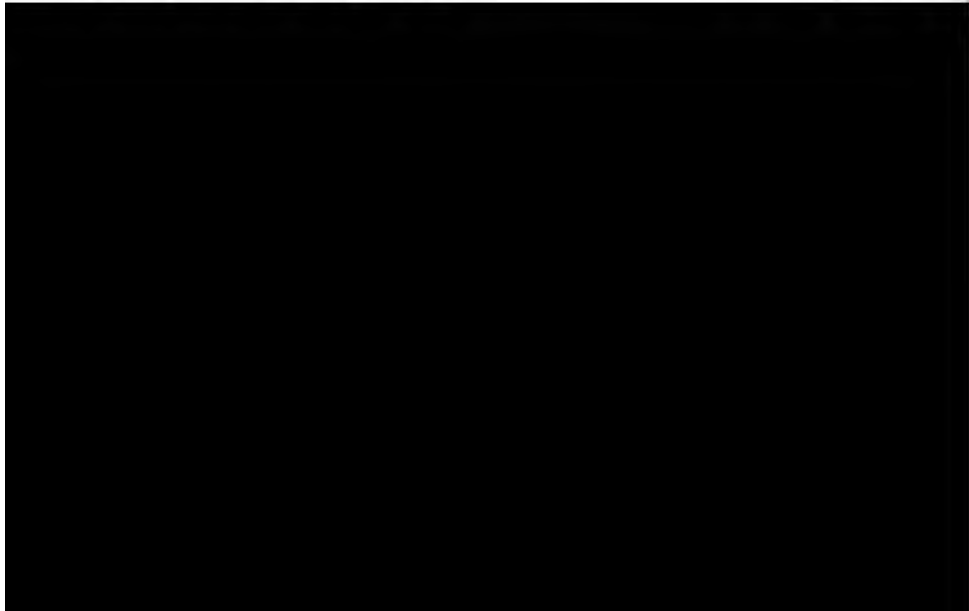
The *Koishikawa* church was organized in June and recognized in December. They have had a prosperous year. Several baptisms have occurred. At the Lord's Supper there has been an average attendance of thirty. Serata San, who has done considerable evangelistic work at this place, has gone to America for a time. A good evangelist would find this church in some respects one of the most inviting fields in Tokyo.

Yanagawara preaching place now has its last report, as in some way the owner of the place preferred to have his house used for a shop and so let it to other parties. However work is carried on by Miss Clagett at Saimoncho, a little way from here, and Mr. Topping will use the same workers and devote the same time to some other place in Tokyo. I am sorry that we could not keep this location as it was one of the best locations in Tokyo for seed sowing. I have heard of about twenty different persons who heard about Christ first at this place and afterwards became believers. How many others had the gospel seed sown in their hearts here God's records will show. All that I can say is that hundreds, yes thousands, have listened to earnest preaching at this place during the few years it has been opened.

During the year much of my own time was given to teaching church history in the Theological Seminary in Yokohama and in making preparations for the opening of our Baptist Academy in Tokyo.

It may not be out of order for me to record my gratitude to God for sending Mr. Parshley to Yokohama to take among other things the work which I have tried to do in our Seminary since 1893, and for sending Mr. Topping to Tokyo to take up my Tokyo work and teach the Bible in the Academy. And finally for Tokyo, let me express my thankfulness for the founding of our Academy and all that it involves. That for which we have hoped and prayed and asked is now an established institution. Were I to enumerate all the blessings which I believe will follow this step I fear that I would be thought a wild enthusiast. Now my request is that the churches in America will stand by Professor Clement and his associates a few years until they have the opportunity to show all of us, one of the best and most efficient *mission* schools in Japan.

A few days after the close of the year I bid Tokyo and Yokohama "good by," and came with my family to Kobe to begin again.



On Tuesday, September 10, the Tokyo Baptist Academy opened its doors for the first time. On the first day there were only six students present; at the end of the first week there were eight in attendance; at the end of a month there were ten; and at the end of the first term the registration and attendance had reached fourteen, of whom eight were regulars and six were specials. Of these fourteen, five were "day students" and seven were "ministerial students." In the boarding department there were nine students and one teacher. Twelve of the students are either Christians (Baptists) themselves or sons of Christian parents. All things considered, this beginning, though small, is really encouraging. And especially pleasing is the quality of the students, who show an excellent spirit in study, in work and in the religious services.

The industrial element has been introduced so far as is possible in the limited accommodations in Tsukiji. One young man who served in the recent war earns his board and lodging by giving instruction in calisthenics and military drill; three others do all the work about the building and yard on the same conditions; and one more on the same terms performs the work of the vegetable garden, strawberry patch and hennery. It is the purpose of the school to hold as strictly as possible to the principle of self-support.

I am glad also to report that the students have shown a willingness to assist gratuitously, and have often done so, in the work of various Baptist churches in this city. They have, of their own accord, organized a Y. M. C. A., and are ready, as soon as we can find a suitable location, to take the responsibility of a preaching place and a Sunday school. They have a half-hour prayer meeting every Friday evening; and they take their turn in entertaining at the school the monthly union prayer meeting of Baptist churches in Tokyo. They seem to have an earnest spirit in study and work, both secular and spiritual.

The course of study is, in the main, like that of the public middle schools of this country, except that much more importance is attached to the teaching of morality by word and by deed. The branches included are Japanese, Chinese, English, mathematics, elementary sciences, geography and history, drawing, calisthenics, elementary Japanese law and ethics. Under the last head is included a great variety of work along the line of Biblical instruction and Christian morality, such as chapel talks, sacred music, class work in both the English and the Japanese Bible, and lectures on subjects pertaining to Christianity. It is hoped, indeed, that the whole school will be permeated with the Christian spirit.

The teachers (all Christians except one) are as follows: the writer teaches English; associate-principal Watase teaches English translation, and history; Mr. Kuga teaches Japanese and Chinese; Mr. Ebihara teaches mathematics; Mr. Nagakubo teaches geography and English translation; Mr. Ide and Mr. Bennett teach the Bible in Japanese; Mr. Topping teaches the Bible in English, ethics and music; Mr. Kobayashi teaches calisthenics; my mother teaches penmanship. All the teachers seem to feel a deep interest in the young school. The missionaries also take an active interest in its welfare. We only hope that the school will always merit the favor of the friends here and at home; and that its spirit and atmosphere will ever be so strongly Christian as to merit also the blessing of God and to be a means of glorifying his name.

Professor Topping gives a report of work done outside his duties in the Academy:—

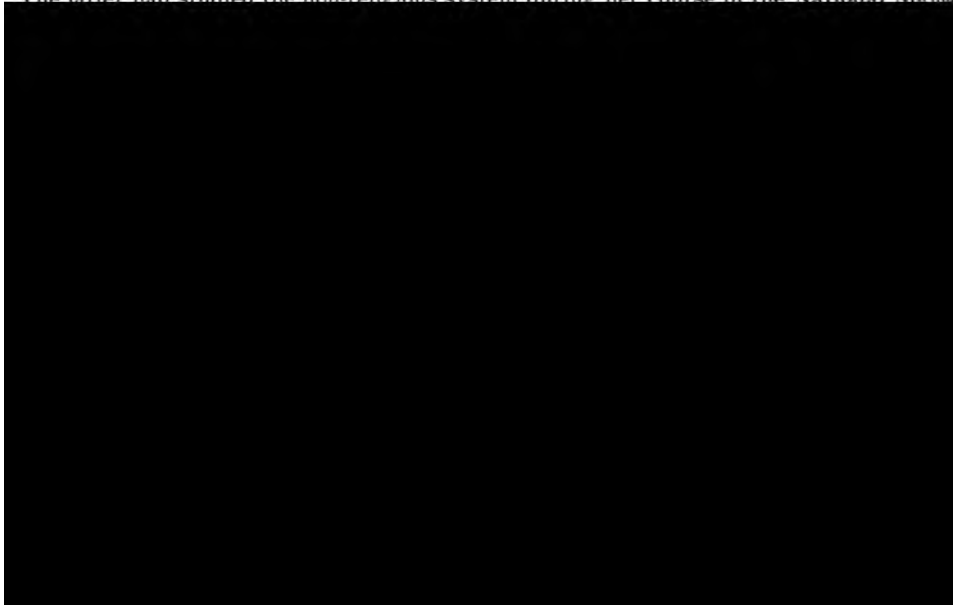
This second quarterly report of the work in the Ichigaya and Yanagawara missions will, I am sure, be an encouragement to you. On both of these fields there is now going on work which we had hardly hoped would be so soon feasible, or so heartily supported by the Japanese with whom we have to do. I will mention some features that show progress at Ichigaya:—

Attendance at the preaching services has increased. In fact it has been all that we could ask. We expect still larger attendance, of course, but are quite pleased with the degree of improvement.

The apparent lethargy in spiritual things which so disheartened us at first seems to be supplanted by a measure of zeal which our brother missionaries say should be quite satisfying, considering the circumstances. The members now maintain a prayer meeting regularly. They have asked that a Sunday school be started, and that a sign board be hung out to give public notice of the church services; the latter was an indication of loyalty that we appreciated at the time. We might mention many such evidences of the interest of the members, which, though appearing of slight moment, have assured us that the church was indeed alive. We were cast down at first regarding them. But Brother Fisher says we expected too much of them, and that the Ichigaya church is really showing an excellent spirit, in view of all that has occurred.

The church has shown much interest in its two Sunday schools during the past two months. One is located in the preaching place, on a market street, and one in the retired street where our membership resides. The latter school was begun in the severest weather of the winter when the members' children could not walk to the other. We had previously tried to change the preaching place back to some street near their homes but found no suitable house. Now that both Sunday schools are established we do not wish to close either one. Professor Clement visited them last Sunday and expressed his gratification at the attention given and the recitations made by the scholars and, especially, at the skill of the teachers.

Our workers are a source of gratification and strength to us. The preacher is as good a man as I could have found. He is, indeed, now offered a much larger field of labor. It is but just to give him a large share of credit for the improved state of affairs in the Ichigaya church. However, in order to reach and teach girls we found it necessary to have female workers in the Sunday school. Providentially, Mrs. Topping's kindergarten drew to us two helpers, valuable for this very work. One is Miss Rolman's teacher and first assistant, and the other has been in Miss Kidder's school, this city, seven years a teacher. Both had long hoped to study the kindergarten from a Christian point of view. The latter had studied the non-religious system during her course in the National Normal



that this work is unauthorized by the Missionary Union. I have mentioned it thus at length not because we are looking for an appropriation but that you may know how Mrs. Topping has chosen to do her missionary work. It is due her to remark here that she does not on this account excuse herself from her full share in the evangelistic work at our missions. The constant attendance of my wife and children at the preaching services first attracted an audience and continues to be a factor in attaining the peculiar influence needed on those fields.

My work in the Boys' Academy has grown in interest. I am able to work in an increasing number of departments, having now twelve hours a week with the prospect of fourteen after April 1. The spirit of the students has been gratifying. Earnest work is good form in the school and each new student falls in with it.

In conclusion, it affords us great pleasure to refer to the happiness that has come to us in all our work during this quarter. This, together with the pleasant home furnished us amidst most cordial associations, and above all the blessing of God on our work, has filled our cup to overflowing.

KOBE—1881.

Rev. H. H. Rhees, D. D., and wife, Rev. R. A. Thomson and wife, Rev. G. W. Taft and wife, Miss Ella R. Church (in United States), Miss D. D. Barlow.

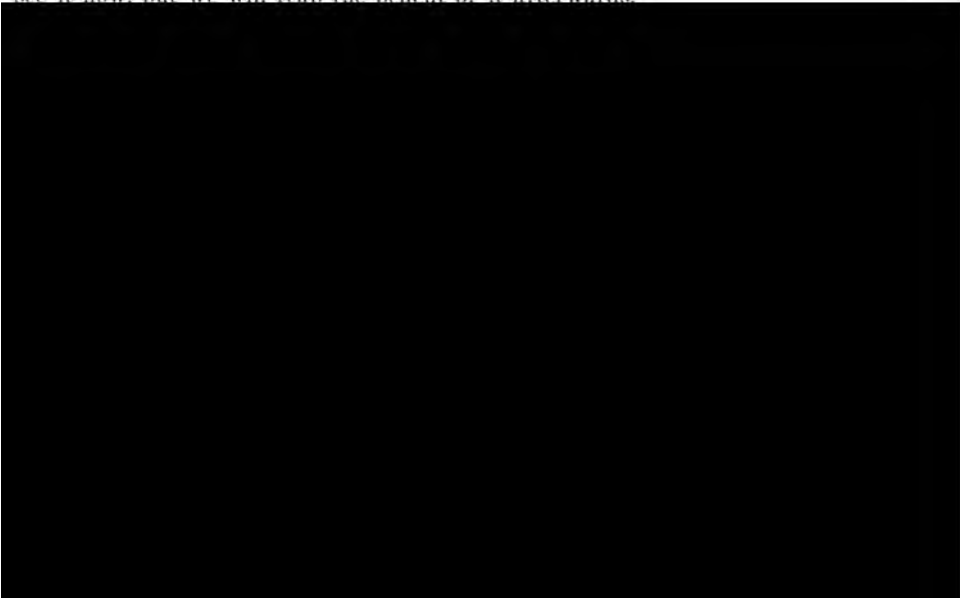
Dr. Rhees writes :—

Work has been continued during the year in Kobe and at the outstations. After the winter months, that is January, February and March of the year 1895, I was able to visit my outstations every month, except the most distant one (To-yo-oka) which I did not visit in August. The pastor in Kobe being one of those selected to visit Formosa as an army chaplain was absent during the fall, and Mr. Thomson and I had the care and oversight of the work, preaching, etc., in the city. Mr. Thomson has also gone to Himeji for me during that time, I remaining in Kobe to take the pastor's place in preaching and administering the ordinances. At Ikuno, where work was begun in the summer, and kept up by one of our young men, a student in the seminary, three have been baptized, and I now have an evangelist settled there, and he reports good meetings and favorable prospects. We have also had occasional preaching at Takeda and Wadayama, considerable places on the road to To-yo-oka. A very hopeful work has also been begun at a place called Kumihama. In November we had quite a large gathering there, the landlord of the principal hotel permitting the use of his front rooms for meeting. Many of the town officials came to the meeting and listened to the preaching with attention. In December one from this place was baptized at To-yo-oka, and the evangelist reports eight inquirers. At Tosaka, where we have one disciple, we have had meetings frequently, and the prospect for work is good. The one disciple urged the use of his house which is centrally located, as a meeting place, and entertains the missionary and evangelist whenever they visit the place. The wife of this disciple is a hopeful inquirer. At Narimatsu we have had good meetings. In December two were examined for baptism but only one was baptized, the other, a married woman, being prevented by her husband at the last moment from receiving the ordinance. There are other two inquirers at this place. At Fukumoto not much has been done, except to hold together the little band of disciples. The evangelist at Ikuno visits them every week.

There is considerable falling away in Kobe, some of the members openly violating their covenant obligations, failing to keep the Sabbath, and the church failing to inflict the needed discipline. One only hopeful sign there is. Some of the younger members are much exercised at the state of things, and are seeking to right it, and we hope that the church will arise to their duty and purge themselves from complicity with wrong-doing. An evangelist in charge of one of the preaching places in Kobe is manifesting an earnest desire to be filled with the Spirit, and is getting a truer idea of what it is to preach Christ than most of the Japanese evangelists have.

Mr. Thomson writes : —

Another year has passed away and as we look back over it we feel only gratitude to the loving Father for all the blessings he has given to us, and realize that his presence has indeed been with us in the work. It has been a most eventful year in the history of this country, and considering all the excitement which has filled the minds of the people it would be strange if it had not been felt in the progress of the work. We cannot say that the war has been much of a hindrance to our work, though to a certain extent it distracted the attention of the people. While no great advance has been made along the line of progress, one event of very great importance has occurred which has given the work of Christian missions an impetus and importance never before obtained in this country, the significance of which it would be at present difficult to estimate. It was the strong and hearty recognition given to Christianity by the government in the appointment of Christian chaplains to work among the troops during the war with China and during the occupation of Formosa. The influence of this one act will be felt for years to come throughout the land, as the troops when they have returned home will be able to tell of the work of these chaplains among them and how it was sanctioned by the government. This of itself will be a wonderful help to all Christian workers as recommending the religion which they seek to teach and exemplify. The choicest men were selected for this work and sent to the front. Our own pastor here, Mr. Yoshikawa, was appointed one of the chaplains to the troops at Formosa. His work was specially among the sick and wounded, and as he travelled hundreds of miles with the field hospitals he had many opportunities of being helpful to the suffering ones. He wrote hundreds of farewell letters for those who would never see home again, and told with tears in his eyes of the joy manifested by the soldiers in being permitted to die for their country. The loyalty and patriotism of these Japanese soldiers was a wonderful thing to hear about. Mr. Yoshikawa spoke in very high terms of the unflinching courtesy shown him at all times by the superior officers of the army and especially by Viscount Kabayama, with whom he had many conversations. There is no question but that the work of these Christian chaplains has done the cause of missions in this empire a world of good. We may not see it now, but we will reap the benefit of it afterwards.



Yokohama continues to be one of the hardest places we have to work in, and I have felt strongly tempted to give it up, and but for the little band of believers I would have done some time ago. Where almost a whole town is engaged in the manufacture of liquor is a hard thing to reach the people with the gospel of Christ.

The work in the Liu Chiu islands continues to be very encouraging. We have a very faithful worker there who has the real interest of the work at heart. One visit was made to the islands early last spring, and two baptisms took place. The last report from the evangelist tells me that there are six candidates awaiting baptism, and he urges me to make a visit soon. It is so far away, 900 miles, and takes seven days to reach Napha, that unless a long visit is made it is expensive. I am planning a good visit there this spring. Napha has now become an important place, as it is, or is soon to become a stopping place on the way to Formosa, and the proposed cable to the latter will touch there.

Before closing it might not be out of place for me to say a word regarding the work here by Mrs. Thomson. With the aid of Takano San, a very capable helper, the kindergarten school has been a marked success from the beginning, and with her other five female women and teachers she has done a very efficient work among the women and children in Kobe. The kindergarten work among the poor children is most interesting and has far outgrown its present quarters. The need of a larger building for the school is imperative.

SENDAI—1882.

Rev. E. H. Jones and wife, Rev. S. W. Hamblen and wife, Miss Lavinia Mead, Miss A. S. Buzzell.

Mr. Hamblen's report gives a comprehensive view of the work centring about Sendai:—

The year 1895 has been with us in Northern Japan a year of steady effort which we trust has brought and will yet bring results such as cause the angels in heaven to rejoice. Twelve have been baptized and one restored to church membership, but this does not measure the work done nor the results secured. Many have heard about Christ for the first time and are now thinking about him. Many have been established in the faith and are teaching the blessedness of heart service in God's kingdom. Much foundation work has been done by way of seed sowing that will help to make Christianity in Japan a religion known to all and hasten the day when it will be the religion of this people. Much of the labor and many of the results on mission fields defy tabulation, but they are none the less present and seen.

Our force of workers as far as it is made up of native brethren and sisters has been all the year round, and as far as made up of missionaries has been increased, by the arrival in August of Brother Jones and his family, to six. For their coming we had long prayed and waited, and we welcomed them with joy and thanksgiving for we had missed them sadly. We now feel that our circle is again complete, and rejoice that we can once more unite in praying and planning and working.


The three centres of work in Sendai are the church, the preaching place and the girls' school. The church though without a pastor has maintained all its stated meetings, including "cottage prayer meetings" at the homes of the believers twice each week. In its effort to be independent it is gradually learning what true independence means, and is attaining to some degree the level of its knowledge. Could it see its way clear to support a pastor it would be a great step in advance, and one that would, I am sure, ensure rapidity and stability of growth.

The preaching place has through evangelistic efforts, in which some of the brethren

have given much help, gained for a few moments at least the ears of many hundreds and in some cases with tangible results. It is on a thoroughfare that is used much by the soldiers going back and forth between the barracks and the city, and they form a large proportion of those who stop to see what is going on when services are in progress. As the soldiers in the barracks are constantly changing, our preaching place affords a grand opportunity for scattering the seed among the towns and villages of this northern section. Its influence in the spread of the gospel cannot be estimated.

The Girls' school is not only a centre—and an increasingly excellent one, too—for the Christian education of girls, but it still maintains its work as an evangelizing agency. It is the headquarters of the Bible women's work and of the Sunday-school work. It is upon the school and the Bible woman, who is practically the Japanese matron, that we rely almost wholly for work among the women and children. It is only through its aid that the five mission Sunday schools and the church Sunday school can be maintained. During the year it has realized the erection of its new buildings—a hope long deferred. Comfortable, substantial, convenient buildings were sought, and we think we have them. January 29 will witness their dedication. With its moving into its new home the school has an addition of five to its pupils. We rejoice with Miss Mead and Miss Buzzell in the success that is attending their untiring efforts.

The outstation work on the Sendai field has been carried on as usual. Lack of funds necessitated a change of method in some respects, but this threw more responsibility on the believers and so was not detrimental. While the work of the evangelist has been in many respects unsatisfactory—indeed of late so unsatisfactory that we deemed his dismissal at the end of the year necessary—several of the outstations have given much encouragement, especially along the lines of self-support. One has bought a lot of ground for a chapel, a second has fitted up at considerable expense a meeting and preaching place, and in a third a believer has fitted up at some cost to himself his own house as a preaching place. Others have not shown such encouragement; in one there has been some danger of our believers going over to another denomination together with converts that belong to us, but that danger now seems to be past, and Brother Jones who since his return has several times visited this section is full of hope that much fruit will soon be gathered.



Spirit show them the blessings that are theirs if they will only receive them, and the year now beginning may Haraguchi San gain many stars for his diadem.

Each of our churches has a member studying for the ministry. The two from Sendai and Morioka have been for some time in our Yokohama Theological Seminary, and the one from Hachinohe is in the Academy in Tokyo. I should add also that a second member of the Morioka church has completed his studies in the M. E. Theological Seminary and is now working in Tokyo with some of our mission.

I bring to a close this brief report. I cannot refrain from expressing the conviction that our foreign force in Northern Japan is too small for the work devolving upon it, and that the work needs closer supervision than we can give it, and moreover new work should be opened. To the south of Sendai we have no work, and very soon there will be a large opening in that direction through the building of a new railroad line to Tokyo. If we turn our eyes to the far north, the Hokkaido, we see a section especially needy now that disaster has come to the Nemuro station together with the withdrawal from it of Mr. Parshley to engage in work in the Theological Seminary. Our believers are needed here and there throughout the island, and when they get shepherding it is the shepherds of other flocks. We are hoping that the Union will soon, very soon, be able to do for northern Japan and the Hokkaido what the importance of our work demands. With our present force we can barely hold our own, to say nothing of opening new work. May aid soon come.

With deep gratitude for the blessings of the past and with hopes for the future based on the promises of God, we end the old year and begin the new.

SHIMONOSEKI—1886.

W. E. Story and wife, Rev. G. W. Hill and wife, Miss H. M. Browne, Miss Olive L. Blunt.

Mr. Story's excellent report of the work upon this field reached the Rooms. After the removal of our offices to the new Tremont Temple, which was effected before the Annual Report was being made up, we regret that this report became in some way mislaid or lost. We gladly testify, however, that it contained the record of hard and faithful and well planned work which has not failed to bear fruit throughout the year.

The general outlook at this important station is encouraging. When it was found to be impossible for Mr. Hill of the West China Mission to remain in Japan on account of shock produced by the late riots upon Mrs. Hill's nervous system, the committee decided to transfer him to Japan and subsequently to Shimonoseki which was greatly in need of reinforcement. The coming of Mr. and Mrs. Hill has brought new life and hope to the work. Though warmly welcomed to West China and desirous to return, they are becoming deeply interested in their new location and we trust they may long be permitted to remain there.

Miss Brown writes : —

We are rejoicing in the direct answer from the Lord to our prayers in the calling of Mr. and Mrs. Hill.

Perhaps you would like to see the statistics for my work during 1895 and a line

or two concerning it. There were five Bible women, of whom only two worked the whole year, two worked six months each, and one, a new one, only two months. Shimose San, our old Bible woman, was with the evangelist in Tokuyama helping for eight months; during that time she made 664 visits and had the opportunity of presenting the gospel to 890 persons, besides sharing the evangelist's Sunday school work, which was supported by the Woman's Society. He carried on four Sunday schools in four villages, with average attendances of sixteen, forty-three, sixteen and seventeen respectively. Besides this Shimose San held daily or weekly children's meetings in her own home. We kept up four Sunday schools in Chofu and worked in the Chofu church Sunday school, and carried on a Sunday school in the Bakau chapel. My best helper too went in to the Sunday morning service in Bakau to play the organ. From August two women worked in Yamaguchi where they found many homes to visit and held two Sunday schools. This makes a total of thirteen Sunday schools wholly or partly carried on by the Bible women.

The four months' Bible school for women was carried on as before, with seven pupils; the Orphanage Day school also, with twenty pupils. The Chofu church monthly woman's meeting, with an average of twenty-six in attendance, took a step forward by beginning to work for the support of the native pastor.

By being three months in Hiroshima and kept out of the work two months more, I feel as if I had but small share in last year's work. My touring, too, amounted to but about forty days in all. One of my greatest joys was the repentance and public confession of sin of two church members. Of the baptisms on this field last year we of the Bible woman's work feel especially interested in eight.

Of change there was little, except the removal from us of dear Auntie Sharland, and this seems less to us than might be thought, for she still seems present and her influence and prayers continue to avail.

I think we have every reason to rejoice and be thankful for the steady growth of our work, without any backsets; and believe we may expect to see still greater things in the near future.

NEMURO—1887.

Mrs. H. E. Carpenter, Miss L. E. Cummings, Miss M. M. Carpenter.

The Mission work at Nemuro, founded by Rev. and Mrs. Carpenter with their own means and which since the death of Mr. Carpenter has been supported by Mrs. Carpenter, received a severe blow last fall in the destruction by fire of the mission house. Mr. and Mrs. Parshley, who at the time were associated with Mrs. Carpenter, lost everything they had, including a valuable library. Mr. Parshley has since entered the service of the Union, and is associated with Mr. Dearing in the work of the Seminary at Yokohama.

During the winter Mrs. Carpenter has been residing in Yokohama, but is now back at Nemuro for the purpose of reëstablishing her mission work there. We extend to her our heartiest sympathy in the loss which she has sustained and in the interruption to her work.

OSAKA—1892.

Rev. William Wynd and wife, Rev. J. H. Scott and wife, Rev. R. L. Halsey (and wife in United States), Miss Mattie Walton, Miss F. A. Duffield.

Rev. J. H. Scott's report:—

The year under review has been one of toil, embarrassment and anxiety, of joy, blessing and victory. The struggle with a foreign tongue has been continued; the tremendous power of heathenism over this people has given us continued and increasing sadness; and the weaknesses of some of those in the church whom we have come to love we think with a godly jealousy have shown to us the demoralizing, persistent and far-reaching influences of heathen ancestry and heathen education. But we have been permitted to sow much seed, a few have been converted, and there has been a very encouraging work of grace and growth in the divine life among several of the members. The Lord has lovingly kept myself and family in health and strength, and never before have I felt so much the need and then the actual presence of the blessed Spirit. I certainly have great reason for thanksgiving to the loving Father.

The coming of Bro. R. L. Halsey to the work in Osaka has been an occasion of great rejoicing to us all, and we "thank God and take courage."

The forenoons of weekdays I give to work in the Boys' school, to language study and sermon preparation. In the afternoon I study with my Japanese teacher one or two hours, and give the balance of the time to visiting or such other mission work as may claim attention. Each Sabbath there are the Sunday schools and preaching services in the various chapels to look after. Each Monday evening all the Baptist missionaries meet for prayer and consultation. Tuesday evening I go to Sakai for the regular mid-week prayer and preaching service. I also teach English for one hour in the chapel to a class of young men, who are taught the remainder of the week by a Japanese who is a member of the church and knows some English. I aim to make this class help the regular religious service which follows. Wednesday evening is the regular church prayer meeting at the Kogawa Cho chapel. Thursday evening is preaching service at Kiyohori Mura chapel, and Friday evening is the meeting at my house for inquirers which is usually well attended.

Boys' School.—This school was established about two years ago in order that we might secure and hold our passports. In addition to the oversight of the school I teach one hour each day. The average attendance has been thirty. We have no accommodations for boarding or lodging and hence can solicit only local patronage. The Japanese principal is an earnest Christian and we hope many of the boys have received a knowledge other than that of books. A few have been converted and become members of the church. The Friday evening meeting before referred to was started especially for the benefit of the school boys, although anybody has the privilege of coming, and a goodly number of the boys are regular attendants.

Kogawa Cho Chapel.—This is adjoining the Boys' school building and on the same compound as our residence. We call this "our church," it being the place where all church meetings are held and where the Lord's supper is observed. Its location is very favorable for our work. It is in what is called the eastern part of the city, yet between this chapel and the outskirts of the city on the east there is a mile of city densely populated. The people are packed in all about us in great numbers. A quarter of a mile north-east of us is the soldiers' barracks and parade ground, where there are all the time from 8,000 to 15,000 soldiers. These soldiers are not easy to reach with the gospel, but a few come to our house and to the meetings.

Kiyohori Mura Chapel.—This chapel is one mile southeast from the Kogawa Cho Chapel, also in a very thickly populated portion of the city. Regular Sunday school and preaching services are held here with a good attendance. It is just around the corner from a very busy street, very much frequented especially by soldiers.

Sakai.—This is one of the suburbs of Osaka, about nine miles distant from our residence. It is easily reached by train or bicycle, so that I can attend many of the ser-

vices. We have a faithful worker here who had great embarrassment in this work first, but is now getting a hearing and having a good influence. Sakai is a city of 50,000 people in which there are many large manufactories of rugs, cotton and *sake* (a Japanese liquor made of rice). It is especially difficult to do mission work in this city. For some time it was with great difficulty that a chapel could be secured, so bitter was the opposition to Christianity; but the people are not now so bitter, and we recently secured a pleasant chapel, and the prospect is very good.

Such in brief is the record of the year and the plan of the work. We think we have the work better in hand and have better native helpers than ever before.

Mr. Wynd reports : —

This year as usual I have been giving a little of my time to teaching, but the greater part of my time has been given to evangelistic work. I have worked from two centres, one here in Osaka and the other in Marugame in Shikoku.

Up to October of last year I had my preaching place in Osaka quite near to our church, the Kogawa Cho, the idea being that it would act as a feeder to the church. In October, however, we thought it better to give up that place, so I removed to a more distant part of the city with the intention of building up another church there. We secured a nice chapel capable of holding two hundred and fifty people and there three times a week have been holding preaching services and in the intervals visiting the neighborhood and seeking to come into close contact with people to arouse their interest in things pertaining to the kingdom of God. We had much opposition to begin with, but there are signs of interest also manifested, and we firmly believe that by the blessing of the Lord a good work shall be done there. The longer we work in Osaka the more we realize the difficulty of our labor. The city is a business one, and its citizens hardheaded and not easily moved, but we know the power of God can move, and even now there are many encouraging indications of spiritual quickening in the city. I have no evangelist just now in Osaka, so am doing a good deal of preaching myself, which work I enjoy.

Yokola San is working in Marugame, and from time to time I have visited him, holding while there a series of evangelistic meetings. Our baptisms during the year have been



The work is still greatly hindered by the violence inflicted upon the natives through agents of the State government. Terrorism and murder seem to be systematically resorted to for the purpose of forcing the natives to bring in rubber. With a government intent upon elevating the people and introducing among them the arts of civilized life instead of degrading them, the results of mission work would be tenfold greater. Indeed with the experiences of former days at Banza Manteke, we cannot see why continued ingatherings in large numbers should not have marked its history. There is no occasion, however, for despondency. The set time to favor the great Valley of the Congo will surely come.

During the past year the railroad has been completed to Tombe, a little more than one hundred miles from Matadi. This will prove a great gain to the work in the future, by doing away with a large part of the transport by carriers, thus greatly reducing the labor and expense of maintaining the mission. Coin is also coming into use on the lower River in all transactions with the natives.

Too much can scarcely be said in commendation of the faith and devotion of our missionary band. Undaunted by obstacles they cling to their work, they believe in its future, and they are ready to spend and be spent without stint that Ethiopia may be given to Christ for an eternal possession.

PALABALA—1878.

Rev. C. H. Harvey (in England).

We have no formal report from this station. In the absence of Mr. Harvey the work is superintended from Banza Manteke, with the probability of its hereafter becoming attached to this centre as an outstation.

BANZA MANTEKE—1879.

Rev. Henry Richards and wife, W. H. Leslie, M. D., and wife, Rev. A. L. Bain and wife, Miss F. A. Cole.

Mr. Richards reports:—

The year just closed has been one of hard work. The results do not appear so brilliant and will not show so much advance in the statistics as some previous years, and yet I do not feel it has been an unsuccessful one. The tree has been growing more at the roots than at the branches. The Christians are separating more and more from the heathen in practice and manner of life generally, and are being formed into a more settled, compact Christian body. The influence of such a body in destroying the old superstitions is very apparent. The heathen are as bitter as ever when conversions occur among their own families. The old people are the strongholds of heathenism; nevertheless some gray heads have gone under the water in baptism.

The results of expecting a Christian life as well as profession before baptizing and strict church discipline are very encouraging. Four only have been expelled during the year, which is remarkable seeing their life is so public.

The three churches connected with this station have all made progress. Ninety have been baptized and added to the Banza Manteke church. Thirty-six have left us and joined the church above. The present standing membership is 609, as against 555 last year.

The Kiaba church has done well notwithstanding much sickness and many deaths, chiefly from the sleeping sickness. The members have supported their pastor and built him a home and a new chapel. Twenty-seven converts have been baptized, making the present membership seventy-eight. Six members have died during the year. This church sent two students to our Bible school, who recently left us to open up a new district some three hours from Kiaba. The preacher will be supported by the Kiaba church but the school teacher by us.

The little church at Viaza has had a trying year. The preacher who opened the work recently died there. The church called a brother of their late pastor to be their preacher. The members there will pay half and the Banza Manteke church the other half of his salary.

The Banza Manteke church supports three preachers besides paying half of the Viaza preacher's salary.

The number of baptisms for the year is 123; the standing membership 714. Forty-three members have died, not so many as in the previous year, when the number of deaths reached to fifty-nine. In the oldest Christian towns the death rate, as a rule, is decreasing and the birth rate increasing. The marriage rate is also increasing. Marriages in 1891, 3; in '92, 4; in '93, 11; in '94, 21; in '95, 34.

Three new preaching stations have been opened during the year and there are converts at each of them. We shall wait to test their reality before baptizing; experience proves it necessary here.

After a long, hard term Mr. Harvey suffered from repeated attacks of fever that compelled him to take a rest away from Congo. At his request we have taken up Palabala as an outstation. Mrs. Richards and I went down there in November and installed two of our experienced preachers. We remained there a fortnight and examined eighteen professed converts, and before leaving I considered eight or ten very hopeful. The past history of the work there makes it difficult. Foreign spirits seem to have made the people more superstitious and deceptive than their more favored brothers of the interior. The Christians endured much persecution while we were there. One was served very badly, in our presence, by the chief and head man and narrowly escaped with his life. Another had his house torn down. I deemed it wise to wait before baptizing and organizing a church there. Two have since been compelled to become soldiers at Matadi. There are some who continue to show the marks of a Christian and seem willing to follow Jesus even to death. Palabala is a difficult field, but nothing is too hard for the Lord. I never saw purer heathenism than at Palabala, within one hundred yards of the mission station established eighteen years. Brother Harvey's influence there was good.

Bible School. One session of six months was closed in March and the ten students were put to work at the different outstations and schools. Another session began May 6 with sixteen students, one of whom returned to his town through sickness. The fifteen were kept in the school for six months and they made good progress. We never sent out a better lot of men. They were tried boys before coming to us, and some of them had been in the school before. We find six months' hard study is as much as they can bear at one time. I took the Bible class, Doctor Leslie arithmetic, Mr. Bain writing, reading, composition, etc. We expect to advance at every session.

Schools. The station and village schools are mostly under the direction of Mrs. Richards, who will report. Sixteen schools have been carried on during the year. Three new schools have been opened but will not appear in this year's statistics. More children attend school but fewer adults. We have about 600 pupils in all the day schools.

There are now twenty-nine regular preachers and teachers at work, who reach at least fifty villages weekly. It is chiefly through them that the heathen are reached.

I have translated Romans, First Corinthians, and an analysis of the Pentateuch. Mr. Bain has printed Romans and will now probably print First Corinthians.

The chapel repairs are nearly completed, and we shall soon have a comfortable and safe place to meet in. We all thank you for your help in this matter.

Doctor Leslie writes of the medical work:—

It is a hand-to-hand fight with the devil in this field. The general testimony of the missionaries is that in no other place have they experienced such onslaughts of the powers of darkness. At times so real is the attack we can all but see the hosts of the adversary with our bodily eyes. If our good friends who have difficulty in believing in the personality of the devil would come to Congo and strive to live godly in Christ Jesus and build up his kingdom, I think their difficulty in this particular would be done away with. It does seem as though Satan had ruled here so entirely and so long that all the hosts of hell assemble to oppose the entrance of Christ, the Light.

In spite of all difficulties and opposition the past year has been one of advancement. The people more than doubled the amount given for medicine the previous year. The cloth, food, fowls, labor and money given amounted to about \$125, which at their valuation is a very large fortune. Do not think that they all come joyfully with the price of the yearly ticket as soon as they are told it is time to buy another. Oh, no! there is a great deal of human nature about these people, and while some give gladly, to others it is very painful work. We have adopted the plan of selling each Christian a ticket at about one shilling each which entitles him or her to medicine for one year.

We have built a new dispensary 18x11 feet which is divided into a consulting room and a medicine room. It is a frame building with corrugated iron roof, with eaves extending far out beyond the walls so as to protect the building itself from the rain and us from the fierce sun.

Another of our many blessings is a temporary hospital, a part of what we were busy praying for last year. I would like to suggest a revised rendering of the old adage, "All things come to those who wait." For Congo it should read, "All things come to those who *work*." The hospital is not a very elaborate building, but for all that it is a great blessing; in its three months of existence it has been the means of saving several lives, and it is a constant means of contact with the unconverted.

The medical work has been much more encouraging this year; the death rate in the church being 5.6 per cent against 8.3 per cent of last year. This is still very high, but it is owing to the many deaths from the fatal sleeping sickness. Out of the forty-three deaths in church twenty-eight were from this terrible disease, leaving only fifteen deaths from other diseases, or about 2 per cent, which is not so much higher than it would be in America. The lowering of the death rate is to be attributed to a number of causes, the more important of which are a better supply of medicines, better clothing, more abundant crops and the moving of several towns from the deep valleys to the hills.

An accurate account was kept of the number of dispensary patients treated in September, and over 1,800 were recorded. This we think is somewhat above the average, but the total number for the year would be in the neighborhood of 16,000. Add to this about 1,650 visits to out-patients and fifty hospital patients, eight trips to distant towns, and you get a bird's-eye view of the medical work done by myself and my two native boys.

Last year there was not space to tell of our Christian Endeavor Society, but the space must be stretched sufficiently this year to say a few words about this interesting part of our work. It was organized in October, 1894, after a careful translation of the "regulation" pledge had been made and printed. It grew very rapidly but could not be limited to *young* people. Finding the younger members did not work so well with such a


large percentage of older people, we a short time ago organized a *young people's* society of C. E. The Y. P. S. C. E. is doing good work, visiting the distant villages preaching the gospel, visiting and helping the sick. They bring wood and water to the carriers' shelter and thus induce heathen carriers to come and sleep there, where otherwise they would go to the valley to get away from Christian surroundings. In the evening when it is not convenient for the carriers to move away and when their hearts are somewhat softened by the kindnesses, the young people begin to gather round and sing bright, cheerful gospel songs, mixed in with which are short prayers and heart talks. Carriers come from every direction far and near, and thus the seed is widely scattered. Men have been converted during these meetings and gone away much better able to carry the heavy load on their heads because the heavy load has been taken from their hearts. The society supports one of its number, "our missionary," David Enbadi, a bright, earnest, spiritual young fellow about eighteen years of age, who is proving himself a power for good. He is working among the hundreds of natives who are being forced to work on the railroad. Many of our Christians have had to go and are exposed to all kinds of temptation, and he went to help them and to tell the glad news to those who have not heard. We hear that an epidemic of dysentery is raging among the workmen, but our boy sticks to his post. It required as much courage for him to go away there (four or five days' journey) as for an American to come to Africa.

We would like so much to speak at length of the Sunday school, but time will not permit. Our school of the larger children numbers about 125 names, with an average of about 100. Mrs. Richards has a school of the smaller children, while the infants' school is taught by Miss Hill. Their knowledge of scripture is quite equal to anything I ever knew among children of a similar age.

MATADI—1880.

Mr. Thomas Hill and wife, Mr. E. T. Welles (under appointment).

Up to the present time Matadi has continued to be the *entrépôt* for missionaries and supplies of all kinds destined for the Congo. With the completion of the railroad to Kinrossi Matadi will lose its importance. Having no drain-



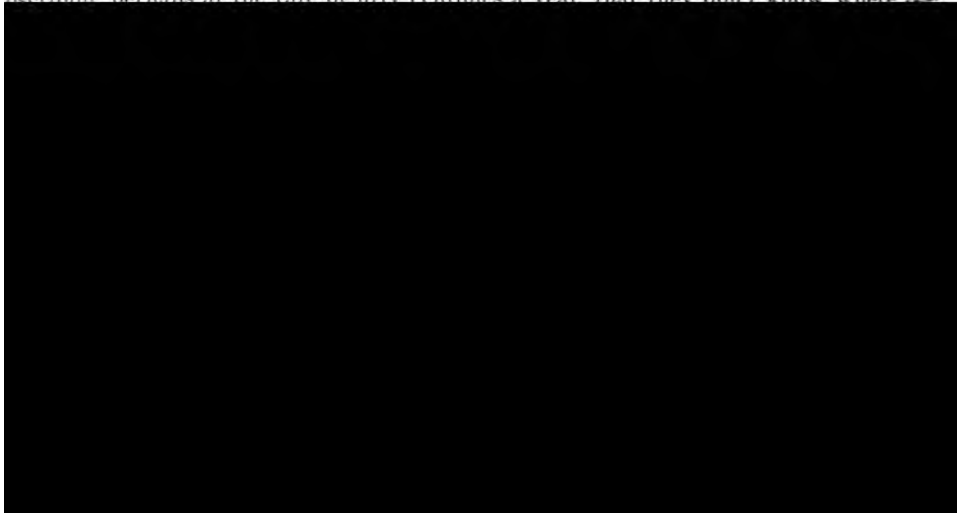
work was not too hard and the salary proportionately comfortable. To a superficial server this state of things presented a most hopeful aspect, but to a close examiner seemed less cause for congratulation, simply because while the church was procuring an abundance of teachers, it was failing to bring forth the fruit of liberality. Suppose we must admit that the only real ultimate test of the effects of Christianity is the influence it has on a man's pockets. It is urged that these people are poor; even we admit this, which I do not, still that does not affect the question; a true man called by God will not expect or ask for a salary out of proportion to the means of his people, and my experience confirms this. But I am disinclined to admit the plea of poverty. Good labor is in the greatest demand; land (it is true not the very best, but good enough for ordinary purposes) is to be had without even asking, at their doors and in proportion to the demand, in unlimited amount. The great cause of the so-called poverty is that they disregard the value of time and space; they work the soil just sufficiently to produce food enough to keep body and soul together. When in health, to eat what you've worked for, is on the part of a man simple waste; trading is the great joy, but then as the value of time is disregarded, usually though a small profit may be made on the bare transactions, if the value of time is admitted they are dreadfully to the bad. The second cause of the so-called poverty is to be found in the injudiciousness of their expenditures; every man owns the world to the length of his purse, and they act without regard to the ordinary needs of life, upon this theory. So I do not think that these people can be properly styled poor, so as to be the proper objects of charity; the difference between the condition of these people and the poor of our large cities is too obvious to need pointing out. During the last year between £70 and £80 was subscribed by our native churches, and this I believe to be greatly below our capacity, because our new system of self-support is extremely unpopular, especially amongst the older and more influential members, who though they have acquiesced in the inevitable, still are far from cordially supporting it; in fact it has been a battle for life, but still the tendency is all in our favor.

We have suffered dreadfully through loss of life by sickness; no less than eighty names have disappeared from the church roll. After my return from furlough to Canary during which my place was kindly and ably filled by my dear friend Mr. Young of the Congo Balolo Mission, it seemed good and necessary to rewrite our church list, and we adopted the plan of insisting that each member should himself come and apply for being rewritten, and was only rewritten upon the recommendation of the church committee. This relieved us of a good many of our more worldly adherents. We formed, however, what we called a "penitent class," so that those who have been excluded can show their zeal of repentance and yield themselves to special supervision by entering this class; in fact we receive back no member to fellowship unless he has in addition to other disciplinary measures put in four months in this class. During the year, only twenty-three have been added to the Lord, but we do not expect much growth while the church is in the throes of reform; especially as some of the reforms are aimed at the former system of receiving members. Every candidate for baptism has to enter a class and pass through a regular course before being eligible for examination, also must previously become a member of the Total Abstinence Society. The fact is that we find it necessary to put difficulties in the way of becoming church members rather than the reverse. We are really past the day when people are much opposed to the gospel as such; it is a matter of conditions of becoming Christians. We are contending for a church which loves the Lord enough not only to give up sin and worldliness but also to take adequate measures for the spread of the gospel and the extension of his kingdom. We contend for a Holy Spirit church. Our Local Mission is at present making no new posts. Our instructions to our itinerant evangelists are to tell those people who say that they want teachers that they can have, one directly they are prepared to support

him. The salary of our native agents amounts to six francs a week, a sum sufficiently low to prevent the office being grasped at, yet ample for a native of this country to live comfortably on.

The school work continues to be a sore point. The minds of the people are not easily imbued with the idea that schooling is an advantage for which sacrifices have to be made. People will eagerly attend school if a teacher and material are provided gratis and put down at their doors, or if some employment be found for them upon the mission premises that they may receive food and pay for labor done between school hours; but I am thankful to say that there are signs of improvement in this matter and I trust that before long a new order of things will be established. Of course it is not to be wondered at, that the people should be astonished at such a total change in our attitude, especially those dear fellows who had pretty well made up their minds to live happily ever afterwards in the pay of the mission. I have advised the natives who express an anxiety to learn, to engage a teacher, of whom there are many in the towns, at a small remuneration for half an hour or an hour a day; this is done in some cases. One great difficulty in our way, I think, is that life being so very short in this country, there are very few old men, which fact while it is an advantage so far as it removes a good deal of prejudice and power of custom, etc., is still a disadvantage in so far as among the converts we have few really experienced men, fitted to give wise counsel to the younger; from thirty to forty is quite a hoary age; everything that seems contrary to immediate interests is condemned. In one or two cases where the influence was in the hands of older men, I have found it far easier to instil wiser counsels. The station school has been fairly attended but not at all regularly; one month sixty-four scholars were enrolled; the average attendance has been about twenty.

The Local Missionary Society has nine agents; four are itinerant evangelists, spending half their time under instruction, the other half itinerating, according to plans of the country laid out for them; the other five are unordained pastors or teachers, who in addition to their pastoral work do local evangelistic work and school work. This costs us altogether fifty-four francs a week. This method of working is vexatious and humiliating in many ways; I am quite commonly informed by dear brethren who are describing perhaps at the rate of fifty centimes a year, that they don't know where all



Doctor Sims and I are working together as if prepared of God for this service. He is pastor of the church, medical practitioner and general manager of the station work. My duties are to teach our boys and girls to read, write, and sing, itinerating among the native villages; assist with transport, shipping, station and correspondence. We have plenty to do, especially when the touring might occupy one's whole time, as there are seventy-seven villages within a distance of thirty miles.

Have just returned from a tour of twenty days among the native villages, and was happy and well all the time, even though living nearly the same as the native boys who went with me. Beside preaching and teaching I vaccinated and dispensed medicines which they were very ready to buy, even though they have a most tenacious belief in their foolish charms. In some respects the work is hopeful, as they promise great things while among them, yet the truth does not seem to effect a permanent lodgment. The impressions seem to be lost quickly, and it is certain that planting alone will not suffice but the seed needs to be watered continually as well.

In one place we are asked to start a school but it does not seem expedient at present. Our school here on the station reopened after a three weeks' vacation while I was away. We have had the chapel or schoolroom repaired at the cost of fifty dollars, all of which the young people have paid for by freewill offerings. They also pay for our evangelical work and yet there are funds to spare. We have baptized quite a number—about fifteen—during the past year.

BOLENGI—1884.

Rev. C. B. Banks and wife, Rev. E. V. Sjoblom.

Mr. Banks' report has not reached us. We insert the following graphic account of a journey into the interior by Mr. Sjoblom. It gives only a faint idea of the cruelties practised upon these wretched natives in the name of a so-called Christian government.

Mr. Sjoblom writes :—

I have not made any long preaching journey lately, but I have made some shorter ones when staying away only a day or two at a time. Every now and then I have visited the nearer towns, returning the same day. I made a long and interesting journey just before Mr. Banks' return. I went up a certain distance on the river where I have been expecting to build my Congo home and to get my future sphere of work. I visited first several towns visited before. After another hard day's pull against the current we came to a set of towns where the mission steamer called once when making a trip up that river. From that place as a centre I visited about thirty large towns where these poor children of nature heard the message of peace for the first time. I made first an inland trip, when I visited nine large towns. When entering the towns I saw skulls hanging here and there on the trees and in front of the huts, and here and there I saw the means used when they killed their human sacrifices at their feasts. Truly I was convinced that we were right in a cannibal district. No white man had ever visited these towns before me, but the soldiers of the State—natives serving as such—had been sent to fight, and afterwards placed there to force the natives to bring India rubber. Though I did not intend to tell the details of this journey, allow me to mention an instance or two to show the cruelty I witnessed before mine eyes.

One night, being in a set of four large towns, the people having just returned from their hunting in the marshes for India rubber, I had a large gathering of these cannibals around me, and having exchanged salutations with the chiefs and added some friendly words I was just going to deliver my message of love when suddenly the soldiers took

hold of a man in the multitude and having tied him hand and foot, they dragged him along, saying to me, "We want to shoot this man because he has not worked India rubber to-day."

I answered, "You know that I have nothing to do with this palaver or any palaver else of '*Bula Matadi*' (the State), but as the people have come to see me and listen to the word of God, I would like you to leave off such palavers now while I am here."

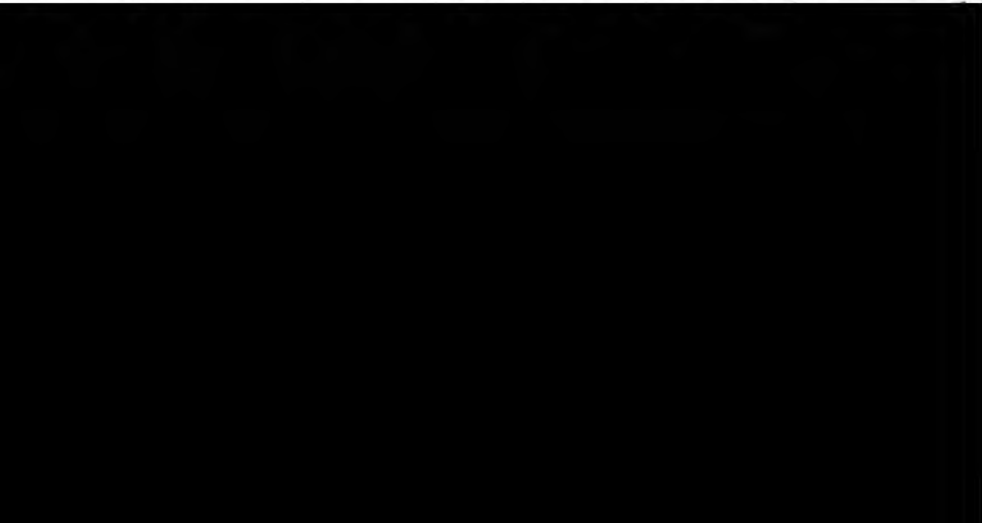
"We will do it to-morrow then, when you have gone," they answered; but excited as they were, a few minutes afterwards they dragged him a few steps aside and fired a bullet through his head. Immediately the soldiers pointed the gun towards the multitude, which in a minute was scattered like chaff before the strong wind. A little boy of about nine was told to cut off the right hand, which added to some other hands, being thus taken during the week, would the following Saturday be taken to the Commissaire as the trophies of civilization. I sat on a stone not far from the living old man, and how could my bleeding heart otherwise than sigh, "Oh, my God, how long?"

Suddenly when the soldiers saw that through their cruel action they had thus spoiled my good meeting, they came and said, "We will call the people back that you may preach to them."

I answered, "It is of no use now; even if they would come they would not listen now."

"They must come," they said, when they called out to beat the drums and also sent a message that if the natives did not come they would fight them the following day.

By and by some came and sat down at some distance, being afraid of me, a messenger of peace. Before I began to speak, I told the soldiers to explain to the people that I had nothing to do with this bloody drama. When the soldiers had finished their explanation the people came a little nearer to me. My heart was so troubled that I scarcely knew how to begin to speak. I told them about the love of God revealed on the cross of Christ. When I had finished the chiefs came and cordially took my hand, and some asked me if I would not settle down amongst them. By and by I was left alone again, and sitting on a little stone I could not help comparing the cannibal sight I had seen during the day and this bloody drama, only one among thousands, having been done under the cover of the mask of civilization; and then ask myself, "What is the difference?"



several hands and prisoners from the towns all around the district, the prisoners to be taken down to *Boma* (the coast).

Having visited some more towns a little farther up river and some below, we took our course homeward again. Before sunset we came to another set of towns, twelve or fifteen in number, where I stayed the following day. I had services in them all except two which were too far away to visit this time. Early in the morning we started, and following this small river without knowing where we would join the main river, we joined it about dinner time on a place much farther up than we expected. In we went aided by the current, and having stayed for a hasty dinner we reached the majestic Congo River and two hours later we reached home, thankful to God for his keeping and care, and also praying that he would bless the word preached.

I cannot tell you how my heart is bleeding for these children of nature, and how I long to go farther to the regions beyond. Still I can do nothing else than leave it with the Lord and wait on his time. At present I see clearly I cannot leave this place, but I am sure the Lord will open the way in the near future. It is hard to see the Catholics taking the river in possession. A party of thirteen have settled down at a beautiful place three hours up the river. It is also hard to know that the people are more ill-treated and killed in the interior because no missionary lives near enough to know about it and by his presence prevent cruelty. May God have mercy on this people.

BWEMBA—1889.

Rev. A. Billington (and wife in England), Rev. C. B. Glenesk and wife, Steamer "Henry Reed."

Messrs. Glenesk and Billington unite in reporting as follows : —

The present year has been one of the most trying we ever remember to have had at *Bwemba* in the matter of sickness. After returning from meeting Mrs. Glenesk at *Lukunga*, Mr. Glenesk had a continued fever of twenty-five days' length with very indifferent health for some time after. Later on Mr. Billington returned from the coast only to experience a similar fever but very much longer, being more than seventy days in bed. Mr. Billington is just recovering from its effects now. Quite a number of older brethren and others have suffered in this way during the past year.

Necessarily our work has suffered from the above cause, coupled with our steamer journeys and repairs, but evangelistic services have been held almost continuously throughout the year in the more immediate towns, where we notice an improvement as to numbers and attention, but the callous indifference to spiritual things is very trying to us at times and makes us feel more and more the need for the direct dealing of the Holy Spirit among the people to convince of sin and the need of repentance. A year or two ago it was almost impossible to hold a meeting in one of our nearest towns, but recently we have had several very good opportunities of presenting the gospel to them. We who are longing for the coming of the kingdom in this place are fain to believe that these are hopeful signs of coming blessing.

Mrs. Billington conducted school during the earlier months of the year, Mr. Murphy during summer, and Mrs. Glenesk has had charge of it since Mr. Murphy left for England. This work also suffered some interruptions from sickness and steamer journeys which of course are always adverse to progress, but we have a larger number on the roll than in any previous year, and the people appear more willing for their children to come under our training. With the help we hope soon to receive we are anticipating increasing success in this department.

We have to record two deaths on the station this year.

Some of our boys seem desirous of knowing and accepting the truth and one has applied for baptism, but we find it wise not to be in a hurry to baptize.

The "Henry Reed" now forms part of the work here and from Dec. 29, 1894 to Dec. 28, 1895, she completed five return journeys to the upper stations (including one journey to Bonginda C. B. M.), carrying between seven and eight hundred loads from Stanley Pool, and on each occasion carrying back various native products for Stanley Pool, such as timber, whitewash, oil, native string and special clay for roofing tiles, etc.

KIFWA—1890

Rev. P. Frederickson (and wife in Norway), Rev. Christian Nelson (and wife in America).


Since our last report the station has been removed from Kinjila to the town above named. Though no formal report has been sent, we are able to add that the prospects of the work at the new location are very encouraging.

IREBU—1890.

Rev. Thomas Moody and wife, Rev. William A. Hall and wife, Miss L. C. Fleming, M. D.

Mr. Moody returning from his furlough reached the station the latter part of the winter. Mr. Hall sends the following report :—

Rev. Joseph Clark left for Ikoko in January, 1895, since which time I have been in charge of the work here. Aided by Mrs. Hall and the Christian lads, the services have been regularly conducted both on the station and in the towns, and at the same time many other duties have been attended to in connection with the station. I have finished the house Brother Hartsock begun, and we are now occupying it; have built a cookhouse and put a new roof on the chapel. Gardens have been planted, and the



sed conversion before Mr. Moody went home, and are very faithful; the third is a young man from Bosende. Notwithstanding all the oppositions with which he had to contend, he remained faithful to his profession. He is the first who came forward from that town to my knowledge, and we are praying that he may be the means of leading others out of their heathen darkness, into the light and liberty of the gospel. At present there are twenty-five converts under instruction in our inquirers' class. We expect to report more baptisms soon.

"Pray for us." The glimmers of daylight are streaking the spiritual horizon, and we are working and praying for the approach of a morning of sunlight and gladness in this new year.

Offerings for the year, 2,324 brass rods; from mission garden planted by schoolboys under my supervision, 654 brass rods. Total 2,978 brass rods, which is about \$17.

Our Heavenly Father has been very gracious to us during the year. Mrs. Hall had been ill twice during the year, but has fully recovered. My own health has been uninterruptedly good. May our gracious Master fill us, his servants, with his blessed spirit, so that like the great Apostle to the Gentiles we may say, "I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

IKOKO—1895.

Rev. Joseph Clark and wife, Mr. C. R. Milne, Miss G. Milne.

Much work has been done in clearing the jungle and erecting the needed buildings. This has been done with but slight expense to the Union. The work is rapidly being organized and promises well for the future.

Mr. Clark reports:—

Our work goes on as usual with only a smaller attendance of town people at the services. Their curiosity has now been satisfied and they are not anxious to hear often of sin, righteousness and judgment, nor even of the goodness and love of God. The offerings in the town are as good as ever, and we think there are a very few who begin to think God is more than a name.

Among the young people attending school the work seems most hopeful. It is fully a year now since some professed a desire to follow Jesus. They are doing well. I am sorry to say that I have had more than one deep disappointment among my young people, but this will continue so long as Satan is loose, and the heart prone to evil. The almost complete absence of moral sense on the part of the native women is at present a stumbling-block.

When I recently lost my best helper in study of language. He was taken ill and died. He had a grand heathen burial—plenty of dancing and noise; but we believe he died for Christ. His mother had him carried off the mission station at night so that she could care for him. But they told us that he "only talked the words of God to them." When delirious they said he talked about God to them.

We have a Sunday evening prayer meeting, after our regular evening service, for those that profess conversion, or a desire to follow Jesus. I think twenty-eight are present last Sunday. Probably one-third of them have very little idea of what new life means; some others probably walk straight because of a fenced path; I am very hopeful of others. But that something moves them to attend is plain. They are very frequently warned against coming unless they desire to follow Jesus. They give of their brass rods for our Lord and his work. They are allowed from ten to twelve rods per week for their food (only four of them receive more), and out of these they give contributions. Last Sunday thirty-three were given—thirty-four and

thirty-nine the previous two Sundays of this month. They vote to use the rods in helping the sick poor, and for the oil used in the evening services and school. .

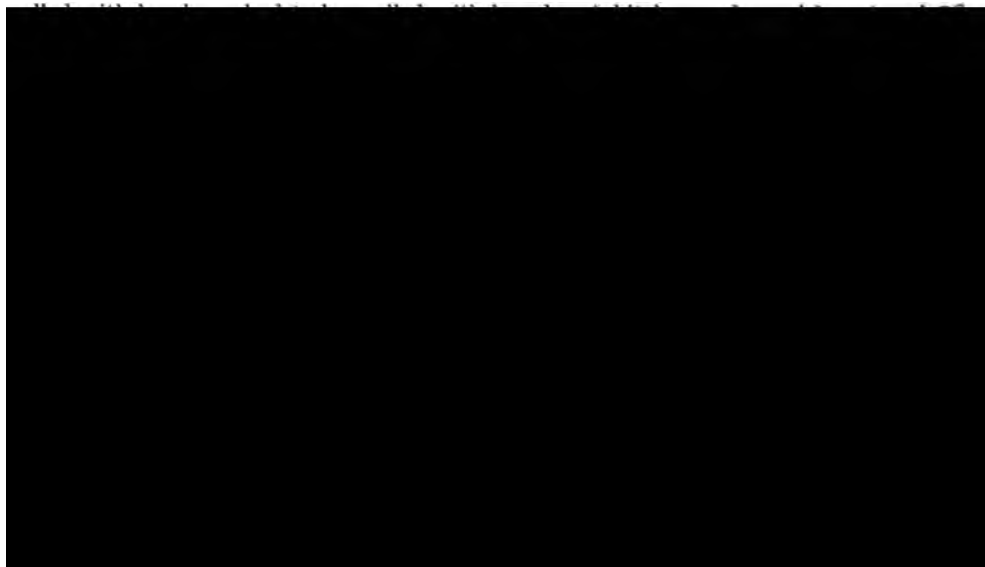
School work progresses very well, and quite a number have now bought Bobangi hymn books (the same as are used at Irebu) as they can now read them. Up to this date we have only *three hymns* in the Lake language so we use the Bobangi in our meetings. Fully thirty are able to read books and some of these a year ago had not begun to learn. Arithmetic goes more slowly, yet some who have not been a year at school can do sums in addition, so that they have made a start with the science of numbers. In the school they all learn to repeat from memory several texts of Scripture in their own language each week. This week they are repeating Matt. vii. 21-23. This is helping to sow some of the good seed in the minds of these young people. In the towns as we walk about we can hear the hymns being sung too—possibly by people who do not understand nor care for what they are singing, yet it shows us that some of the words in use are spreading abroad, and we pray that the Holy Spirit may fit some of the hearts for it.

Our evangelizing has been confined to Ikoko. Owing to the unsettled state of the people in other villages it has not been practicable to make the visits among them that we would otherwise have made. The same state of unrest continues, and no doubt will do so as long as the State makes a demand for rubber and enforces the demand as is now done.

Mr. Milne adds : —

The first three months of the year I spent at Irebu, assisting a little with the work there. By the end of March Mr. Clark was ready for me to come on here so I joined him at Ikoko. I had seen the new station in the beginning of January when Mr. and Mrs. Clark and Mr. Finch returned to it from Irebu. Then the station ground was completely overgrown with trees, weeds and grass twelve feet high, and only one house was on it, the same in which Mr. and Mrs. Clark now live. By the time I came back part of the station was cleared and a house built for my sister and myself, also a school and chapel partly erected.

My principal work during the year has been looking after the outside work, viz., clearing the ground and getting material for building. The school and chapel had to be finished, that is, part of the floor had to be laid, and both sides, which at first were only



are not referred to. This is due doubtless in large measure to the fact that Brother Saillens, having charge of this portion of the field, has been obliged for a time to seek rest and relief from care. The churches in Paris are working together in delightful harmony, and the prospect gives us great encouragement for the future.

During the past year two of the esteemed pastors and preachers connected with the French Mission have passed to their reward, Pastors Lamaire and Meyer. Of these the former was identified with the French work almost from the beginning. The latter, joining the Baptists somewhat late in life, has rendered valuable service by his sound judgment and excellent scholarship. We would call special attention to the excellent reports from the North of France. The veteran worker Father Vincent, who for a quarter of a century has labored in the field and been greatly blessed in his labors, gives account of his work in Denain and the surrounding districts:—

The number of our baptisms, since we are in a Catholic country, indicates but little of the extent of our work. What makes its importance here is that we get our members not from other Protestant churches but among Catholics. In spite of the difficulties the work in Denain has been enriched by twenty-four members during the year; twenty-five Catholics. One died peacefully. He was the first one who accepted Christ in this place; despised by his wife, turned out of his home, insulted and mobbed by his neighbors, he stood firm. He was baptized in a ditch in a meadow; they had to break the ice to immerse him. He was a butcher and could have become rich had he consented to the Sabbath day, but he preferred to remain poor and faithful to his conscience before man.

Long before seventeen years or before 1868, that being the year I arrived here, all those who attended the meetings were persecuted, and it seemed to me that the gospel could not make great progress under such circumstances. Then still carrying on the work here, I went through the Pas-de-Calais searching new fields. Soon groups were formed here and there, and these became the churches of Lens, Bruay, Auchel and several others, which grow rapidly. Our successes in these places led other denominations to join us.

We have several important groups in the Nord. Préseau, Peruwelz (Belgium), Tourcoing, Roubaix, Fines, Lourches, Douchy, which are supplied voluntarily every Sunday. At these we have a new group which holds its meetings in the house of a friend at Cambrai, Valenciennes. Last Sunday I spoke there to thirty-five persons. At Tourcoing-Roubaix a Thursday school on the plan of the Sunday school, directed by Mademoiselle Dinoir. There are seventy-one names on the books; two-thirds Catholics; about forty are present every Thursday. A small Catholic boy of that age had broken his arm but begged to be taken to school on the Thursday; a fortnight later he hurt his arm again and suffered terribly, but in spite of this refused to miss the Thursday school and was again carried there. A little girl from the same place had a special prize from the inspector for having preferred to be insulted and beaten rather than to revenge herself.

At times we have been visited by Darbysts, Salvationists and other influences which have done some harm, but still we have been helped by the Lord and the church has not ceased to grow, so we still rely on God and walk by faith.

We have had this year six Christmas trees, with about 350 children. In each place the churches and chapels were crowded—more than 1,500 people present in all. We have 200

children in our Sunday schools with twenty-five teachers. Our Y. M. C. A. numbers 140. One of these, a young man of twenty, after having been turned out of doors by his parents for following us, stood firm and through his good conduct and affection so softened their hearts that he was soon received back again to their home. Our young men visit the sick, have given about 200 francs to the poor, given away more than 2,000 tracts and held nearly 500 meetings in Denain and neighborhood.

Under the direction of Mmes. Caudron and Vincent there is a sewing society which makes clothes for the poor, this being of great service.

Though half of our people can give nothing and one-fifth must be helped, the church has given more than 2,500 francs for its different necessities. We end the year with 280 members. Please to accept our warm greetings.

Rev. Mr. Hugon follows with the story of the work at Auchel: —

God's work in Auchel, which had passed through such great trials in 1893 and 1894, began by God's grace this year with the work of restoration. Three of the five persons who had separated themselves from us, came back again, one of whom was re-admitted into the church. We hope that the other two will also soon be received. The Lord has encouraged and gladdened us with seven new members; we should have been nearly 100 members if the work had not been compromised by false brethren for a long time and if the emigration to other parts of the Pas-de-Calais, Nord and Belgium had not carried away thirty of our members during three years. Other churches have profited by our labor. Many have entered into glory. We sow often with tears, but without discouragement; we are confident that our work will not be in vain and that God will give us before long new converts.

A Young Men's Christian Association was founded in June and has fifteen members.

We have three Sunday schools: one at Auchel, recently reorganized; one at S. Nicolas, begun this year; and one at Marles; in all six teachers and fifty-five pupils. Mrs. Hugon holds also a meeting for girls once a week.

We hold in Auchel and neighborhood a total of fifty-eight meetings a month, of Bible study, gospel teaching, prayer and children's meetings. Added to the work

for evangelizing the Catholics we have the work amongst the children and young people.

Pastor Fareilly reports :—

In *Pas-de-Calais* we are much like the missionaries in heathen countries. The miners whom we work amongst, Catholics by name, are absolutely ignorant of the most elementary truths of Christianity and their habits are excessively lax. Being less aptical and feeling more a need for something higher they are perhaps more accessible to the gospel.

In my field of labor we have three places of worship, where I hold meetings regularly: Lens, Vermelles and Bèthune. These three localities form centres which shed light through a great number of surrounding villages and may form three important churches in the future.

During the year 1895, twenty-four persons, leaving Catholicism, were baptized and joined the church, making the number of baptized Christians about ninety under my ritual direction.

We preach also in private houses, and in the summer in the open air. Many souls are moved and enlightened by these means, but as miners change their place of work frequently they are sometimes lost sight of. However, we state with joy that the seed which is not lost. When these souls are again under the influence of the gospel, memory revives, and God's work grows in them.

The work is hard; we sow often in tears, but God in his mercy also gives us joy. We believe he will continue to bless us still more in the future and will create for himself amongst the numerous and laborious population of the North of France a considerable people of faithful servants.

Pastor Rafinesque reports :—

I write to give you a few details of the work of God in Peruwelz where it pleased the Lord to send me about three months ago. The Christians here are not numerous, but all are formerly Catholics and are consequently real conquests for God and the mission. They gladden us by their fidelity. We hire a hall for worship which costs annually \$20 besides lighting, repairs, etc., all which is paid for by these poor Christian workpeople.

The Lord has given us some encouragement since our arrival in Peruwelz; our audience is increased and several profess their faith in the Christian life.

We should like to make Peruwelz a centre of evangelization around which we should have stations in important and populous places such as Bernissart, Blaton and Wiers, which we have already visited, holding meetings in private houses, several of these families coming as far as Peruwelz to attend our meetings. But if the work is to develop,

we must have larger and more central premises than those which we now occupy. In neighboring places we have no public meeting places, which are indispensable for the preaching of the gospel, and our means are not sufficient to enable us to hire or build. We rely on your liberality to assist God's work in this field of labor to which you have called us.

Pastor Cadot, now among the oldest of our beloved French brethren, sends the following report from the district under his supervision :—

Our church at Chauny is about in the same state as last year, but with more joy and better hopes, on account of the new hearers to whom we have preached Christ this winter. I think we may say, without boasting, that we work as faithfully and courageously as we can for our beloved Master. Most of our brethren are faithful, zealous for the Divine service, and they cultivate a spirit of prayer. Only many of them are at some distance and others are growing old.

We give attention to the Sunday school, and make sacrifices to encourage our children, who are however, unfortunately, few in number. Our Young People's Christian Union meets once a week, to study the word of God.

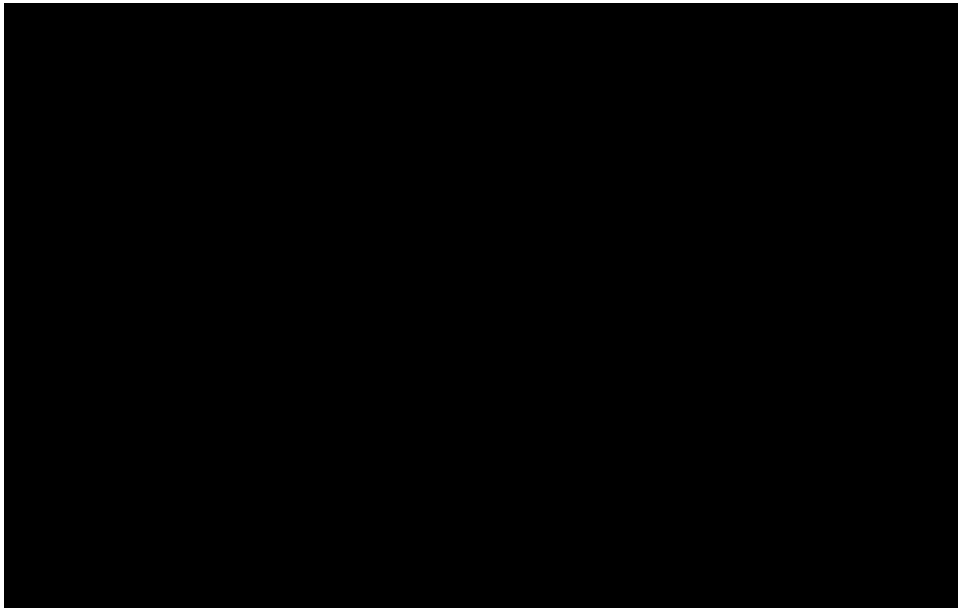
We have on Sunday afternoons services at Chauny and Salency, all through the year; twice a month at Beaulieu-les-Fontaines, and once a month at Camelin. This winter we have had three village meetings every week, twice a month at Abbécourt, Sincemy and Mondécourt, and every Wednesday evening at Condren (new station), and occasionally at Bène, Bèthancourt and La Motte. In spite of the indifference of the people, we are not discouraged, so much the more that God has blessed us greatly at La Motte. Besides these great villages (without counting the district of La Fère), we have perhaps forty other places, at a distance from Chauny, where we visit now and then brethren and proselytes.

In spite of all our efforts, we baptized only two persons last year and two others on Easter day. Several, who are converted, will, I hope, be immersed later. Our church has 130 members. Though we are poor, our church has gathered, I think, 1,920 francs to which the pastor adds his own salary of 3,000 francs. That makes almost \$1,000. We help a little our mission church at Ougrée with what remains after our current expenses are paid.

La Fère.—The church there is in a good state. Only two persons were baptized last year; it is partly because the brethren are not in a hurry to receive new converts, knowing by experience that in country towns, where every one is known, if there is a defection, it is always a great blow to the other members of the flock, and an obstacle to the conversion of others. The misunderstandings that embarrassed the last pastor have subsided. There is peace. The Sunday services are very well attended. The Christian Association and the Sunday school, as well as the singing lessons are also well attended. New converts will, I hope, be baptized this year.

Ougrée (Belgium).—This new mission church is still in a prosperous condition, in spite of some defections which took place this winter. Two Mormon preachers have come and drawn to them four or five discontented ones, whose withdrawing is somewhat a relief for the pastor. But, unfortunately, a few other too simple-minded ones have been also deceived, and that gave us a great sorrow.

To help Brother Brogniez, I sent Brother Meyer, who spent a month there and did much good. I purpose to send him again soon, to allow M. Brogniez to take a little rest and have



The distribution and sale of Bibles and tracts by M. Ferret has been good, nearly 400 Bibles having been sold in the towns visited.

An event of much interest has been the establishing of a permanent work at La Motte-Cuise, on the River Aisne. The commencement of this work was received with much enthusiasm, and though the number attending the services has somewhat diminished, a deep spiritual feeling exists, and persons have been converted. The blessing and approval of the Holy Spirit seem to rest on this work, and it is hoped many may be added to the Lord.

There has been contributed during the year, to the work, by the church at St. Sauveur, 766 francs. The Sunday school of twenty-two members and the Young Men's Association are encouraging. The membership of the church is ninety-seven.

GERMANY — 1834.

The report furnished by Professor Fetzner relates only to the various agencies and districts directly aided by the American Baptist Missionary Union. No reference is made in the report to Berlin and other important centres, where there are prosperous and influential Baptist churches. In Berlin the membership in Baptist churches exceeds two thousand, and the members are active in the service of the Master at home and abroad. Originally a feeble plant nurtured by the Union, the churches are not only self-sustaining, but generously contribute in various forms for the extension of the Redeemer's Kingdom. The same is true, if not to the same extent, of other cities in the Empire.

Professor Fetzner reports : —

It is a pleasant though not a very easy task to write the annual report of the German Committee for the A. B. M. Union. It is not easy because the field is so extensive and the work so various, that the chances are that some things are likely to be forgotten which should be mentioned in an annual report, and that others receive undue prominence.

In the monthly meetings of your committee which are generally attended by all the members living in the environment of Hamburg, the reports of the thirty-five brethren at present assisted by your committee are read and after duly considering the applications aid is granted as far as the means put at the disposal of the committee allow. Very often a very pressing and urgent appeal must be refused because of lack of funds. It may perhaps be best to say right here, that your committee consisting of seven brethren has no money *at all* to dispose of but that appropriated by the Union and by the "General Mission Committee" of the German churches in the United States. The money collected by the churches in Germany for general missionary purposes on the home field goes into the hands of the treasurers of the different associations and is spent *exclusively* on the associational field. Once in the year your committee meets here to consider the annual appropriation to be granted to the individual church. This meeting is the general meeting at which the members living distant from Hamburg and surroundings are usually present, and is usually held in the first part of October.

The monotony of the monthly meetings was agreeably interrupted last fall by a visit of the Corresponding Secretary, Dr. S. W. Duncan. All the members were glad to see him. Those of us who have known him for many years were glad to look into his genial face again, and those who have heard of him only through the reports, likewise. We are sure that the conference has not been and will not be without good results. The Com-

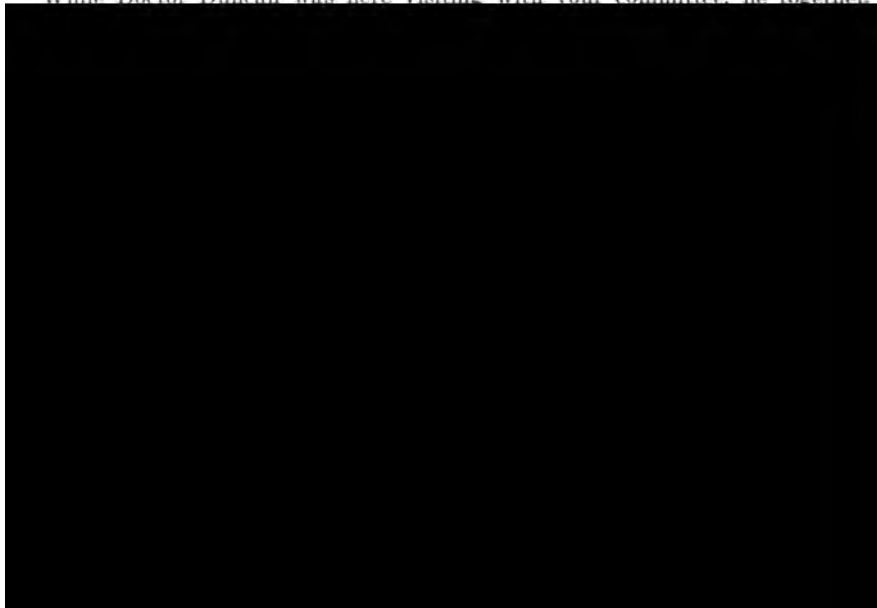
mittee is therefore very thankful to the Union for this cheering though necessary visit to the brethren.

The Theological Seminary.—It is now a little more than fifteen years since this institution was opened in its present form. But no year has been so encouraging as the present, it has been gradually increasing in usefulness and we trust in efficiency. When our board issued its invitation for brethren who felt themselves *called of God* to the gospel, such a large number responded by applying for admission, and so great were their testimonials, that only a few, relatively speaking, could be refused admission. We now have a larger number by far of young men preparing for the ministry than before. These have filled the building so completely that the theological professors who had lived along with them in the house were obliged to look for other quarters.

Last July we graduated a class of only four (the smallest but one in the annals of this permanent institution), leaving a senior class of eleven; this has been reinforced by a new class making twelve. Besides a junior class of twenty-nine entered, and three for admission next year, making the present number of students forty-four. Those here now with those that have been here since 1880 make the total 145. Besides Germany, we have Russia, Switzerland, Holland, Austria and South Africa represented among our students. The largest number always comes from our churches in the eastern part of the empire. This large number of students of course increases the expenses necessary to carry on the work, so that the contributions thus far given to this specific work by our churches, will not by far cover the expenses. Extra efforts will have to be made to meet the debt is to be incurred.

This increased number means also increased work, on the part of the teachers. Hearing therefore how matters stood the venerable Rev. Prof. A. Rauschenbach, who for many years at the head of the German Department of the Rochester Theological Seminary, at the time living in Frankford on the Main, though in his eightieth year, offered his services to our committee. This offer was accepted, and it was a special relief to the other professors to know that the one-year men were in such good and experienced hands as his and with commendable zeal he has regularly given instruction twelve weeks until lately, when after entering his eighty-first year he cut down to eight.

While Doctor Duncan was here visiting with your committee, he together with



porters employed especially in the interests of the business, whose first duty is to sell our own publications. Besides these Dr. Bickel has a number of colporters who are in the service of the National Bible Society of Scotland. These also help in disseminating our literature.

A specialty in our publishing work is the publication of Rev. C. H. Spurgeon's works. The demand for his books and sermons is still increasing, although the author is no longer among the living. There is evidently money in it; and besides, the books are destined under God's blessing to further his cause.

Dr. Ph. Bickel, who is editor-in-chief and director of the Publishing House as well as of the National Bible Society of Scotland, has in Bro. J. G. Lehmann, Messrs. Fetzner and others very efficient helpers and co-workers. Mr. J. G. Lehmann edits the *Wort und Werk* for the Baptist Young Men's Union, a Sunday-school paper called *Margenstern*, and a bi-monthly paper called *Der Friedensbote*, and Mrs. Fetzner edits a monthly paper called *Tahea* for the Women's and Young Ladies' societies.

The greatest need now is and has been for some time a suitable house. The reports of the last three or four years have been speaking about it. The calamity in Philadelphia has shown with special force how necessary a secure place is to keep valuable material, such as cuts and plates, in a place where they are, humanly speaking, as safe from fire as man can make it. Though our people have been collecting for several years for this purpose, there is still quite a sum of money wanted before the building can be undertaken without incurring a burdensome debt, which, owing to the financial weakness of our churches, would be very injurious to the cause.

As director of the National Bible Society Doctor Bickel looks upon a very successful year. The twenty-two colporters under his direction have sold in 1895, 15,654 Bibles, 18,654 New Testaments and 3,414 parts of the Scriptures, or 38,000 volumes. Not so great as last year were the sales, but all things considered it may still be said to have been a successful year, and a proof that the word of God though assailed from all sides still holds its place, and continues to give food to the hungry souls.

Missionary Work.—To begin at home, i. e., in Germany. In previous reports I have called attention to some of the large cities in the German empire where little or nothing is yet being done. This is especially true of Southern Germany. There is, for instance, nothing being done anywhere in Bavaria except Bayreuth. Until recently there were no Baptists anywhere else in the kingdom. Now there are, if I mistake not, a few residing in the capital, but unable to undertake anything without aid. Still Munich is a city with a population of 405,521 within its corporate limits. There is also Nuremberg with 160,962 inhabitants with nothing being done. Besides these there is Augsburg, Würzburg, Bamberg, Erlangen and other towns of importance; towns where during the Reformation period, views similar to our own were prevalent and prosperous, and influential churches seem to have existed.

In many other places a beginning has been made, so that in twenty-seven cities in Germany having a population of more than a hundred thousand, there are only a few in which there are absolutely no Baptists. But in only a few instances are these numerically and otherwise strong enough to sustain the work. Thus for instance there are in Württemberg five churches, one in Baden, two in the Alsace, but not one of them self-supporting. If they have a larger number of members, as for instance the churches at Stuttgart and Mülhouse in the Alsace, they are generally scattered over a large territory and hence weak and feeble as to real solid work in any given place.

The work in Freiburg, the Cologne of Baden, taken up by Brother Winhold last year, has been successfully carried on. The brother was blessed in his labors and the church encouraged and revived. Not so much can be said of Strasburg. Besides internal troubles, caused by some unruly members, the church has difficulties to encounter which are nowhere else in the German Empire. These have their source in the fact that Stras-

IN METZ, as a station of the church of STRASBURG, the work is especially among soldiers. Brother Breidenbach, formerly a non-commissioned officer, is doing a good among the large garrison. For some years he was quite alone in this work. No officials of the State church have taken the matter up and do much to interfere with brother's work. They have the money and the forces at their disposal, and hence undertake to do what Brother Breidenbach can not do. Besides this the military chaplains have tried to interfere with his work. Still he is not in the least discouraged inasmuch as he enjoys the favor of the military officers, who have thus far not a him to be hindered. If we had a church there, where the young men would pleasant home, the work would be much easier.

In the other cities down the Rhine, the work is equally slow. It must, however, be lost sight of that in all instances, they are located among a dense Catholic population, where evangelistic work is always hard. One needs only to look at France, Italy, Austria, etc. Western Germany makes no exception; still the work goes on.

While in *Western Germany* Catholicism and superstition hold the power, infidelity and rationalism prevail in other parts of the land so that there the work is not less difficult. Magdeburg, for instance, is a very hard post where both faith and patience are tried. Yet Brother Späth continues to hold the fort and to battle with the giant belief, trusting that in due time God will give him a rich harvest.

In the *kingdom of Saxony* we have now four men. Three of these are assisted by a committee—Brethren Mascher in Dresden, Bauer in Chemnitz and Rode in Leipzig. Brother Mascher has had many severe trials and much virulent opposition to him during the years that he has been in Dresden. The police as well as the ecclesiastical authorities did all they could to hinder him in his work, declaring that "The Bible has no right of public worship in Dresden or its neighborhood." But in spite of threats and annoyances he held fast and continued in his work, so that from the small members he found in and about Dresden in 1891, the number has increased to 100 according to his latest report, while fourteen have applied for baptism. Brother Mascher was fortunate to find a family there which the Lord is blessing with earthly goods which is full of zeal for the cause of Christ. Now the church is building a new place of worship which will probably be dedicated at Whitsuntide.

Brother Bauer is also working very diligently in the large manufacturing town of Chemnitz, while Brother P. Rode has scarcely got fairly started in the great book

cross, there is much to be overcome in the laws of the state, the superstition of the and enmity of the priests. Still our brethren, though they are not adding to number in a large measure, are now and then having conversions and baptisms. r Kralicek will probably take up Raudnitz as his special field. One great obstacle in Prague itself is the want of a suitable house. Brother Nowotny is therefore ealously trying to secure one.

monthly paper which Brother Nowotny publishes in the Czeck language called *Posel* proves a great help in his work. He is having encouraging experiences with it. ie writes: "I had several volumes bound because sometimes they are required in rm. In looking up something in one of these the other day I found the following : written on the margin, 'God reward the writer of this and other articles.' It refers article on the words, 'He came to himself' (Luke xv. 17). I think that an employee bindery must have written it."

tle farther south in the capital of the Austrian empire Brother Koch, formerly pastor church at Hamburg-Eilbeck, has succeeded Brother Preuss. The police interfere he work and continually molest the brethren, so that their Sunday school work ist an impossible undertaking. The preaching services are, however, well attended romise well for the future.

ungary the cause is still undergoing a severe trial. The Magyar element is striving itself from the leadership of the German Brother Meyer. This is a thing greatly to dored, since Brother Meyer for more than twenty years has been the soul of the

He is quite discouraged at the outlook and intends to withdraw entirely from agyar work, which may perhaps be the best thing to be done, for it seems that a that case will there be a possibility of the Germans and Magyars working bly side by side, combating a common enemy.

other brethren assisted by the Union in Hungary are Peter and Kuss. Brother labors in Southern Hungary among the different nations. His field extends down inube as far as Belgrade. On his tours he sometimes meets with encouragement, tener with much that is discouraging. In Belgrade the work is hindered by measures. About the same may be said of the two stations in Syrmium. In ry proper where there is more liberty the work is hindered in other ways, viz., l among the members, disorderly walk, etc. Brother Kuss has been compelled ve Hungary on account of his failing health. During the time he labored in var the flock increased from twenty-one to fifty-nine. Till the time of his de- e twenty-eight were baptized by him in Temesvar, seven in Kronstadt in Transyl- und six in Gr. Beeskerek, in all forty-one.

Bulgaria Brother Keusseff was compelled to serve a term in the Bulgarian army, now free again with the character of a commissioned officer out of service and ork unhampered by the authorities. Your committee has encouraged the brethren upalanka to organize a church there and have Keusseff ordained, which will dy be done this spring. The committee expects him to do good work in Western ia.

cerning Brother Massier and his work in *Galicia* nothing particular can be said. ll the work among the Slavs or the Germans living in the eastern provinces of the an empire it is difficult because of the indifference on the one hand and the ty of many on the other hand. If we add to this the oppressive hand of a ic government and an awe-inspiring priesthood, we have about the chief factors vangelical work is so difficult in so many parts of the great mission field.

work among the young has been carried on during the year as usual. Our ' Y. M. C. A. Union held its sixth triennial conference the last days of August in ford on the Main. All parts of the great field were represented. The delibera- were conducted in a pleasant and fraternal spirit. In spite of the opposition

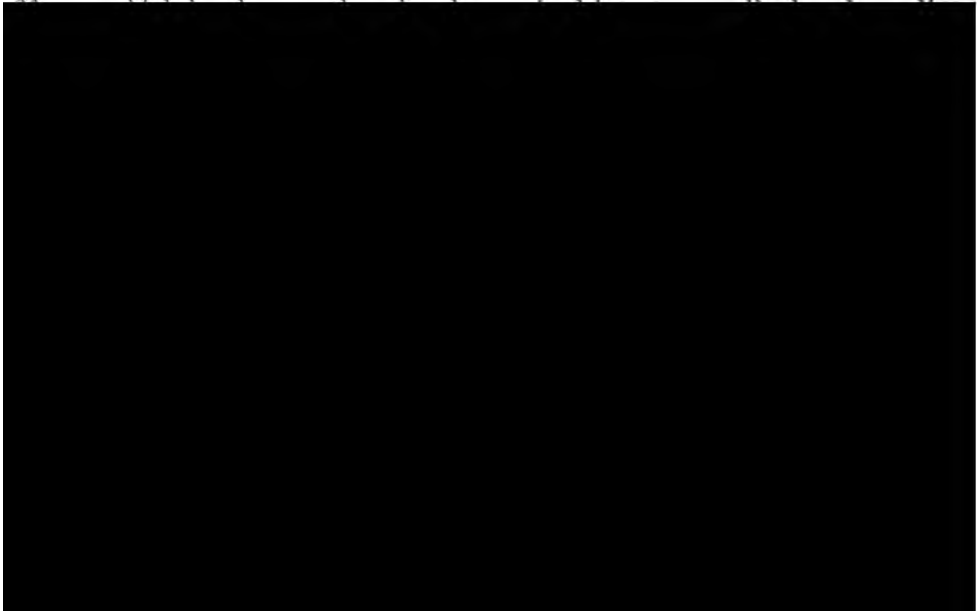
which shows itself here and there, the work has been carried on with zeal and earnestness. The agent of the Union has been travelling in its behalf among the local societies and provincial associations for over three years now. He has thus far done much by his enthusiasm and earnestness to enlist the young men in this good work. Special stress is laid, and no doubt justly, upon the work among the soldiers and sailors.

The young women are also working in one way or another in connection with their respective churches. They have also begun to organize, so that now a number of associations exist, thus being able to do more efficient service. And the *Sunday school* has always lain close to the heart of our people. As will be seen from a glance at the statistics, the 169 churches in connection with our larger Union have 512 Sunday schools, about three to each church. Some of them are necessarily small, but they exist. About 2,031 teachers try to instruct them in the word of God, and annually quite a number of scholars are converted and baptized into the churches.

Though, as will be seen from the above, much is being done, still much remains to be done. The field is large. Germany has according to the latest census above 52,000,000 inhabitants. Then there is the large Austro-Hungarian empire, besides Switzerland, Servia, Bulgaria, etc., everywhere much heathenism in spite of the so-called Christian nations. Were they nations of live Christians it would very likely be otherwise.

SPAIN — 1870.

The regular missionaries of the Union working in Spain are Rev. Eric Lund and Rev. M. C. Marin and their wives. Other native workers are associated with them. The headquarters of the mission are at Barcelona, but the work extends throughout the provinces of Valencia and Gerona. Brother Lund has wished to live long enough to see one hundred converts in Spain. This wish has been granted, for he reports this year a membership of one hundred and



SWEDEN — 1855.

is the story from this interesting mission field of the Union. The of communicants has now reached a total of 38,094. Ninety-one report for the past year, additions by baptism of ten per cent or more. hurches the per cent has been as high as fifty. The average increase n this past year for the whole field has been five per cent. This solid and substantial.

dolph Drake presents a clear and interesting view of the general

istical table, just printed, shows that we have entered upon another thousand, g 38,094 members.

—The additions by baptism has been 1,905, consequently five per cent on an have counted ninety-one churches where there has been an addition by bap- per cent or more—in some fifty per cent.

is visible in other columns also: in the number of churches, three; meeting ; value of church property, gain 89,699 crowns; contributions, gain 18,754 al contributions 438,587 crowns, corresponding to eleven crowns per member, ; associations it has risen to sixteen crowns.

etropolitan churches the Fourth had the largest number baptized, viz., forty- is now reached 500 and is the second in number. Some aid to the salary of astor, Brother S. Svenson, now of Philadelphia, was sufficient to lead them on ort. They have always fully supported their present pastor, and are paying apel debt at the rate of 2,000 crowns a year. The Sixth church—the last and ; tugging against the tide in a part of the city inhabited by laborers in great lmost to a man socialists, keeping up a strict party discipline lest any one i his heart to the gospel. Yet since New Year the church has had the joy of the Spirit opening closed hearts, and nine were baptized in February. The rch also, after a long dearth, has had a refreshing and visited the baptismal : times since New Year.

ig People's Societies are growing. A conference at Sundsval of twenty to societies from the neighboring provinces was presided over by Brother A. Ull- asala. Of these meetings he remarks: "It is evident that our work in Norr- ud time to take deep roots. In these young people we have an army ready h for service, if only guided in harmony with the churches. In the North ill dormant powers like the ore in their mountains, but there are rare gifts bring it out."

nts are weighing heavily upon several churches. Those of Upsala and Eben- is city) are being assisted through an annual collection. But there are n groaning under similar burdens. In one place, Söderhamn, finding all without cut off, they talked to their creditors who freely forgave half of nd now they are paying off the remainder and besides pay their pastor's : entire church property, valued at \$640,656, is indebted to the amount of

z.—Public opinion is not at present in favor of persecutive measures, such as nt of our preachers which might still be done, were existing laws enforced.

them the Diet will not do. Instead of that, the Lutheran church has been o zeal, trying to raise ministers of a higher standard, in a measure adopting

some forms of worship used by the dissenters. Drunkenness in the clergy, formerly so common, is being denounced and punished. But for the presence of Baptists in the country, I am bold to say, this change would not have been. By this means, however, the Established Church succeeds in keeping a larger number from attending the meetings of dissenters. The Free Lutherans are also increasingly zealous in persuading converts in times of refreshing from joining the Baptists. Several years ago a number of their ministers under a pressure of opinion adopted believers' baptism, always, however, in a secret way. Now they declare it was right for them to do so under the pressure of opinion; but infant sprinkling is the great thing, they even try in conversation to seduce Baptists.

Daily meetings have been continued in a number of churches for two, three or four weeks at the beginning of the year. I have counted about twenty-five places, reporting blessings connected with these protracted meetings. At Söderhamn twenty-four have been baptized, in other places different numbers.

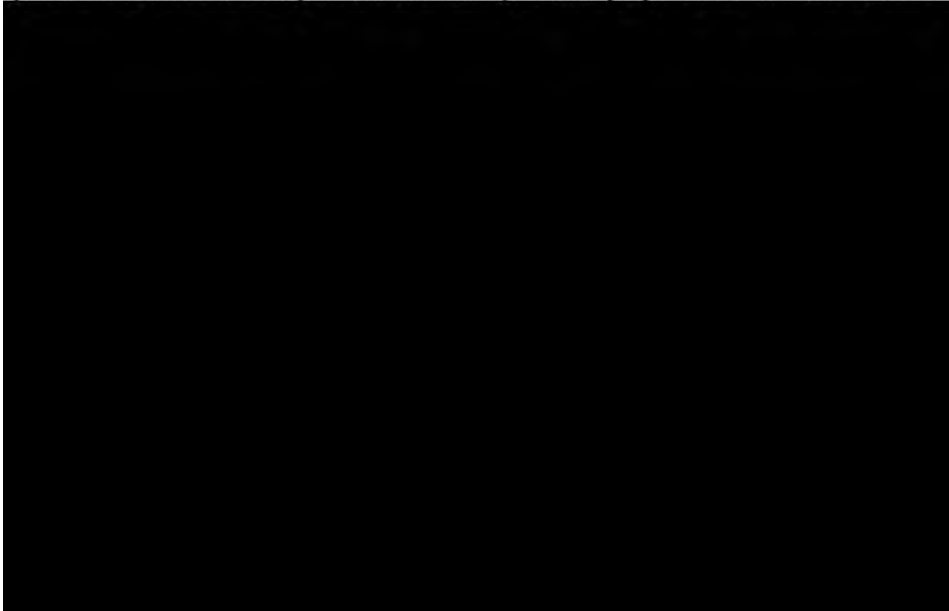
Rev. T. Truvé adds some important particulars:—

I have continued my work here as usual by preaching and visiting different parts of this western mission field. We have had a good addition for the church. Sixty-two have been baptized during the last year, and we have had reason to exclude very few. The meetings have been well attended.

We have, as I have stated before, several mission stations; one of these we have had during the last three years in Alingsås, a town thirty miles north of Gottenburg. God has blessed this work so that the last Sunday of January this year, we organized a new church of forty-two members.

The missionary work within the association is constantly enlarging. One church has pledged to help in this work, by giving three thousand Swedish crowns during this year. The other churches are small and weak, and many of them require support. The preachers that are partly supported by you are good men; they are doing a good and faithful work, and pushing on into dark places.

Mr. Schedwin, one of them, writes: "I have held ninety-five meetings during this quarter and visited several places in the country. Much people has visited these meetings."



the ministry, and for securing only those properly qualified for this sacred office.

Doctor Broadly writes:—

In my last I told you we were earnestly supplicating God for special blessings to accompany the labors of the brethren in the Seminary who then were out preaching, the Christmas vacation having just begun. Our prayers were heard and answered. The blessings accompanying the word preached were never more generally bestowed. The places where the brethren were laboring and the people to whom they preached all were brought under the quickening influences of the heart-searching Spirit of God. In various places many souls surrendered to Christ. In the city of Söderhamn about seventy-five persons confessed Jesus as their Savior. In several of these places converts have already begun to join the churches by baptism; it is expected that these will be followed by many more. Six weeks were thus given to the work, the brethren laboring earnestly and faithfully day by day, and the meetings in some places continuing nightly till 12 and 1 o'clock. A universal expression of gratitude to God for blessings received comes from the fields and churches thus visited and served.

Of the thirty-six pupils enrolled some will leave as usual for permanent work on the field at the close of the academic year. As a peculiarity I may mention that we this year have no less than six pupils who have served as officers in the Salvation Army and there received their first training as Christian workers—General Booth having a strong corps of this organization even here in Sweden. The brethren referred to are, as will appear from what has already been said, young men of excellent character, fully consecrated to the service of Christ. Their presence among us, or, rather, in the ranks of our denomination shows, however, that the Army in which they previously served is not able to meet the wants of those who have need of a closer and fuller adherence to the teachings of Christ and his apostles. We have even previously had young men of this class in the school, but not so many as this year, and more are coming. Generally speaking, our brethren in most cases come from the farm or the workshop, being to a very great extent brought up strangers to social and educational advantages of a higher grade. In every case, however, we make as a condition of entrance into the Seminary that the applicant is in possession of a common-school education, i. e., as good as our country schools afford, and an experience of two years as a worker in the service of Christ on the field. This gives us a very good guarantee that the brethren we receive are by native endowments fitted for the work of the gospel, as also that they are worthy to become recipients of the aid rendered them by the Board of Education while pursuing their studies in the Seminary, and we are very seldom deceived. Does any one prove to be unworthy or unfit which is a very rare thing, it is generally detected before he has been many weeks in the school, when he is at once dismissed. This dismissal is equal to his exclusion from the ranks of the ministry. Our plan practised for the last two years to require newcomers to pay full expenses for their board and lodging during the first year, has proved, it will seem, an additional guarantee that the pupils who enter the Seminary possess personal worth and fitness. This because, as all are themselves without means and must be helped, the unfit ones are less apt to secure the pecuniary help needed, whereas it has thus far at least been found that those really worthy of encouragement find churches and friends who are willing in one way or another to help them. The policy here mentioned—of requiring newcomers to pay expenses during the first year—has not, however, as yet been practised a sufficient length of time to make it fully clear to us that it, on the whole, is a wise policy or in the long run feasible. But we will hold on to it tentatively until we have gained sufficient experience on which to base a well-grounded opinion and practice.

The tale that is told by the statistics sent you by Brother Drake in his annual report of the mission, does not appear on the surface. But, nevertheless, the work these statistics make known is genuine and real. It is the Lord's own work in the mission, although

what is thus recorded is but a very small part of it. The vastly greater part is untold, because it is not of a nature to be stated by figures. But all is the work of the Spirit of God and of permanent and eternal value. The problem before us is the transforming of the life of a nation into the likeness of Christ, and that problem is not solved in a day nor by the wisdom or the strength of man. It is yet true what the apostle says, that God hath chosen the foolish things of the world that he might put to shame them that are wise, and the weak things of the world that he might put to shame the things that are strong, and the base things of the world, and the things that are despised, and the things that are not, that he might bring to nought the things that are. This is our daily experience. There is no power on earth to be compared with the power of the gospel. God has given this wonderful message his own unfathomably great power to transform men and society into his own likeness. It is irresistible in its re-creating force wherever it is listened to and believed. This is our daily experience. It takes hold on the individual, it begins there, and through the individual it reaches forth to the family, and through the family to the nation; and wherever its hand is laid there is the unmistakably sure imprint of the hand of God. This is our daily experience. The child in the Sunday-school brings it to the parent at home, the servant to her mistress, the laborer to his master, the father to his sons, and thus little by little, here a little and there a little, God's Kingdom is being irresistibly built up in the hearts of men. And this Kingdom will widen, deepen, extend, until finally it will come into possession of everything that is named by the name of man.

The letters and reports coming in from all parts of the land where our brethren are at work, bear clearer and clearer testimony to this fact so far as our field is concerned. From the south of Sweden, and from the north, and from the middle parts, intelligence is being received of a nature that goes to show that whole provinces are beginning to show signs of the quickening presence of the Spirit and the truth of God. And brethren and churches feel exceedingly encouraged. The work is slow, but very sure. The great religious error we have to contend with is sacramentarianism, or the *church's* doctrine of baptismal regeneration and sacramental forgiveness. This double-headed monster of error is what actually holds the people—yea, the whole Christian world, wherever

RUSSIA — 1887.

No report has been received of the work in Russia. The membership in churches more or less directly aided by the Union is large. No more steadfast zealous believers can be found than are gathered into these Baptist churches. Oppressed, persecuted by the civil authorities at the instigation of priests of the Greek Church, they still remain fixed in their obedience to the word of God as they have been taught. An orthodox priest, in order to characterize the steadiness of Russian Baptists, said once: "The Baptists are the worst of Russian dissenters. It is not so difficult for us to get back other sectarians to the Greek Church, because their life is getting more and more like that of orthodox people — namely, they begin at present to intoxicate themselves, to rave, etc., but if anyone joins the Baptists he is lost to us." We hear much of the oppressive measures resorted to in Russia against the "Stundists." These, in fact, directly affect the Baptists. For though not all Stundists are Baptist, a large part *are Baptists*, although officially called Stundists. By being classified with Stundists our Baptist brethren often suffer great hardships. There are special ordinances in Russia favorable to the Baptists. When, however, Russian Baptists, summoned before the courts of justice for their religious opinions, plead for protection under these ordinances, they are not recognized as Baptists but as Stundists. Defence is refused them, they are imprisoned and even banished on the strength of "circulars" against the Stundists, "who at present are deprived of all rights and declared to be the most pernicious of all sects." Probably one reason why reports fail to reach us may be found in the espionage exercised by the government over our brethren. These Russian Baptists are worthy of a warm place in the prayers of all friends of the Missionary Union.

FINLAND — 1889.

Rev. E. Jansson reports: —

When we regard the severe religious laws which were established here some years ago and the threats to stop our work, we cannot but see how the Lord's hand has repelled all these hindrances. The present prospects seem bright and the truth of God's never-failing promise, "If God be for us, who can be against us?" has actually been fulfilled.

The past year has indeed been a year full of blessings and encouragements to us. During my seventeen years of labor on this field this year stands alone of its kind, as regards freedom from adversity and discouragements; it has indeed been a year of rest. At our annual mission meeting we found that the number of native preachers had increased, and that the committee had twenty-two volunteers during the first months of the year, making with the eight brethren who with some exception gave full time to


the work, thirty. Of these only five speak the Finnish language and thus work among the Finns. Two of them went up through the country and were well received by the people in a parish by name Alajärvi, where they had a grand opportunity to preach the gospel of Christ. The work began and soon they found that the Lord had much people in that place. A revival broke out, and the whole parish was stirred up, and by this event the priests were awakened too, and tried their very best to incite the people against the brethren. But as most of the people fell to our brethren their attempt proved to be a failure. A goodly number was converted, and we trust that in due time they will confess Christ in baptism and come out wholly on the Lord's side. It is now an unavoidable necessity to support and cultivate this important field, but it seems beyond the limit of our resources.

The work among the Finnish-speaking people has to this time been slow, as there have been so few preachers in this language. We have now hardly anyone who speaks that language to send to Alajärvi, without we take someone from his particular field; and that can scarcely be done so as not to hurt the work there.

Brother J. Nostaja (a pupil in our school) is working in the Finnish-speaking parish of Jurva and is doing a good work out there.

Mr. Palomaa has visited various places in the country, preaching the gospel wherever he has had the opportunity. He translated from Swedish to Finnish language a pamphlet: "The Origin of the Baptists," which he had printed at his own expense, and most of these books he has, during the year, given away, circulating them among his people. We trust the little book will do a good work in dispelling darkness and prejudices against the truth. Literary work among the Finnish people has a very large and important field, and especially as affecting the religious literature. Mr. Palomaa could do a good work in this respect, as he is able to translate both from Swedish and English languages, but we have not the means for printing.

Mr. P. Jokinen, also a school pupil, is working among the Finns in the vicinity of Tammerfors. In this city we have a blessed work going on, and the prospects seem promising. The work was started there only a few years ago. The converts were then organized into a little body according to the apostolic faith, and though this church has had no



he Lord came with the answer. A revival broke out and a goodly number were converted unto God. But on account of the great hostility and persecution the converts had to meet only in their families, and several of them had to leave their homes. Some of them went to America and some to other parts of this country; ten only were baptized and joined the church.

Mr. Westström, stationed in the parish of Pedersöne, is dividing his time as legal administrator between five churches. But as he is a well qualified school teacher, he is in addition to the church work doing a good educational work among the children. The rest of his time is used on the field.

Mr. J. E. Söderman, the pastor of the church at Jakobstad, and also the legal administrator of the church at Lårsno (an island west of Jakobstad), has also a large and important field in these regions.

School work has gone on with only one term during the year. As we have no special fund for this to rely on, the work can not be carried on as vigorously as it ought. For lack of means we were also compelled to cut the term very short. And to pull through with this last autumn I had to arrange to take the school to my home here at Petalax and to board most of the pupils as well as the teachers in order to make it go.

As Brethren Osterman's and Palomaa's time has been used for school work only two months during the year they have devoted most of their time to other work. Mr. Osterman has besides his editorial work with the paper done church work as pastor of the church at the city of Wasa and partly worked on the field.

My own time has been employed as usual and is always too short. Touring, preaching and teaching have gone hand in hand, besides the considerable work of correspondence both in and without the country, as well as the bookkeeping and the statistical accounts which must yearly be sent to the governor and the senate as the legal administrator of the church here at Petalax.

At the beginning of last winter the Spirit of God moved on the people in these regions, and a goodly number were brought unto the Lord. Of these thirty-seven were baptized and added to this church. At present a work of grace is going on here at Petalax and sinners are brought to Christ. Last Sunday we had the joy to baptize thirteen converts in a village north of Wasa, and we trust more will follow in the same way shortly.

DENMARK — 1891.

The report from Denmark is brief but sinewy. Last year reference was made to the need of a good school for general education, with a theological department for the training of ministers. The brethren, full of faith, have gone forward in this work the past year and made a determined beginning. The Union has thus far felt unable to aid, but something has been received by special donation from friends. The want met by this school is urgent, and we trust the movement will be sustained.

Rev. August Broholm reports: —

The year 1895-96 was not so fruitful as the former year, but we have no reason to complain. The Lord of the harvest blessed our efforts and the mission work has gone onward.

The statistical tables show that 183 were baptized and our whole membership is now 374. One new church was organized, making in all twenty-six Baptist churches in our country. A new chapel was erected, being the nineteenth built within the last ten years.

The gathered contributions show a larger amount than in any preceding year, namely 46,886 kroner (\$12,671.85). Every one acquainted with the poor circumstances of the Baptists in this northern part of Europe, many of our members being workmen earning from fifty cents to \$1.25 per day, will wonder how a sum like the above can be raised among them, but the Lord has given his people a willing heart to contribute to his cause. New fields taken up the last year have also laid great claims on our churches.

The Theological school which the Baptists in Denmark established in 1895 has especially claimed our support. We have for years felt the need of it for the progress of our mission and now, after its first year has been successfully carried through, we cannot but be grateful for its establishment. Seven brethren were given instructions for the work which a preacher of the gospel has to do. In *Homiletics* we used the excellent "Notes" prepared by the late Prof. N. P. Jensen of the University of Chicago. In *Church History* the three first centuries were studied up to Constantine and a special study was given of the History of the Baptists. Here we used as text-book Prof. Vedder's "Short History," which has been translated into Danish and printed last year. In *Exegesis* the Gospel according to John, the first eight chapters of Romans and some of the Psalms were taken up and studied. Besides, the time has been occupied with *Danish* and *English grammar*, *Biblical geography* and *archaeology*. Much practical work has been done by the students; one served a church regularly, others were preaching in our chapels and mission hall as well as on the outstations in the country.

The church most blessed in this movement is the church which has contributed most to it, viz., the First church in Copenhagen. This church gave not only most money in support of the school, but also accommodated it by giving it rooms, light, heat, etc., free of cost. This winter it has had the largest ingathering of souls in its history. Twenty-four were baptized the first Sunday in March; ten more are now awaiting baptism. Thus it has again been made manifest that the Lord is true to his word: "There is that scattereth and yet increaseth," and "He that watereth shall be watered also himself."

The conclusion is this: Great opportunities are before us and we are struggling and trying to do our best. We are grateful for the helping hand from the Committee of the society, American Baptist Missionary Union, but need it still more. The Baptists in Den-

GENERAL STATISTICAL TABLES.

Although the past year has been one of marked disaster to missionary work abroad and of a financial stringency at home which rendered necessary large reductions in expenditures, the spiritual blessings of the Lord have been poured out upon the missions, which show an increase of 71 churches, 4,819 members, and 10,870 Sunday-school scholars.

EUROPEAN MISSIONS.	PREA- CHERS.	CHURCHES.	BAPTIZED, 1895.	CHURCH MEMBERS.	SUNDAY SCHOOL SCHOLARS.	CONTRI- BUTIONS.
Sweden	655	555	1,905	38,094	40,924	\$118,537.00
Germany	249	169	2,874	33,450	22,482	-
Russia*	90	67	1,200	17,041	3,958	17,690.20
Finland	8	28	153	1,572	647	-
Denmark	84	26	183	3,374	3,748	12,671.85
Norway	27	29	176	2,241	-	-
France*	30	19	378	1,900	858	-
Spain	6*	10	26	115	-	-
MISSIONS TO NOMINALLY CHRISTIAN LANDS . . .	1149	903	6,895	97,787	72,617	\$148,899.05
MISSIONS TO THE HEATHEN,	1059	821	4,657	97,231	26,471	\$47,248.09
GRAND TOTALS . . .	2,208	1,724	11,552	195,018	99,088	\$196,147.14

*Statistics of last year.

EIGHTY-SECOND ANNUAL RE

Number.	STATIONS.	Date Established.	Out-Station.	MISSIONARIES.					NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1895.	Members.	
				Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.			
Burma.																				
1	Rangoon, Burman*	1813	7	12	10	5	1	28	2	5	7	-	2	37	3	4	7	\$130	7	1
	Karen		110	2	1	2	-	5	18	57	75	4	1	85	105	1	105	319	5	
2	Moulmein, Burman	1827	8	3	3	7	1	14	2	11	13	2	1	30	1	3	4	27		
	Karen		17	2	1	3	-	6	7	14	21	3	-	30	16	1	17	109	1	
3	Tavoy, Burman	1828	-	1	1	-	-	2	-	1	1	-	6	0	-	1	1	1		
	Karen		21	1	1	-	-	2	4	12	16	-	-	18	16	6	22	49	1	
4	Bassein, Burman	1840	6	1	1	-	-	2	1	3	4	-	-	6	3	-	1	3		
	Sgaw Karen		146	2	2	1	1	6	38	49	87	-	28	121	103	-	103	503	9	
	Pwo Karen		56	1	1	2	-	4	14	26	40	-	4	48	32	4	36	163	1	
5	Henzada, Burman	1853	5	2	-	3	-	5	1	3	4	3	2	14	2	1	3	15		
	Karen		60	1	1	1	-	3	11	28	39	-	10	52	52	3	55	227	2	
6	Toungoo, Burman	1853	2	1	1	-	-	2	2	3	5	1	4	12	1	1	2	2		
	Paku Karen*		-	2	2	3	-	7	13	38	51	-	-	58	-	69	69	-	2	
	Bghai Karen		28	2	2	2	2	8	21	104	125	-	-	133	-	81	81	225	3	
7	Shwegyin, Burman	1853	-	-	-	1	-	1	-	3	3	-	-	4	-	1	1	4		
	Karen		44	1	1	1	-	3	9	-	9	-	-	12	44	-	44	128	1	
8	Prome*	1854	-	1	1	-	-	2	4	4	8	1	2	13	4	-	4	10		
9	Thongze	1855	3	-	-	2	-	2	3	8	11	2	4	19	2	-	2	16		
10	Zigon	1876	-	-	-	1	-	1	1	1	2	1	-	4	-	2	2	8		
11	Tharrawaddy	1876	24	-	-	1	-	1	4	23	27	-	-	28	24	1	25	56		
12	Bhamo	1877	8	2	3	1	1	7	1	3	4	-	-	11	-	-	-	4		
13	Maubin	1879	18	1	1	1	-	3	3	8	11	5	-	19	19	-	19	103		
14	Thaton†	1880	-	-	-	2	-	2	-	6	6	-	-	2	-	-	-	-		
15	Mandalay	1886	3	1	1	4	-	6	1	2	3	1	16	1	1	1	2	27		
16	Thayetmyo	1887	4	2	2	-	-	4	1	2	3	-	2	9	3	1	4	28		
17	Myingyan	1887	-	1	1	-	-	2	-	1	1	1	1	5	-	1	1	3		
18	Pegu	1887	4	-	-	1	-	1	1	6	7	-	3	11	1	-	1	14		
19	Sagaing	1888	-	-	-	-	1	2	-	1	1	1	-	4	-	-	-	4		
20	Sandoway, Burman*	1888	4	-	-	-	-	-	2	5	7	2	1	10	-	2	2	9		
	Chin		-	2	2	2	-	6	4	16	20	-	10	36	-	14	14	25		
21	Meiktila	1889	-	1	1	-	-	2	-	2	2	1	1	6	-	-	-	-		
22	Thibaw	1890	1	1	2	-	1	4	1	5	6	1	1	12	-	1	1	9		
23	Mont*	1892	-	-	1	1	1	3	1	4	5	1	3	12	-	1	1	1		
24	Namkham*	1893	-	1	2	-	1	4	-	1	1	1	2	8	-	-	-	3		

ERAL STATISTICAL TABLE.

SCHOOLS.		NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.					
ing. Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Benevolence.	Total.		
4	6	7	8	12	104	127	231	3	\$110,000	-	-	-	-		
5	1	56	72	23	95	1,056	764	1,820	109	37,500	\$8,922 15	\$2,019 06	\$892 89	\$11,834 10	
5	7	18	9	14	23	261	171	432	5	10,800	223 50	13 50	293 49	530 49	
15	15	15	17	6	23	557	248	*805	17	-	-	-	-	1,882 00	
1	1	1	4	2	6	83	28	111	1	2,200	48 60	-	17 55	66 15	
9	6	25	21	8	29	422	373	795	21	5,670	328 86	386 60	51 57	767 03	
2	2	2	5	1	6	125	41	166	3	10,000	165 09	74 79	2 70	242 58	
4	1	124	127	24	151	1,555	1,203	2,758	109	52,000	5,925 69	7,593 00	502 75	14,021 44	
9	1	20	16	16	32	307	235	542	34	16,200	735 50	735 50	422 50	1,893 50	
3	4	7	5	3	8	78	13	91	3	6,480	101 00	-	72 00	173 00	
3	5	2	57	61	9	70	1,104	551	1,655	60	13,500	963 09	2,349 00	567 00	3,879 09
1	2	2	4	3	7	96	9	105	2	8,100	-	-	69 93	69 93	
1	56	56	14	-	14	321	288	609	60	6,666	-	-	-	-	
1	70	70	-	-	-	-	-	1,261	-	12,000	-	-	-	2,186 00	
7	1	18	23	1	24	-	-	510	44	2,166	-	-	-	-	
1	-	-	-	-	-	-	-	-	7	3,000	-	-	-	-	
3	3	3	5	2	7	111	19	130	2	3,000	135 00	-	81 00	216 00	
2	3	11	12	2	14	-	-	348	8	2,970	-	-	-	-	
1	1	1	3	1	4	57	29	86	10	540	305 10	300 78	202 50	808 38	
7	1	1	8	12	3	15	-	286	17	8,235	81 00	82 00	-	163 00	
4	4	4	7	8	15	132	78	210	3	9,450	256 50	240 30	181 71	678 51	
2	2	2	3	2	5	50	16	66	3	30,000	67 23	-	61 83	129 06	
1	1	1	1	1	1	20	6	26	-	5,400	-	-	-	-	
3	3	6	3	4	7	79	108	187	6	1,700	21 00	-	-	21 00	
2	2	1	1	-	-	-	-	-	1	2,100	70 63	120 15	79 65	270 43	
11	11	7	1	8	-	-	-	60	-	4,500	-	-	-	-	
1	1	2	2	4	45	2	47	-	8	140	-	-	-	-	
1	1	1	1	1	2	12	10	22	1	1,175	86 40	37 80	13 50	137 70	
1	1	-	-	-	-	-	-	-	1	3,000	-	-	24 30	24 30	
1	1	-	-	-	-	-	-	-	1	9,000	-	-	-	-	
1	1	-	-	-	-	-	-	-	1	3,900	-	-	-	-	
4	4	4	25	4	29	-	-	430	-	600	48 06	-	-	48 06	
211	526	462	154	616	6,589	4,327	14,036	543	\$387,325	\$15,484 40	\$13,952 48	\$3,536 87	\$40,041 75		
1	1	1	-	1	25	3	28	5	\$2,800	\$63 00	-	-	-	\$63 00	
8	8	8	1	9	150	25	175	4	2,025	-	-	-	-	93 15	
1	17	20	-	20	294	128	422	15	5,400	81 00	\$60 00	\$900 00	1,041 00		
51	53	56	1	57	738	183	921	42	6,750	481 00	147 15	207 36	835 51		
6	6	5	1	6	172	22	194	4	4,050	-	-	-	-	-	
67	86	91	3	94	1,397	361	1,758	70	\$22,625	6 75	-	-	-	6 75	
13	13	-	-	28	225	111	336	-	-	-	-	-	-	25 11	
202	204	96	105	201	†2,200	†815	3,015	1	\$15,000	-	-	-	-	-	
4	4	6	9	3	12	151	84	235	3	27,000	\$675 00	\$1,350 00	\$129 60	\$2,154 60	
4	4	4	3	1	4	104	19	123	2	20,000	60 60	29 16	1 64	97 49	
5	5	5	2	3	5	87	73	160	1	3,780	24 84	2 16	5 94	32 94	
8	8	8	7	6	13	119	89	208	11	7,000	-	-	-	-	
6	6	3	3	6	86	26	112	1	6,500	25 38	2 16	-	-	27 54	
61	61	40	35	75	1,100	570	1,670	60	12,000	414 50	-	-	-	414 50	
									1,250	-	-	-	-	-	
									8,100	-	-	-	-	546 75	

EIGHTY-SECOND ANNUAL REPORT.

Number.	STATIONS.	Date Established.	Out-Station.	MISSIONARIES.					NATIVE PREACHERS.			Bible-Women.	Other Native Helpers.	Total Missionary Laborers.	CHURCHES.			Baptized in 1895.	Members.	Sunday Schools.	
				Men.	Wives.	Single Women.	Physicians.	Total.	Ordained.	Unordained.	Total.				Self-supporting.	Not Self-supporting.	Total.				
44	Vinukonda	1883	32	1	1	-	-	2	7	4	11	6	2	21	-	1	1	6	4,184	11	
45	Nursaravapetta	1883	27	1	1	1	-	3	9	9	18	-	2	23	1	27	28	147	3,113	30	
46	Bapatla	1883	-	1	1	1	-	3	20	20	20	6	20	60	17	17	238	2,721	40		
47	Udayagiri	1885	-	1	1	-	-	2	12	14	3	-	19	-	-	1	44	379	10		
48	Palnur	1885	3	2	2	-	-	4	3	8	3	4	10	-	-	1	10	524	5		
49	Nalgonda	1890	19	1	1	-	-	3	1	8	9	3	12	27	-	1	36	637	1		
50	Kanigiri	1892	-	1	1	-	-	2	5	18	23	9	7	41	-	2	150	3,610	33		
51	Bangalore	1892	-	1	1	-	-	2	-	-	-	-	1	3	-	1	-	-	-		
52	Gurzalla	1895	-	1	1	-	-	2	-	4	4	2	8	16	-	1	20	1,410	2		
53	Kavali*	1893	-	1	1	-	-	2	-	6	6	2	3	13	-	1	-	28	-		
54	Kundakur	1893	-	1	1	-	-	2	-	5	5	-	-	7	-	-	4	424	-		
55	Arnakur	1893	-	1	1	-	-	2	-	3	3	-	-	6	-	1	2	21	-		
56	Podili*	1894	-	1	-	-	-	1	2	7	9	7	11	28	-	-	-	3,000	-		
57	Darsi*	1894	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-	-		
58	Sattanapalli	1895	-	1	1	-	-	2	2	1	3	-	4	9	-	1	-	3,000	-		
59	Ootacamund	1895	-	-	-	1	-	1	-	-	-	-	-	1	-	-	1,224	12	-		
Totals, Telugus,			212	32	32	15	3	82	62	177	239	110	144	575	4	89	93	1,432	54,099	73	
Chinese.																					
60	Wangkuk, Siam	1833	-	-	1	-	-	2	-	1	1	-	-	3	1	-	12	22	-	-	
61	Ningpo, China	1843	12	4	5	5	1	15	2	14	16	2	2	35	-	6	46	328	2	-	
62	Swatow	1846	30	7	7	3	2	19	2	18	20	18	4	61	1	1	81	952	6	-	
63	Shaoing	1860	-	3	3	2	-	8	-	3	3	1	-	12	-	-	-	24	1	-	
64	Munkouliang*	1882	-	-	-	-	-	-	-	1	1	-	-	1	-	2	2	43	1	-	
65	Kinhwa	1883	7	1	2	2	-	6	1	6	7	-	3	16	-	9	26	135	2	-	
66	Huchau	1886	3	1	1	-	1	3	-	4	4	-	2	9	-	3	16	60	1	-	
67	Suichau*	1889	-	2	2	-	2	6	-	1	1	-	-	7	-	-	-	12	1	-	
68	Kayin*	1890	2	2	2	1	1	6	-	1	1	-	-	7	-	-	-	-	1	-	
69	Unglung	1892	3	1	1	-	-	2	-	5	5	5	2	14	1	-	11	42	-	-	
70	Hanyang	1893	-	2	2	-	-	4	-	2	2	-	-	6	-	1	5	31	-	-	
71	Kiating*	1894	-	-	1	1	-	3	-	-	-	-	-	3	1	-	-	-	-	-	
72	Yachau*	1904	-	1	-	-	-	3	-	-	-	-	-	3	-	-	-	-	-	-	
Totals, Chinese.			57	27	17	14	9	77	5	57	64	2	13	177	4	22	26	1,077	17,771	1	
Japan.																					
73	Yokohama	1854	24	-	-	5	-	11	1	4	5	5	25	-	5	6	12	312	1	-	
74	Osaka	1874	-	4	4	-	-	11	1	7	8	7	5	-	5	5	-	111	1	-	
75	Kobe	1874	10	-	-	-	-	7	1	11	11	14	14	1	-	1	25	11	11	-	
76	Sanjo	1874	-	2	2	2	-	6	-	2	2	1	-	6	1	-	7	24	-	-	
77	Shimonoseki	1876	13	2	2	2	-	9	-	10	10	5	2	17	-	2	24	151	1	-	
78	Matsuyama	1877	-	-	-	-	-	-	-	2	2	-	-	2	-	2	5	77	1	-	
79	Nagasaki	1878	-	-	-	-	-	4	-	3	3	1	-	7	-	1	1	13	-	-	
80	Omura	1894	-	-	-	-	-	-	-	4	4	-	-	12	-	1	1	12	53	1	
Totals, Japan.			75	16	16	14	-	57	3	41	47	3	57	133	2	12	14	184	1,831	7	
Africa.																					
81	Palmdorf	1877	-	1	-	-	-	1	-	1	1	-	5	-	1	1	-	23	-	-	
82	Porto Mantebe	1878	-	-	-	-	-	-	-	1	1	-	4	-	1	3	127	714	-	-	
83	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
84	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
85	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
86	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
87	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
88	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
89	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
90	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
91	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
92	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
93	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
94	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
95	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
96	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
97	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
98	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
99	Mombasa	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
100	Porto Mantebe	1878	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Totals, Africa.			-	-	-	-	-	41	-	27	27	-	12	11	-	10	104	1,070	1	-	
Totals, India.			104	38	38	29	12	122	67	188	239	113	157	604	6	101	107	4,085	57,970	81	-

*Not reported for 1895. *Included 27 of native converts, and 16 native appointments.

GENERAL STATISTICAL TABLE.

SCHOOLS.			NATIVE TEACHERS.			PUPILS.			Churches and Chapels.	Value of Missionary Property.	CONTRIBUTIONS.			
Self-support- ing.	Not Self-sup- porting.	Total.	Men.	Women.	Total.	Boys.	Girls.	Total.			For Churches.	For Schools.	General Benevolence.	Total.
322	1	27	21	18	39	323	219	542	7	\$7,000	\$95 31	-	\$10 80	\$106 11
588	1	30	31	15	19	34	377	211	588	11	9,000	176 58	-	176 58
148	-	46	46	47	10	57	747	272	1,019	18	5,000	113 00	-	113 00
100	-	13	13	10	6	16	85	68	153	-	3,000	52 11	-	52 11
10	-	2	2	2	2	5	42	38	80	1	7,525	20 59	\$23 00	43 52
47	-	7	7	2	10	10	87	36	123	1	6,210	34 81	-	34 81
10	-	-	-	60	42	102	629	444	1,073	-	2,970	12 15	-	12 15
-	-	15	15	12	3	15	157	70	227	-	270	16 20	-	16 20
-	-	-	-	-	-	-	-	-	-	-	1,800	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	-	1	2,295	-	-	-
-	-	-	-	-	34	-	-	-	-	-	-	-	-	-
-	-	12	12	8	13	-	240	65	305	2	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
5	455	460	337	270	669	6,759	3,210	9,969	122	\$149,700	\$1,727 09	\$1,406 48	\$147 98	\$3,828 30
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	8	8	7	1	8	107	38	145	9	10,000	-	-	-
-	-	8	8	8	3	11	107	43	150	28	27,000	\$73 24	-	\$16 17
-	-	1	1	1	1	1	6	6	12	2	4,250	-	-	\$89 41
-	-	-	-	-	-	-	-	-	-	-	1,050	-	-	-
-	-	1	1	1	-	-	-	24	24	4	6,900	66 31	-	91 15
-	-	-	-	-	-	-	-	-	-	5	4,375	22 14	-	22 14
-	-	-	-	-	-	-	-	-	-	-	5,879	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	-	-	-	-	-	-	-	2	3,000	-	-	-	-
-	-	-	-	-	-	-	-	-	1	4,600	-	-	-	-
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
-	-	18	18	17	4	21	220	105	325	55	\$77,045	\$161 69	-	\$41 01
-	-	-	-	-	-	-	-	-	-	-	-	-	-	\$202 70
-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3	-	3	6	3	9	54	100	154	4	\$16,000	-	-	-	\$201 00
9	-	1	1	7	8	-	50	50	-	10,000	-	-	-	-
7	-	3	2	6	8	-	-	102	2	6,000	\$160 00	-	-	160 00
5	-	1	1	4	2	6	15	15	1	6,615	76 79	-	\$4 29	81 08
9	-	3	3	3	3	6	4	45	49	3	10,000	30 00	-	34 00
10	-	-	-	-	-	-	-	-	-	-	1,000	12 54	-	14 54
10	1	1	1	-	-	-	11	10	21	1	1,500	-	-	-
-	-	1	3	3	3	-	45	-	45	-	-	41 48	-	43 64
17	1	12	13	19	40	114	220	436	12	\$51,115	\$310 81	-	\$22 43	\$534 26
4	-	2	-	-	-	-	15	10	25	1	\$2,600	-	-	-
2	3	14	17	15	16	254	345	599	12	9,000	\$146 00	-	\$5 00	\$151 00
-	-	-	-	-	-	-	-	-	-	-	2,000	-	-	-
3	1	4	3	-	3	100	-	100	4	6,000	390 00	-	-	390 00
-	1	1	1	-	1	13	1	14	1	4,000	-	-	-	-
-	1	1	4	-	4	45	16	61	1	120,000	-	-	-	-
-	1	1	-	-	-	30	20	50	1	5,000	-	-	-	-
-	1	1	-	-	-	6	3	9	1	5,000	-	-	-	-
1	3	4	4	-	4	85	12	97	3	625	-	-	-	-
-	1	1	1	-	1	49	9	58	1	3,000	17 00	-	-	17 00
-	1	1	1	1	2	59	26	85	1	2,000	10 00	\$8 56	-	18 56
7	26	33	29	2	31	656	442	1,098	26	\$59,225	\$363 00	\$8 56	\$5 00	\$576 56
347	789	1,136	955	454	1,871	15,735	9,701	27,622	828	\$747,035	\$21,818 75	\$15,574 67	\$4,860 67	\$47,248 09

Including the steamer "Henry Reed."

REPORT OF THE TREASURER.

APPROPRIATIONS FOR THE YEAR ENDING MARCH 31, 1896.

MISSIONS IN BURMA.

RANGOON.

For salary of Rev. E. W. Kelly.....	\$1,200 00
his mission work, rent and schools, including \$87.75 collected in the field last year	2,009 50
salary of Rev. A. T. Rose, D. D.....	1,500 00
his mission work.....	75 78
salary of Mrs. E. L. Stevens.....	250 00
salary of Miss E. F. McAllister.....	500 00
her mission work and school.....	1,519 76
salary of Miss Ruth W. Ranney.....	500 00
her mission work.....	50 00
salary of Miss H. Phinney.....	500 00
her mission work, rent and school, including \$197 64 collected in field last year	979 43
salary of Rev. A. E. Seagrave.....	1,200 00
his mission work and rent.....	613 11
salary of Mr. H. J. Vinton.....	500 00
salary of Mrs. J. H. Vinton.....	500 00
her mission work and school.....	635 74
salary of Rev. D. L. Brayton.....	1,200 00
salary of Rev. W. F. Armstrong.....	1,200 00
his mission work, rent and Telugu and Tamil work, including \$480.87 collected in the field last year.....	2,495 96
passage to U. S. of Rev. F. T. Whitman.....	317 00
salary of Rev. D. A. W. Smith, D. D.....	1,500 00
his mission work and printing text books, and Theological Seminary, including \$1,155.06 collected in the field last year.....	3,812 98
taxes and repairs on mission property and treasury expenses	965 25
salary of Rev. W. F. Thomas.....	1,200 00
his seminary, mission work, dormitories, houses and work at Tharrawaddy, including \$114.22 collected in the field last year.....	1,899 34
salary of Rev. D. C. Gilmore.....	1,000 00
his mission work.....	87 87
passage to Burma, Rev. H. H. Tilbe and family est.....	1,100 00
salary of Rev. H. H. Tilbe, estimated, five months.....	500 00

For salary of Rev. W. C. Calder.....	\$1,200 00	
his mission work, including \$101.36 collected in the field last year.....	721 90	
salary of Mrs. C. H. R. Elwell.....	500 00	
her mission work.....	250 11	
salary of Miss E. J. Taylor.....	500 00	
her mission work and school.....	545 45	
salary of Rev. F. D. Crawley, eleven months.....	916 67	
his outfit, \$400; passage, \$841.82.....	1,241 82	
salary of Miss Sarah R. Slater.....	500 00	
her passage to United States, estimated.....	300 00	
salary of Miss Alice L. Ford.....	500 00	
her mission work and school.....	830 30	
Telugu and Tamil school and Bible women, care Rev. W. F. Armstrong...	625 43	
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	\$16,601 16	
Less saved in appropriations of last year.....	302 69	\$16,298 47

TAVOY.

For salary of Rev. H. W. Hale.....	\$1,200 00	
his mission work.....	181 81	
special grant for children.....	50 00	
salary of Rev. H. Morrow.....	1,200 00	
his mission work, school and medical work, including \$218.70 collected in field last year.....	1,414 91	
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	\$4,046 72	
Less saved in appropriations of last year.....	171 17	\$3,875 55

BASSEIN.

For salary of Rev. E. Tribolet.....	\$1,200 00	
his mission work, school and buildings.....	2,762 23	
salary of Rev. C. A. Nichols.....	1,200 00	
his mission work.....	237 12	
income of funds for the B. S. K. N. Institute.....	735 15	
allowance in United States, Rev. B. P. Cross.....	800 00	
special grant, do.....	166 68	
salary of Miss I. Watson.....	500 00	
her mission work.....	25 00	
salary of Miss May C. Fowler, M. D.....	500 00	
her mission and medical work.....	113 93	
salary of Rev. L. W. Cronkhite.....	1,200 00	
his mission work, school and new buildings.....	1,431 45	
salary of Miss L. E. Tschirch.....	500 00	
her mission work and school, including \$424.17 collected in the field last year.....	1,332 18	
passage to United States, Miss Amy Harris.....	451 31	
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	\$13,155 03	
Less saved in appropriations of last year.....	406 34	\$12,748 69

HENZADA.

For salary of Rev. Nell D. Reid.....	\$600 00	
his mission work, including \$70.47 collected in the field last year.....	337 87	
allowance in United States of Rev. J. E. Cummings.....	800 00	
special grant.....	100 00	
salary of Mrs. L. Crawley.....	500 00	
her mission work and school.....	338 47	
allowance in United States, Miss J. V. Smith, one year, to April.....	400 00	
salary of Miss Annie Hopkins.....	500 00	
her mission work.....	45 46	
salary of Rev. W. I. Price.....	1,200 00	
his mission work, including \$1,028.22 collected in the field last year.....	1,553 95	
additional passage expenses, Mr. Price's family.....	48 39	
allowance in United States, Miss A. M. Modisett, to October 1.....	145 85	
her passage to United States.....	327 89	
salary of Miss M. M. Larsh.....	500 00	
her mission work and school.....	366 64	
additional passage expenses.....	15 39	
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	\$7,779 91	
Less saved in appropriations of last year.....	357 52	\$7,422 39

TOUNGOO.

For salary of Rev. H. P. Cochrane.....	\$1,200 00	
his mission work and schools.....	1,407 93	
salary of Rev. E. B. Cross, D. D.....	1,200 00	
his mission work, schools, including \$388.65 collected in the field last year..	1,354 22	
passage to United States of Miss F. E. Palmer.....	283 65	
allowance in United States of Miss F. E. Palmer, eight months.....	200 00	
salary of Miss E. R. Simons.....	500 00	
her mission work and school.....	488 63	
salary of Rev. A. Bunker, D. D.....	1,500 00	
his mission work, rent, including \$92.60 collected in the field last year....	1,931 68	
passage to United States, Rev. Truman Johnson, M. D.....	602 86	
allowance in United States of Rev. Truman Johnson, M. D.....	740 00	
collected in the field last year for mission work.....	71 30	
salary of Mr. C. H. Heptonstall.....	71 30	

For his mission work.....	\$236 81	
salary of Miss Naomi Garton, M. D.....	500 00	
her mission work.....	120 90	
salary of Miss J. Anderson.....	500 00	
her mission work and school.....	758 78	
passage to Burma, Miss H. N. Eastman.....	348 48	
salary of Miss H. N. Eastman, estimated.....	458 33	
her mission work.....	45 45	
allowance in United States of Rev. A. V. B. Crumb.....	800 00	
special grant.....	100 00	
salary of Miss J. A. Parrott, estimated.....	418 68	
her mission work.....	45 45	
her outfit, \$200; passage, \$335.58.....	535 58	
salary of Miss T. M. Thompson, estimated.....	418 68	
her mission work.....	45 45	
her outfit, \$200; passage, \$347.59.....	547 59	
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	\$17,954 39	
Less saved in appropriations of last year.....	705 99—	\$17,248
SHWEGYIN.		
For salary of Rev. E. N. Harris.....	800 00	
his mission work, including \$60.58 received on the field last year.....	1,375 40	
additional salary of Rev. H. W. Hale, for 1894-95.....	56 67—	\$2,231
PROME.		
For salary of Rev. L. H. Mosler.....	\$1,000 00	
his mission work, including \$48.33 collected in the field last year.....	936 96	
allowance in United States to March 21, 1896, Rev. H. H. Tilbe.....	239 94	
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	\$2,176 90	
Less saved in appropriations of last year.....	54 33—	\$2,122
THONGZE.		
For salary of Mrs. M. B. Ingalls.....	\$600 00	
her mission work, including \$90.90 collected in the field.....	576 21	
salary of Miss Kate F. Evans.....	500 00	
her mission work and school.....	350 00	
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	\$2,026 21	
Less saved in appropriations of last year.....	53 34—	\$1,972
ZIGON.		
For salary of Miss Z. A. Bunn.....	\$500 00	
her mission work and school.....	787 83—	\$1,287
THARRAWADDY.		
For salary of Miss S. J. Higby.....	500 00	
her mission work, school and removal expenses.....	661 03—	\$1,161

BHAMO

MANDALAY.

For salary of Rev. John McGuire.....	\$1,000 00	
his mission work.....	1,245 63	
passage to United States, Mrs. McGuire and child.....	531 55	
passage to United States of Rev. T. H. Burhoe.....	597 62	
allowance in United States do.....	400 00	
his mission work, including \$33.22 collected in the field last year.....	154 42	
salary of Miss Ellen E. Fay.....	500 00	
her mission work and school, including \$30.51 collected in the field last year.....	357 77	
salary of Miss A. E. Frederickson.....	500 00	
her mission work and removal.....	281 04	
salary of Miss Flora E. Ayres.....	500 00	
her mission work.....	449 08	
allowance in United States of Mrs. H. W. Hancock.....	300 00	
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	\$6,817 11	
Less saved in appropriations of last year.....	237 63—	\$6,579 48

THAYETMYO.

Collected in the field last year by Rev. A. E. Carson for his mission work.....	\$146 88	
For passage to United States of Mr. Carson and family, estimated.....	900 00	
his allowance in the United States, estimated.....	400 00	
salary of Rev. B. A. Baldwin, estimated.....	800 00	
his mission work and school.....	544 48	
passage to Burma, Mr. and Mrs. Baldwin.....	660 34	
outfit.....	200 00—	\$3,651 70

MYINGYAN.

For salary of Rev. J. E. Case.....	\$1,200 00	
his mission work.....	637 47	
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	\$1,837 47	
Less saved in appropriations of last year.....	225 08—	\$1,612 39

PEGU.

For salary of Miss E. H. Payne.....	500 00	
her mission work, including \$98.07 collected in the field last year.....	948 07—	\$1,448 07

SAGAING.

For salary of Rev. F. P. Sutherland, M. D., including \$26.66 due on last year..	\$1,376 66	
his allowance in United States to June S.....	151 08	
passage of himself and family to Burma.....	989 79	
his mission work.....	329 44—	\$2,846 97

SANDOWAY.

For salary of Rev. F. H. Everleth.....	\$1,200 00	
his mission work.....	750 34	
salary of Rev. E. Grigg.....	943 32	
his mission work, including \$15.93 collected in the field last year.....	1,340 39	
outfit, \$400; passage, estimated \$700, Rev. C. L. Davenport.....	1,100 00	
salary of Rev. C. L. Davenport, estimated.....	600 00	
his mission work.....	45 45	
salary of Miss Melissa Carr.....	500 00	
her mission work and school.....	534 88	
salary of Miss A. M. Lemon.....	500 00	
her mission work.....	64 62	
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	\$7,579 00	
Less saved in appropriations of last year.....	203 58—	\$7,375 42

MEIKTILA.

For salary of Rev. John Packer, D. D.....	\$1,200 00	
his mission work and school, including \$40.50 collected in the field last year	373 80	
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	\$1,573 80	
Less saved in appropriations of last year.....	73 35—	\$1,500 45

THIBAW.

For passage to United States of Rev. M. B. Kirkpatrick, M. D.....	\$974 04	
allowance in United States do.....	619 98	
collected on the field last year for his mission work.....	531 90	
salary of Rev. W. M. Young.....	957 19	
his mission work, school transport and removal expenses.....	1,906 31	
passage to England of Rev. C. F. Raine and family.....	528 17	
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	\$5,517 59	
Less saved in appropriations of last year.....	1,014 47—	\$4,503 12

MONE.

For salary of A. H. Henderson, M. D.....	\$800 00	
his mission and medical work and transport.....	1,308 15	
salary of Mrs. H. W. Mix.....	500 00	
her mission work and transport.....	487 78—	\$3,095 93

NAMKHAM.

For salary of Rev. W. W. Cochrane.....	\$1,300 00	
his mission work, repairs, new building and transport.....	1,043 37	
	<u>\$2,043 37</u>	
Less saved in appropriations of last year.....	58 47—	\$1,864 90

MYITKYINA.

For salary of Rev. George J. Gels.....	\$973 28	
his mission work.....	291 47—	\$1,264 75
Total appropriations for Burma.....		<u>\$152,806</u>

ASSAM MISSIONS.

For passage to Germany of Rev. C. E. Petrick and family.....	\$692 22	
allowance in Germany of Rev. C. E. Petrick, eleven months.....	733 33	
salary of Rev. O. L. Swanson.....	800 00	
his mission work and school.....	910 42	
salary of Miss Isabella Wilson, estimated.....	416 67	
her mission work.....	45 46	
her passage, estimated.....	400 00	
salary of Miss Henrietta Morgan, estimated.....	416 67	
her mission work.....	45 46	
her passage, estimated.....	400 00	
salary of Rev. A. K. Gurney.....	1,200 00	
his mission work.....	363 63	
passage of Mrs. Gurney to Assam, estimated.....	400 00	
additional passage expenses to Assam of Mr. Gurney.....	7 05	
salary of Rev. P. H. Moore.....	1,200 00	
his mission work, including \$51.30 collected in the field last year.....	962 45	
salary of Rev. P. E. Moore.....	1,000 00	
his mission work.....	284 23	
additional passage expenses to Assam of Mrs. P. E. Moore.....	6 90	
salary of Mr. J. M. Carvell.....	600 00	
his mission work and school.....	421 20	
allowance in United States of Miss Nora M. Yates.....	300 00	
salary of Rev. C. D. King.....	1,200 00	
his mission work.....	181 81	
salary of Rev. C. E. Burdette.....	1,200 00	
his mission work.....	469 68	
allowance in United States of Mrs. M. R. Bronson.....	200 00	
salary of Rev. A. B. Stockton.....	600 00	

TELUGU MISSION.

of Rev. David Downie, D. D.	\$1,200 00
ion work	1,849 28
expenses on general mission business	625 76
f Miss J. E. Wayte, estimated	416 67
ion work	90 90
ance in United States to October 9	208 88
age to India, estimated	400 00
f Miss Mary D. Faye	500 00
ion work, including \$1.22 collected in the field	448 16
f Miss O. W. Gould, M. D.	500 00
ion and medical work, including \$4.59 collected in the field last year	751 57
f Miss K. Darmstadt	500 00
ion work and schools	1,527 23
f Rev. J. E. Clough, D. D.	1,500 00
ion work, schools and buildings, including \$2,010.15 collected in field	9,826 46
f Mrs. Ellen M. Kelly	450 00
ion work and school	398 94
f Miss Sarah Kelly	500 00
ion work and schools	1,893 93
f Miss Amella E. Dessa	400 00
ion work, rent and schools	321 08
f Miss L. B. Kuhlen	500 00
ion work	45 45
f Prof. L. E. Martin	1,000 00
ion work, including \$37.83 collected on the field last year	3,133 81
f Rev. J. M. Baker, estimated	800 00
ion work	75 76
t, \$400, and passage, estimated, \$800	1,200 00
o United States on effects of Rev. O. R. McKay	62 64
to United States of Rev. R. R. Williams, D. D., and family	1,350 00
on the field last year for his mission work, \$58.11, and balance,	148 29
f Rev. J. Heinrichs	1,200 00
ion work, expenses of Theological Seminary and repairs, including \$31.56 collected in the field last year	2,616 16
Rev. W. L. Ferguson, estimated, ten months	666 66
ion work	344 54
t, \$400; passage, estimated, \$800	1,200 00
Rev. W. S. Davis	979 45
ion work and house	1,499 95
Rev. W. B. Boggs, D. D.	1,200 00
ion work	554 54
ance in United States to July 11	336 66
to India of Mr. Boggs and family	956 24
Rev. J. S. Timpany, M. D.	971 65
ion and medical work and school	946 91
e in United States, Rev. R. Maplesden	600 00
e in United States of Rev. G. N. Thomssen	600 00
al passage expenses to United States of Rev. G. N. Thomssen and	
f Rev. J. A. Stanton	127 00
ion work and schools, including \$87.21 collected in the field	159 84
Rev. W. A. Stanton	976 65
ion work and schools, including \$87.21 collected in the field	
Rev. W. A. Stanton	1,876 41
e in United States of Mrs. A. T. Morgan	300 00
e in United States of Rev. Charles Hadley	850 00
grant on account of sickness	254 37
il passage expenses to the United States	232 98
Rev. A. H. Curtis	975 00
ion work and schools	1,514 98
to United States of Rev. P. B. Guernsey	570 89
e in United States do	319 94
Rev. T. P. Dudley, Jr.	975 00
ion work	416 05
f Miss M. M. Day	500 00
ion work and school, including \$2.70 collected in the field last year	1,305 66
Miss S. I. Kurtz	500 00
ion work and schools	373 93
e in United States of Rev. L. Jewett, D. D.	300 00
e in United States of Miss Johanna Schuff	255 58
Rev. W. H. Beeby	1,000 00
ion work and school	970 03
Rev. John Newcomb	1,000 00
ion work and schools, including \$216.81 collected in the field	
Rev. J. A. Stanton	2,621 71
Miss E. A. Bergman	500 00
ion work	189 50
Miss Ida A. Skinner	500 00
on work, including \$14.31 collected in the field last year	214 31
Miss R. E. Pinney	500 00
ion work	45 45
Rev. Frank Kurtz	800 00
on work and school, including \$75.07 collected in the field last year	1,186 14
Rev. J. Dussman	978 91
ion work and buildings	1,515 15

For salary of Rev. W. Powell.....	\$1,200 00
his mission work, schools and dormitory, including \$96.93 collected in the field last year.....	1,628 70
salary of Miss H. D. Newcomb.....	500 00
her mission work and schools, including \$3.24 collected in the field last year.....	371 41
allowance in United States of Mrs. C. A. Burditt.....	400 00
salary of Rev. W. C. Owen.....	1,000 00
his mission work and schools.....	2,363 65
salary of Rev. Edwin Bullard, estimated, ten months.....	1,000 00
his allowance, estimated, six months.....	400 00
passage to India, Mr. Bullard and family, estimated.....	900 00
his mission work.....	151 51
salary of Rev. W. R. Manley.....	1,200 00
special grant for two years, to October, 1896.....	400 00
his mission work, including \$56.70 collected in the field last year.....	1,675 88
passage to United States of Rev. Elbert Chute and family.....	552 90
allowance in United States do.....	600 00
his school work, 1894-95.....	51 98
salary of Rev. W. E. Hopkins.....	975 00
his mission work and schools.....	1,957 04
salary of Rev. A. Friesen.....	1,200 00
his mission work and schools, including \$2,806.14 collected in the field last year.....	5,042 61
salary of Miss L. M. Breed, M. D., estimated, nine months.....	375 00
her mission work.....	40 00
her passage, estimated.....	400 00
salary of Rev. George H. Brock, including balance, 1894-95.....	1,134 99
his mission work and schools.....	2,171 21
salary of Rev. John McLaurin, D. D.....	1,200 00
his mission work and rent.....	645 18
passage to United States of Master McLaurin, estimated.....	196 96
Rev. D. S. Bagshaw, his mission work and schools.....	890 61
his passage to United States.....	600 00
his allowance in United States, six months.....	400 00
salary of Rev. W. Boggess and balance 1894-95.....	1,007 78
his mission work, including \$16.87 collected in the field last year.....	660 81
salary of Rev. I. S. Hankins.....	948 92
his mission work.....	365 53
salary of Rev. A. C. Fuller.....	745 40
his mission work.....	848 46
salary of Rev. F. H. Levering.....	975 00
his mission work and house.....	1,786 66
salary of Rev. W. E. Boggs.....	1,000 00
his mission work, land and buildings, including \$90.45 collected in the field last year.....	1,999 52
salary of Mrs. L. P. Pearce.....	500 00
her mission work and school.....	404 53
salary of Miss L. H. Booker.....	500 00
her mission work.....	310 59
salary of Rev. C. R. Marsh.....	975 00
his mission work, including \$105.27 collected in the field last year.....	782 30

Report of the Treasurer.

419

Miss M. A. Dowling.....	\$500 00	
work.....	100 00	
Miss L. A. Snowden.....	500 00	
work.....	80 00	
P. Barchet, M. D.....	1,200 00	
and medical work and repairs and land.....	1,033 33	
Rev. T. D. Holmes.....	800 00	
work.....	246 25	
Miss A. S. Young.....	500 00	
work and school.....	261 00	
Miss C. E. Righter.....	500 00	
work.....	80 00	
Rev. G. L. Mason.....	1,200 00	
work, including \$60.75 collected in the field last year.....	527 11	
Rev. E. N. Fletcher, one and one-half months.....	108 32	
work.....	200 00	
to United States, estimated.....	675 00	
in United States, three months.....	200 00	
Miss L. J. Wyckoff, M. D.....	500 00	
and medical work.....	50 00	
Rev. George Warner.....	800 00	
work.....	175 17	
Rev. C. H. Finch, M. D.....	1,000 00	
work, including \$120.51 collected in the field last year.....	307 47	
Rev. Robert Wellwood.....	1,000 00	
work.....	166 67	
United States of Rev. W. G. Silke, six months.....	400 00	
Rev. B. Malcolm, M. D.....	600 00	
work.....	100 00	
Rev. C. A. Salquist.....	600 00	
work.....	100 00	
Rev. J. S. Adams.....	1,200 00	
work.....	300 00	
work and rent.....	644 60	
Rev. W. F. Gray.....	800 00	
work, rent, repairs and land.....	1,849 89	
Rev. C. F. Viking.....	800 00	
work.....	150 00	
Rev. W. F. Beaman.....	166 67	
work.....	600 00	
United States of Miss E. Inveen.....	100 00	
United States do.....	232 21	
Rev. W. M. Upcraft.....	208 33	
work.....	600 00	
property destroyed.....	200 00	
Rev. G. W. Hill, to be transferred to W. Japan.....	1,200 00	
work.....	800 00	
Rev. F. J. Bradshaw.....	166 67	
work.....	600 00	
Rev. H. J. Openshaw.....	100 00	
work.....	600 00	
	100 00	
	\$39,415 62	
appropriations of last year, including exchange.....	5,952 05—	\$33,463 57

SOUTH CHINA MISSION.

Rev. William Ashmore, D. D.....	\$1,500 00	
work and biblical and boys' school.....	999 99	
United States of Rev. S. B. Partridge.....	566 98	
United States do.....	671 10	
Rev. W. K. McKibben from June 5, 1895.....	1,583 32	
work.....	266 66	
to Swatow.....	251 18	
Rev. William Ashmore, Jr.....	1,200 00	
work, including \$67.72 collected in the field last year.....	389 38	
United States of Mrs. Ashmore and children.....	480 50	
United States of Rev. J. M. Foster.....	800 00	
Rev. H. A. Kemp.....	1,000 00	
work, including \$79.54 collected in the field last year.....	412 87	
Rev. Jacob Spelcher.....	800 00	
work.....	133 33	
00; passage, estimated, \$600.....	1,000 00	
Rev. A. K. Scott, M. D.....	500 00	
and medical work, and school and hospital, including \$104.36		
in the field.....	1,026 38	
Miss Mary K. Scott.....	500 00	
work.....	390 00	
Miss J. M. Bixby, M. D., and balance 1894-95.....	531 96	
work.....	175 00	
United States of Miss M. E. Magee.....	185 53	
Miss H. E. St. John, estimated, ten months.....	418 66	
work.....	50 00	

For her outfit, \$200; passage, \$350.....	\$550 00	
salary of Rev. George E. Whitman.....	971 65	
his mission work.....	233 34	
salary of Edward Bailey, M. D.....	800 00	
special grant.....	200 00	
his mission and medical work and boat.....	666 66	
allowance in United States of Rev. George Campbell.....	400 00	
passage to Swatow of Mr. Campbell and family, estimated.....	900 00	
salary of Rev. George Campbell.....	1,200 00	
special grant.....	50 00	
his mission work, rent.....	578 33	
salary of Miss Ella Campbell, eighteen months.....	750 00	
her mission work.....	120 00	
salary of Miss M. L. Ostrom.....	500 00	
her mission work.....	80 00	
salary of Rev. J. W. Carlin.....	1,200 00	
his mission work and schools, including \$27.03 collected in the field last year.....	727 02	
	<u>\$25,757 84</u>	
Less saved in appropriations of last year, including exchange.....	1,052 14	\$23,805

JAPAN MISSIONS.

For salary of Rev. A. A. Bennett.....	\$1,200 00	
his mission work and rent.....	813 33	
salary of Rev. C. K. Harrington.....	1,200 00	
his mission work and rent.....	504 00	
his allowance in United States, six months.....	400 00	
his passage to Yokohama, estimated.....	600 00	
salary of Rev. J. L. Dearing.....	1,200 00	
his mission work, rent and school, including \$123.33 collected in the field last year, and \$80.24 for expenses of treasury department.....	2,020 90	
salary of Rev. F. G. Harrington.....	1,200 00	
his mission work.....	200 00	
his allowance in United States.....	400 00	
passage of Mr. Harrington and family, estimated.....	1,000 00	
salary of Miss C. A. Converse.....	500 00	
her mission work and school, including \$297.35 collected in the field last year.....	1,587 33	
mission work, care Mrs. White.....	310 00	
salary of Miss M. A. Hawley.....	500 00	
her mission work.....	80 00	
her passage, estimated.....	350 00	
salary of Miss H. M. Witherbee.....	500 00	
her mission work.....	80 00	
her passage, estimated.....	350 00	
salary of Rev. C. H. D. Fisher.....	1,200 00	
his mission work.....	612 50	
salary of Rev. J. C. Brand.....	1,200 00	
his mission work, rent, etc.....	1,057 31	

WEST JAPAN MISSION.

of Rev. H. H. Rhees, D. D.	\$1,200 00	
sion work and rent, including \$406.66 collected in the field last year	1,458 10	
of Rev. R. A. Thomson	1,200 00	
sion work and rent	1,657 32	
of Rev. G. W. Taft	1,200 00	
sion work and rent	697 16	
of Rev. W. E. Story	1,000 00	
sion work	1,125 33	
of Rev. R. L. Halsey, estimated, eleven months	1,100 00	
sion work and rent	509 06	
vance in United States to October 1	400 00	
sage to Japan, estimated	250 00	
of Miss H. M. Browne	500 00	
sion work, including \$48 collected in the field last year	559 66	
of Miss O. M. Blunt	500 00	
sion work	420 00	
of Miss F. A. Duffield	500 00	
sion work	130 00	
of Miss M. Walton	500 00	
sion work	277 33	
of Rev. William Wynd, and balance 1894-95	1,183 33	
sion work and rent, including \$3.91 collected in the field last year	563 91	
of Rev. J. H. Scott	1,000 00	
sion work, rent and school	1,013 33	
to United States of Miss E. R. Church	250 82	
ce in United States do	363 35	
of Miss D. D. Barlow, and balance 1894-95	541 66	
sion work and school, including \$29.53 collected in the field last year	1,001 20	
	\$21,102 16	
In appropriations of last year, including exchange	2,070 04—	\$19,032 12

FRENCH MISSIONS.

t. Denis. Pastor's salary	\$1,254 50	
, taxes, evangelists and Bible women, students, teachers, books and travel	5,153 10	
Pastor Guignard's salary	482 50	
ngelist Seguin's salary, rent of chapels	386 00	
Pastor Laigt's salary	482 50	
a. Laigt's salary and work	270 20	
chapel and helpers	598 30	
les, Pastor Collin's salary	694 80	
of chapels, halls, helpers and Bible women	752 70	
Pastor Long's salary	482 50	
of hall	193 00	
and La Seyne. Pastor de Robert's salary	193 00	
of hall	231 60	
Hard. M. Habial's salary	347 40	
tel. Pastor Revel's salary	675 50	
or Ramseyer's salary	231 60	
gney. Work	96 50	
nd Chatellerault. Pastor Sainton's salary	579 00	
ngelists and rent of halls	772 00	
in. Pastor Juillierat's salary and removal	521 10	
ux de Fonds. Pastor Rieles's salary	463 20	
oval	67 55	
Pastor Carlier's salary	579 00	
of halls	280 50	
nnes	560 35	
Lille. Pastor Philemon Vincent's salary, four months	321 66	
ngelist Meyer's salary	772 00	
ngelist Vignal's salary	482 50	
oval, four months	70 76	
a. Lambert's salary and work, one month	24 12	
of halls and student	337 75	
a. Vernelles and Lens. Pastor Garely's salary	482 50	
of hall and debt on ground at Lens	106 15	
Pastor Vincent's salary	386 00	
ngelist Capon	154 40	
orter Dejonghe	131 24	
nteer preacher's journeys	38 60	
c. Rent of hall	96 50	
s Denor's salary and work	270 20	
lz. M. Rafinesque's salary	482 50	
Pastor Hugon's salary	579 00	
and repairs on chapel	675 50	
or's removal	135 10	
Pastor Vautlin's salary	482 50	
veur. Pastor Andru's salary	386 00	
ngelist Ferret	115 80	
Work of Pastors Cadot and Andru	96 50	
Evangelist Brogniez's salary	424 60	
ngelist	280 50	
Student and hall	482 50	
esignated	809 72—	\$25,000 00

GERMAN MISSIONS.

For salaries under direction of German committee.....	\$5,850 00	
Theological school.....	2,000 00	
Bible printing and evangelists.....	850 00	
salary of Rev. P. Bickel, D. D.....	1,000 00	
colporters	800 00	\$10,500

SWEDISH MISSION.

For salary of Rev. K. O. Broady, D. D.....	\$1,200 00	
salary of Rev. T. Truvé.....	600 00	
salary of Rev. A. Drake.....	600 00	
salary of evangelists and preachers.....	3,500 00	
Bethel seminary.....	1,000 00	
salaries of Rev. E. Jansson and assistants.....	1,825 00	
salary of Miss Askerlund.....	200 00	\$8,925

SPANISH MISSION.

For salary of Rev. Eric Lund.....	\$1,000 00	
his mission work.....	1,000 00	
salary of Rev. M. C. Marín.....	900 00	
his mission work.....	500 00	
	\$3,400 00	
Less saved in appropriations of last year, including exchange.....	389 40	\$3,010

CONGO MISSIONS.

For salary of Rev. C. H. Harvey.....	\$490 00	
general mission work.....	12,495 00	
his passage to United States, estimated.....	250 00	
salary of Miss L. C. Fleming, ten months.....	418 67	
her mission work.....	500 00	
her passage to Congo, estimated.....	400 00	
salary of Rev. Henry Richards.....	735 00	
his mission work and schools.....	1,580 00	
salary of W. H. Leslie, M. D.....	735 00	
his mission and medical work.....	2,408 53	
salary of Rev. A. L. Bain.....	735 00	
his mission work and repairs.....	111 35	
salary of Mr. J. S. Burns.....	490 00	
his mission work.....	24 50	
Miss F. A. Cole's passage to Scotland.....	300 00	
her allowance and salary.....	400 00	

For salary of Rev. E. V. Sjoblom.....	\$490 00	
his mission work.....	147 00	
salary of Rev. A. Billington.....	735 00	
his mission work and expenses of the steamboat "Henry Reed".....	563 50	
salary of Rev. C. B. Glenesk.....	735 00	
his mission work.....	73 50	
salary of Rev. P. Frederickson.....	735 00	
his mission work and house.....	465 50	
salary of Rev. Christian Nelson.....	735 00	
his mission work, house and removal.....	1,029 00	
Mrs. Nelson's passage to United States, estimated.....	350 00	
salary of Rev. Thomas Moody.....	735 00	
his mission work.....	122 50	
salary of Rev. Joseph Clark.....	735 00	
his mission work.....	98 00	
salary of Mr. J. A. Finch to November 14.....	91 87	
allowance in United States, Mrs. Finch, one year.....	300 00	
salary of Mr. E. R. Milne.....	490 00	
his mission work.....	24 50	
salary of Miss G. Milne.....	490 00	
her mission work.....	600 00	
salary of Miss Lena Clark.....	100 00	
her passage to Congo, estimated.....	400 00	
commissions and shipping expenses from United States and England to Congo.....	5,880 00—	\$54,195 76

DANISH MISSION.

For salaries and mission work.....	\$2,191 00
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RUSSIAN MISSION.

For salaries and mission work.....	\$2,000 00
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NORWAY MISSION.

For salaries and mission work.....	\$1,900 00
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GREECE.

For mission work.....	\$200 00
	<hr/> \$515,960 61

PUBLICATIONS.

For 1,100 copies of Eighty-first Annual Report, and extra expense of July Magazine containing it.....	\$1,386 10	
Missionary Magazine for file and distribution.....	236 98	
Missionary tracts and leaflets and the Hand Book.....	2,677 34—	\$4,300 40

ANNUITIES.

For sundry annuitants who have given money on condition that a specified sum shall be paid during their lives or the lives of others.....	\$19,355 45
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DISTRICT SECRETARIES AND AGENCIES.

For salary of Rev. W. S. McKenzie, D. D.....	\$2,000 00	
his office and travelling expenses.....	112 84	
salary of Rev. A. H. Burlingham, D. D.....	800 00	
salary of Rev. E. E. Chivers, D. D.....	2,500 00	
his office and travelling expenses.....	675 33	
salary of Rev. O. O. Fletcher, D. D.....	2,000 00	
his office and travelling expenses.....	886 72	
salary of Rev. F. S. Dobbins.....	2,000 00	
his office and travelling expenses.....	1,415 42	
salary of Rev. T. G. Field.....	1,700 00	
his office and travelling expenses.....	472 20	
salary of Rev. J. S. Boyden.....	1,200 00	
his office and travelling expenses.....	687 99	
salary of Rev. C. F. Tolman, D. D.....	2,000 00	
his office and travelling expenses.....	801 96	
salary of Rev. W. E. Witter, M. D.....	1,500 00	
his office and travelling expenses.....	596 75	
salary of Rev. I. N. Clark, D. D.....	1,500 00	
his office and travelling expenses.....	442 05	
salary of Rev. Frank Peterson.....	1,600 00	
his office and travelling expenses.....	504 64	
salary of Rev. J. Sunderland.....	1,800 00	
his office and travelling expenses.....	582 96	
salary of Miss E. D. MacLaurin.....	650 00	
her travelling expenses.....	316 80	
travel of executive officers and missionaries in agency work.....	1,175 70—	\$29,921 36

EXECUTIVE OFFICERS.

For salary of Rev. J. N. Murdock, D. D., LL. D., Honorary Secretary.....	\$1,500 00	
salary of Rev. S. W. Duncan, D. D., Foreign Secretary.....	4,000 00	
salary of Rev. H. C. Mable, D. D., Home Secretary.....	4,000 00	
salary of Rev. E. F. Merriam, Editorial Secretary.....	2,500 00	
salary of E. P. Coleman, Treasurer.....	3,000 00	
clerk hire in secretaries' department.....	2,981 27	
clerk hire in treasurer's and shipping department.....	3,338 09—	\$21

GENERAL EXPENSES.

For rent of rooms.....	\$2,709 00	
porter and care of rooms.....	597 00	
postage, telegrams, cables, exchange and express.....	1,739 50	
printing, blank books, stationery and office supplies.....	905 35	
furniture, insurance, taxes and legal expenses.....	721 57	
telephone, packing and shipping goods, rent of shipping room, etc.....	487 82	
expense on honorary life members' certificates.....	15 09	
travelling expenses of executive officers and others under direction of the Executive Committee.....	1,918 51	
mime boxes, \$1,210.89; stereopticon supplies, \$100.14.....	1,401 03	
rent of safe and storage of books and papers.....	147 59	
miscellaneous.....	94 52	
expenses of agency in London.....	458 58	
expenses of Baltimore convention.....	140 00—	\$1

Balance of interest account.....

Income of Ward Trust paid to Serampore college, India.....

Total appropriations.....	\$60
Debt April 1, 1895.....	18
	<hr/> \$78

RECEIPTS FOR THE YEAR ENDING MARCH 31, 1896.

From donations reported in the Missionary Magazine.....	\$29
legacies reported in the Missionary Magazine.....	18
Woman's Baptist Foreign Missionary Society.....	7
" " " " " of the West.....	2
" " " " " of California.....	
" " " " " of Oregon.....	
Gordon memorial fund.....	
Bible day collection.....	
magazine account.....	

\$60

Income of Funds:—

Alpha.....\$684 26

Income of Funds—		
Merrill	\$20 00	
Norcross	27 50	
Native Preachers	39 40	
Nason	308 94	
Owen	651 55	
Putnam	129 21	
Pease	35 88	
Price Scholarship	37 71	
Permanent	3,878 50	
Roberts	350 00	
Rangoon College	47 50	
Rockwell	24 61	
Rowland	18 50	
Rogers	454 00	
Sheldon	70 00	
Swalm	394 50	
Sweet	460 00	
Sheldon, C.	17 00	
A Friend	60 00	
Sawyer Trust	67 50	
Thompson	70 00	
Toungoo Karen, N. S.	186 09	
Thomas	175 00	
Van Hussen	120 00	
Whiting	100 59	
Warne	1,010 19	
Ward	200 00	
Wormsley	301 20	
Wade	82 34	
Williams	30 00	
	<u>\$24,972 39</u>	
Income sundry annuity bonds	7,955 97—	\$32,928 36
		<u>\$632,954 32</u>
Debt of the Union April 1, 1896		163,827 63
		<u>\$796,781 95</u>

In addition to the \$632,954.32, there has been added to the Permanent Funds, and those on which annuities are paid, \$33,615, making the gross receipts of the year, \$666,659.32.

FUNDS.

Axtell	\$311 17
Alpha	15,000 00
Ambler Memorial	13,000 00
Abbott, E. L.	13,669 50
Allen Memorial	500 00
Ambler Scholarship	600 00
Angus	500 00
Ambler, A. T.	3,500 00
African	3,627 58
Bradford	1,000 00
Barney	5,000 00
Brownson	35,960 46
Hucknell	1,000 00
Bishop, reduced during year, \$816	34,184 00
Bryant	476 25
Bostwick	12,500 00
Butler	1,000 00
Crozer	3,000 00
Colby	500 00
Carpenter Scholarship	7,600 22
Carpenter, C. H.	2,189 68
Colby, M. L.	2,000 00
Dean	1,000 00
Dunbar	500 00
Davis	5,000 00
Eldredge	100 00
Eastburn	167 72
Eldredge, T.	1,000 00
Fox	500 00
Fiske	2,404 73
Fry	2,189 61
Gale	5,000 00
Glover, created during year	5,000 00
Ham	94 00
Hoyt	25,000 00
Judson Scholarship	538 75
John	500 00
James	800 00
Karen	7,035 40
Kimball	25,000 00

Kelly Scholarship	\$600 00
Lees	475 00
Lewis	456 70
Logan	100 00
Merrill	523 40
Merrick	34,172 50
Nason	7,063 96
Native Preachers	738 75
Norcross	500 00
Ongole	50,000 00
Owen	12,000 17
Prescott	500 00
Putnam	3,400 00
Permanent	71,015 00
Pierson	1,000 00
Pease	717 41
Parker	1,528 00
Price Scholarship	538 75
Quincy	96 00
Roberts	4,000 00
Rangoon	1,000 00
Rockwell	461 80
Rowland	263 85
Rogers	11,000 00
Robinson, created during year.....	100 00
Sheldon	1,000 00
Swalm	10,000 00
Sweet	10,000 00
A Friend	1,000 00
Sheldon, C.....	500 00
Tripp	1,226 05
Tage	829 86
Thompson	1,000 00
Toungoo	3,308 95
Thomas	3,500 00
Van Husen	2,000 00
Whiting	1,167 50
Warne	23,310 13
Ward	4,000 00
Wade Scholarship.....	1,638 75
Wormsley	5,000 00
Williams	500 00
<hr/>	
Sundry Annuity Bond Accounts.....	\$511,190 44
	253,439 54
<hr/>	
	\$764,629 98

E. P. COLEMAN,
Treasurer of the American Baptist Missionary Union.

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION.

PRESIDENT.

REV. HENRY F. COLBY, D. D., Ohio.

VICE-PRESIDENTS.

HESTER W. KINGSLEY, Esq., Mass.

REV. D. D. MACLAURIN, Mich.

RECORDING SECRETARY.

REV. HENRY S. BURRAGE, D. D., Portland, Me.

BOARD OF MANAGERS.

AMES L. HOWARD, *Chairman.*

REV. MOSES H. BIXBY, D. D., *Recording Secretary.*

CLASS I. TERM EXPIRES 1897.

Ministers.

Eymour, D. D., Philadelphia, Pa.
Clarke, D. D., Hamilton, N. Y.
Lane, D. D., Concord, N. H.
Fuller, Lawrence, Mass.
Lenderson, D. D., Chicago, Ill.
Der, D. D., Albany, N. Y.
A. Woods, Philadelphia, Pa.
Cook, Bloomfield, N. J.
Sborn, D. D., Columbia, S. C.
Bixby, D. D., Providence, R. I.
assar, D. D., Kansas City, Mo.
eese, Lawrence, Mass.
M. Lawrence, D. D., Chicago, Ill.

E. E. Chivers, D. D., New York, N. Y.
H. L. Stetson, D. D., Des Moines, Ia.
E. W. White, Milwaukee, Wis.

Laymen.

Julius J. Estey, Brattleboro, Vt.
R. O. Fuller, Cambridge, Mass.
Moses Giddings, Bangor, Me.
William M. Isaacs, New York, N. Y.
J. Buchanan, Trenton, N. J.
S. W. Woodward, Washington, D. C.
J. B. Thresher, Dayton, O.
I. J. Dunn, Keene, N. H.
George G. Dutcher, Brooklyn, N. Y.

CLASS II. TERM EXPIRES 1898.

Ministers.

enson, D. D., Chicago, Ill.
C. Barnes, D. D., Pittsburg, Pa.
R. Bennett, Pomona, Cal.
Gubelmann, D. D., Rochester, N. Y.
Burnham, D. D., Hamilton, N. Y.
Buttrick, Albany, N. Y.
J. Lawson, D. D., Camden, N. J.
Rhoades, D. D., Brooklyn, N. Y.
Luther, D. D., Newark, N. J.
A. Woody, Portland, Ore.
Faunce, D. D., Pawtucket, R. I.
ell, D. D., Detroit, Mich.

Laymen.

George A. Pillsbury, Minneapolis, Minn.
A. D. Brown, St. Louis, Mo.
James L. Howard, Hartford, Conn.
Samuel A. Crozer, Upland, Pa.
Edwin O. Sage, Rochester, N. Y.
Edward Goodman, Chicago, Ill.
Roger S. Greene, Seattle, Wash.
Isaac Carpenter, Omaha, Neb.

Women.

Mrs. E. R. Stillwell, Dayton, O.
Mrs. James B. Colgate, Yonkers, N. Y.
Mrs. Henry R. Glover, Cambridge, Mass.
Mrs. Charles H. Banes, Philadelphia, Pa.
Mrs. James S. Dickerson, Chicago, Ill.

CLASS III. TERM EXPIRES 1899.

Ministers.

tott, D. D., Franklin, Ind.
Sing, D. D., Providence, R. I.
Chase, D. D., Philadelphia, Pa.
C. Lorimer, D. D., Boston, Mass.
toteat, D. D., New Haven, Conn.
d Hoyt, D. D., Philadelphia, Pa.
ampstone, D. D., Brooklyn, N. Y.
hitman, D. D., Washington, D. C.
Judson, D. D., New York, N. Y.
obart, Oakland, Cal.
alker, D. D., Huntington, W. Va.
ames D. D., Terre Haute, Ind.

Laymen.

P. Bonney, Portland, Me.
W. W. Keen, M. D., Philadelphia, Pa.
E. J. Davis, Detroit, Mich.
Churchill H. Cutting, Brooklyn, N. Y.
L. K. Fuller, Brattleboro, Vt.
O. M. Wentworth, Boston, Mass.
Samuel Colgate, Orange, N. J.
B. F. Jacobs, Chicago, Ill.

Women.

Mrs. Horace A. Noble, Buffalo, N. Y.
Mrs. Caleb Van Husan, Detroit, Mich.
Mrs. William H. Spencer, Waterville, Me.
Mrs. John H. Randall, St. Paul, Minn.
Mrs. W. E. Lincoln, Pittsburg, Pa. (Declined.)

EXECUTIVE OFFICERS AT THE ROOMS.

EXECUTIVE COMMITTEE.

CLASS I. EXPIRING 1897.

pscy, D. D.
ood, D. D.
E. Merrill, D. D.
W. Perkins, Esq.
Staples, Esq.

CLASS II. EXPIRING 1898.

Henry M. King, D. D.
J. F. Elder, D. D.
F. W. Bakeman, D. D.
George W. Chipman, Esq.
Ray Greene Huling, D. Sc.

CLASS III. EXPIRING 1899.

George Bullen, D. D.
Rev. D. B. Jutton.
Hon. J. J. Estey.
John Carr, Esq.
Charles H. Moulton, Esq.

HONORARY SECRETARY.

REV. JOHN N. MURDOCK, D. D., LL. D.

CORRESPONDING SECRETARIES.

REV. SAMUEL W. DUNCAN, D. D.

REV. HENRY C. MARIE, D. D.

TREASURER.

E. P. COLEMAN, Esq.

AUDITING COMMITTEE.

D. C. LINSCOTT, Esq.

SIDNEY A. WILLIS, Esq.

TRIENNIAL AND ANNUAL MEETINGS.

YEARS.	PLACES.	PREACHERS.	TEXTS.	RECEIPTS.
1814 .	Philadelphia, Penn.	Richard Furman, D.D., S.C.	Matt. xxviii. 20	\$2,099 25
1817 .	Philadelphia, Penn.	Thomas Baldwin, D.D., Mass.	John iv. 35, 36	26,052 08
1820 .	Philadelphia, Penn.	O. B. Brown, D.C.		46,929 28
1823 .	Washington, D.C.	William Staughton, D.D., D.C.	Acts xxviii. 15	65,956 02
1826 .	New York, N.Y.	Jesse Mercer, Ga.	Matt. xxviii. 10	49,692 17
1827 .	Boston, Mass.	William Yates, India		11,493 39
1828 .	New York, N.Y.	William T. Brantley, Penn.	Phil. ii. 16	14,603 35
1829 .	Philadelphia, Penn.	Daniel Sharp, D.D., Mass.	Mark xvi. 15	6,704 27
1830 .	Hartford, Conn.	Charles G. Sommers, N.Y.	An Address	29,204 84
1831 .	Providence, R.I.	R. Babcock, Jr., Mass.	Ps. lxxvii. 1, 3	22,825 19
1832 .	New York, N.Y.	F. Wayland, D.D., R.I.	Rom. vii. 13	27,306 25
1833 .	Salem, Mass.	Baron Stow, Mass.	1 John ii. 6	
1834 .	New York, N.Y.	William R. Williams, N.Y.	2 Cor. x. 15, 16	61,032 04
1835 .	Richmond, Va.	S. H. Cone, N.Y.	Acts ix. 6	58,057 85
1836 .	Hartford, Conn.	Elon Galusha, N.Y.	Luke x. 2	56,167 33
1837 .	Philadelphia, Penn.	Charles G. Sommers, N.Y.	Ps. lxxii. 19	72,010 06
1838 .	New York, N.Y.	Baron Stow, D.D., Mass.	Acts xii. 24	80,420 19
1839 .	Philadelphia, Penn.	James B. Taylor, D.D., Va.	Luke xxiv. 46, 47	100,135 21
1840 .	New York, N.Y.	B. T. Welch, D.D., N.Y.	John iii. 8	65,761 55
1841 .	Baltimore, Md.	Richard Fuller, D.D., S.C.	John xii. 32	83,841 02
1842 .	New York, N.Y.	R. E. Pattison, D.D., R.I.	Ps. lxxxviii. 7	52,137 19
1843 .	Albany, N.Y.	Pharcellus Church, N.Y.	Col. i. 21	59,751 06
1844 .	Philadelphia, Penn.	S. W. Lynd, D.D., O.	1 Cor. i. 21	70,948 06
1845 .	Providence, R.I.	G. B. Ide, Penn.	Isa. xl. 9	82,302 35
1846 .	Brooklyn, N.Y.	G. W. Eaton, D.D., N.Y.	1 Tim. i. 11	100,219 94
1847 .	Cincinnati, O.	Baron Stow, D.D., Mass.	Matt. xxvii. 45, 51-53	85,487 24
1848 .	Troy, N.Y.	J. N. Granger, R.I.	Gal. ii. 9	80,226 35
1849 .	Philadelphia, Penn.	M. J. Rhees, Del.	Phil. ii. 5	90,826 29
1850 .	Buffalo, N.Y.	E. L. Magoon, N.Y.	Matt. xx. 26-28	87,537 20
1851 .	Boston, Mass.	William Hague, D.D., N.J.	Acts xiii. 36	118,726 35
1852 .	Pittsburgh, Penn.	Velona R. Hotchkiss, N.Y.	2 Thess. iii. 1	122,111 94
1853 .	Albany, N.Y.	Robert Turnbull, D.D., Conn.	Isa. xxxii. 20	132,764 17
1854 .	Philadelphia, Penn.	Ezekiel G. Robinson, D.D., N.Y.	John xiv. 12	135,377 42
1855 .	Chicago, Ill.	Edward Lathrop, D.D., N.Y.	Eph. iii. 8, and 2 Cor. v. 14	113,527 18
1856 .	New York, N.Y.	Robert W. Cushman, D.D., Mass.	Heb. xii. 28, 29	127,153 81
1857 .	Boston, Mass.	Nathaniel Colver, O.	Col. i. 28	111,288 27
1858 .	Philadelphia, Penn.	William H. Shailer, D.D., Me.	Rom. v. 3, 4	97,808 77
1859 .	New York, N.Y.	Silas Bailey, D.D., Ind.	John iv. 38	102,140 75

HONORARY MEMBERS FOR LIFE

OF THE

AMERICAN BAPTIST MISSIONARY UNION,

BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Constituted during the year ending March 31, 1896.

h, Rev. H. C.	Gordon, Elsie.	Prescott, Charles J., Jr.
rs. Johanna H.	Greene, Caroline Silloway.	Prescott, Edward L.
rs. Ellen L.	Grant, Miss Pearl Belle.	Phillips, Rev. John W.
race B.	Griesemer, Rev. H. A.	
	Gardner, Minnie.	Quay, Mrs. G. H.
S. E.		
Charles Sumner.	Halsey, Rev. Lewis, D. D.	Ralrden, Mrs. Nellie B.
Henry Smith.	Howland, Elizabeth.	
Gertrude E.	Holmes, Mrs. M. L.	Stanton, Rev. W. A., D. D.
A. M.	Harvey, Rev. Ransom.	Stanton, Mrs. Sarah R.
rs. Florence E.	Hascall, Rev. W. H. S.	Spaulding, Frank B.
Mrs. Sadie E.	Helsig, Rev. Theo.	Schiller, Mrs. Alice M.
Mrs. Minnie.	Hill, Rev. James.	Scofield, Mrs. Fannie.
aw, Edward W.	Herrick, Prof. C. L.	Skoglund, Maria J.
arriet.	Holcomb, Hon. Marcus H.	Spring, M. B.
enora B.	Hendricks, C. W.	Sebast, Mrs. Mary.
Miss Millie F.	Herrington, Herbert L.	Sanderson, Rev. Ellsha.
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	Jones, Rev. W. S.	Stump, Rev. J. C.
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George W.	Kent, Rev. Geo. Dove.	Thompson, W. Harry.
Alice B.		Tolles, H. A.
Ila Florence.	Larrabee, John.	
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Rev. A. S.	Lockwood, Thomas T.	Van Deman, Roy L.
, Harry Russell.	Lathrop, Hiram Newton.	
. L. N.	Levenson, Ben.	Wrightnour, Rev. J. S.
	Leach, Harriet E.	Wrightnour, Mrs. Ida F.
iss Florence.		Wilcox, Edith F.
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	Morgan, Miss Lillian B.	Whitcomb, A. A.
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THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXVI.—AUGUST, 1896.—No. 8.

EDITORIAL.

A CRITICAL YEAR.

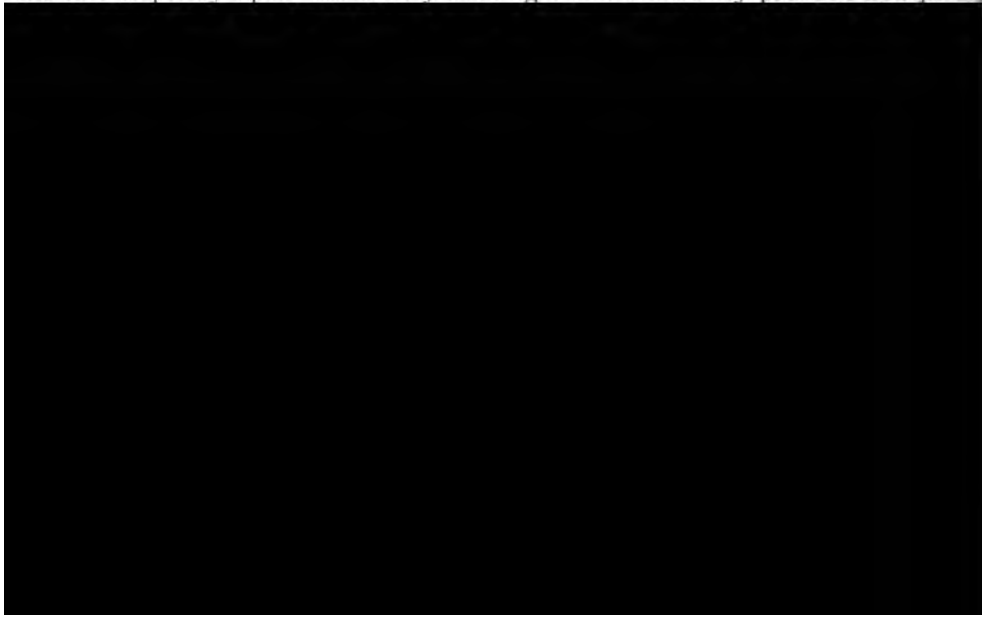
The coming year of the Missionary Union cannot be otherwise than one of the most decisive in the history of the society. During the last three years the receipts have averaged more than \$40,000 above those of any previous year excluding the phenomenal centenary year. Yet in these years the Union has accumulated and carried a debt of from \$163,000 to \$203,000. This shows plainly that the ordinary receipts of the Union are far below its annual expenditures. The expenses of the Union have been on a greatly reduced scale for the last two years, and cannot be largely cut down without irretrievable loss and injury to the missions. For the coming year the appropriations of the Union have been reduced more than \$30,000 from the low schedule of last year. To do this no buildings are to be provided even when most urgently needed, and no missionaries sent out, except in one or two cases of absolute necessity. Able missionaries like Rev. J. E. Cummings and Rev. A. V. B. Crumb, of Burma, are held back from the service to which they long to return. How long must this sad state of things continue? The most practical way to solve the problem is to take measures to increase the regular income of the Union to an amount which will cover the necessary annual expenditure. The year of a presidential election is always considered a poor year for benevolent contributions. But there is an urgent necessity laid upon God's people at this time not to let even the affairs of the country interfere with their interest, their efforts and their giving for God's Kingdom. Both may be attended to if there is a will to do it. Let not the Redeemer's Kingdom suffer from a sudden enthusiasm for political movements in America, nor the currency question in the United States overshadow the question of currency for the conquest of the whole world for Christ.

THE COMMISSION ON SYSTEMATIC CHRISTIAN BENEFICENCE.

The recommendation of the Finance Committee of the Missionary Union at the annual meeting at Asbury Park, in regard to the appointment of a Commission on Systematic Christian Beneficence, was adopted with great enthusiasm, and promptly concurred in by all the other societies interested. Seldom has a vote on any subject been adopted by any deliberative body with such

entire unanimity and enthusiasm, where there was such large diversity of opinion as to the purpose and results of the action. Not a word was said in opposition to the commission, but after the action conversation on the subject showed that hardly two persons in the assembly seemed to have the same ideas as to what should be the special aim of the commission and what it ought to attempt to accomplish. Ideas as to its proper purpose varied all the way from a simple committee for the promotion of systematic giving, to the idea of a great Baptist syndicate which should reorganize and readjust the operations of all our missionary societies, indicating to each society what is its proper sphere of work, and also indicating to the churches and their membership what proportion of their Christian benevolence should be devoted to each department of Baptist missionary work.

A preliminary meeting of the commission was held on June 15, at the Rooms of the American Baptist Home Mission Society in New York City, with representatives of all the principal missionary societies of the denomination. Rev. T. S. Barbour was elected chairman of the commission and Stephen Greene, Esq., of Newton Centre, Mass., secretary. A subcommittee consisting of the secretaries of the various societies was appointed to draw the outlines of a report which will be submitted to a meeting of the commission held in connection with the anniversary of the Baptist Young People's Union at Milwaukee in July. We note that the general opinion in the commission seemed to be that nothing should be attempted in haste or of a revolutionary character, but that ample time should be taken to study all the conditions of our missionary work with care, in the hope that some simple and practical scheme, generally acceptable to the denomination, might be agreed upon. We have confidence in the wisdom of the members of the commission, and believe that the line of policy upon which they have agreed is eminently prudent and just.



REV. W. E. WITTER, M. D., of Des Moines, Iowa, District Secretary of the Missionary Union for the Middle Western District, has been appointed by the Executive Committee to take charge of the New England District during the coming year. Dr. Witter is a graduate of the State Normal School of Geneva, New York, of Rochester University, of the class of 1880, and of Rochester Theological Seminary of the class of 1883. After his graduation he was appointed missionary to Assam, but was obliged to return to America on account of failure of his wife's health after only five years' service. For several years he has been District Secretary for the Middle Western District, embracing Iowa, Nebraska and Wyoming, and has achieved a brilliant success. Dr. Witter's missionary experience on the field, combined with his experience as District Secretary at home, has given him an admirable preparation for his work, and success in his later career is a guarantee of the work he may be expected to accomplish in New England. We bespeak for him the most cordial reception from our pastors and churches throughout the New England States. The Middle Western District is now divided, Iowa being placed in the Northwestern District, in the care of Rev. Frank Peterson, and Nebraska and Wyoming being added to the Southwestern District, under the care of Rev. I. N. Clark, D. D., thus effecting a reduction in the number of District Secretaries and a saving of about \$2,000 in the home expenses of the Union.

THE DONATIONS LAST YEAR.—It is a notable fact that while the contributions to the Union fell off in some parts of the East, they were very well maintained throughout the West. This would seem to indicate that the hard times affect the East more severely during the last year than the West. The severity of the financial distress is being felt more by those who are dependent upon incomes from investments than by those who are engaged in active business enterprises or who work for wages. As the class of investors is larger in New England than in any other part of our country, the financial distress has been felt more there among the people generally, during the last year, than in other parts of the country.

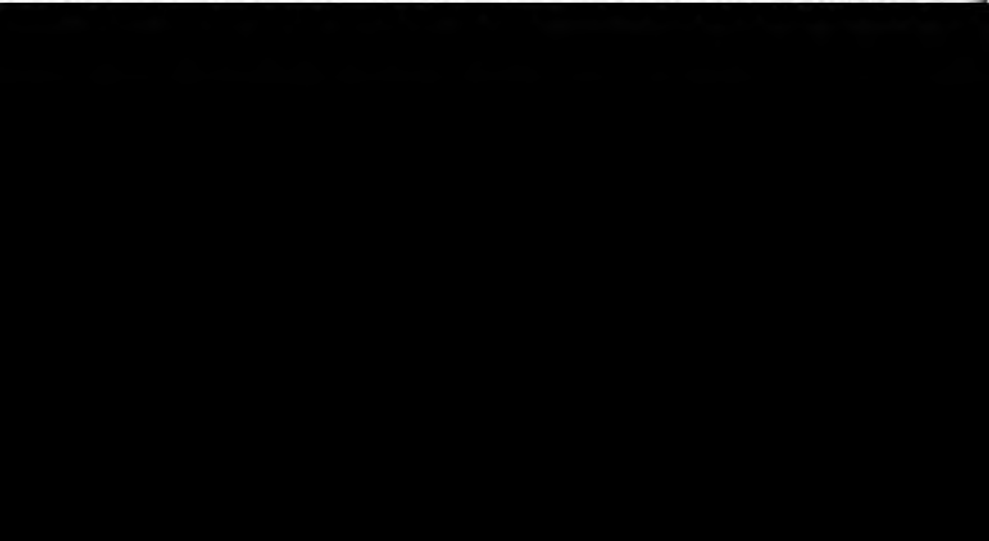
THE NAMES OF CHURCHES on the home field of the Missionary Union which hold a monthly missionary concert of prayer are desired for the Prayer Register. If your church observes such a season please send the name of the church to the Home Secretary of the Missionary Union, Tremont Temple, Boston, Mass. Every church should have a missionary meeting every month. It need not always be of the same character. It will be better to vary the form, but the subject of missions should receive the definite attention of every church Jesus Christ at least once a month. The work of preparing these meetings will be given to a missionary committee which should be at once organized in every church according to the recommendation of the Missionary Union at its annual meeting in 1895.

MEETING OF DISTRICT SECRETARIES.—One of the most interesting and important meetings at the anniversaries was the gathering of the District Secretaries of the Missionary Union. Three conferences were held, when the methods and prospects of the work were carefully discussed, in connection with the Home Secretary. All the District Secretaries were present, except

Rev. J. S. Boyden of the Lake District and Rev. W. S. McKenzie, D. D., of New England, who had been laid aside for nearly a year by illness and has since passed away. He was tenderly remembered in his pain and weakness. This meeting of the Secretaries who come most nearly in contact with the churches and upon whose labors more than upon anything else the increase of the contributions depends, was encouraging and strengthening to them, and its influence will be felt throughout the coming year among the churches in all parts of the home field of the Missionary Union.

BAPTIST MISSIONARY PERIODICALS published on the field are increasing in number. In Burma there is *The News* in English, the *Burman Messenger* in Burman and the *Morning Star* in Karen. There is a paper printed in Garo in Assam. In India the *Baptist Missionary Review*, published in Madras in English, gives news from all the missions, while under the special editorial care of brethren in the Telugu Mission. In Japan *Gleanings* in English gives information of Baptist missionary work in Japan, both of the Northern and Southern Boards. At one time there was a Baptist missionary periodical printed in the Congo Mission but we have not seen a copy of late. The latest to appear is *Eastern China Gleanings*, issued at Shaohing, China, by Rev. W. S. Sweet, of which Vol. 1, No. 2, for March is the only copy we have received. All those in charge of these periodicals printed on our mission fields are earnestly requested to see that copies of every issue are sent to the Editorial Secretary for preservation in the files of the American Baptist Missionary Union.

THE RECENT EARTHQUAKE and tidal wave in Northern Japan was the most terrible and destructive convulsion of nature since the engulfing of the volcano Krakatea in the Sunda Straits, when 36,417 persons perished. In Japan the loss of life is estimated at 50,000, which ranks this among the most appalling of natural disasters. The territory chiefly affected is but a few hundred miles north of Sendai, where our missionaries, Rev. E. H. Jones and



one month after every seven years, at the option of the missionary ; and no missionary is allowed to stay on the field for a longer consecutive period than seven years, unless he obtains a physician's certificate permitting him to do so.

PERSONAL. — Prof. D. C. Gilmore and wife of Rangoon, Burma, reached New York May 9, returning to America for health. — The marriage of W. H. Leslie, M. D., and Miss Clara R. Hill of Banza Manteke, Congo, occurred at Lukunga, March 14. — Rev. W. F. Thomas and wife of the Theological Seminary at Insein, Burma, arrived at Boston May 17, returning to America for rest. — Rev. W. R. Manley of Udayagiri, India, arrived at New York May 16, bringing one of his sons. Mr. Manley will return to India after a brief stay. — Miss Sarah R. Slater of Moulmein, Burma, arrived in New York May 22. — Rev. C. H. Harvey of Matadi, Congo, reached New York May 22. Although he has been connected with the Congo Mission since 1880, this is Mr. Harvey's first visit to America. — Rev. W. M. Upcraft and Mr. H. J. Openshaw have reached Hankow, China. — Rev. Christian Nelson of Kifwa, Congo Mission, Africa, reached America early in June. — Mr. and Mrs. George Warner of Ningpo, China, and Miss Naomi Garton, M. D., of Toungoo, Burma, arrived at San Francisco June 3.

THE GORDON MEMORIAL FUND is still open. There were many who were not prepared to send in their contributions to this fund in the early spring when Mrs. Gordon sent out her letters, but desired to do so later. Any who desire to be enrolled among the givers to this fund in memory of that great and good man, Dr. A. J. Gordon, can send their gifts at any time to the Treasurer of the Missionary Union, E. P. Coleman, Tremont Temple, Boston, Mass.

A CORRECTION. — We have noticed a paragraph going the rounds of the missionary journals stating that "Emerson declared, forty years ago, that what hold the popular faith had upon the people was 'gone, or going.' He asked why we should drag the dead weight of the Sunday school over the globe, and lived to see his own daughter holding a Sunday school for little Arab children on the Nile." Knowing something of the Emerson family we doubted the correctness of this statement, and wrote to Mr. Edward W. Emerson, the son of the philosopher, to learn the exact facts. Mr. Emerson writes: "In the year 1872, while my father's house was being rebuilt after the fire which partially destroyed it, he traveled abroad for his health. My sister Ellen accompanied him. They traveled in England, France and Italy, and in the winter went to Egypt, and with a few friends hired a Nile boat and went up the Nile as far as Philæ. The purpose of the expedition was simply to restore and refresh Mr. Emerson, whose health had suffered in the previous year. His daughter accompanied him simply to care for him, and there was neither purpose nor practice of missionary work by her."

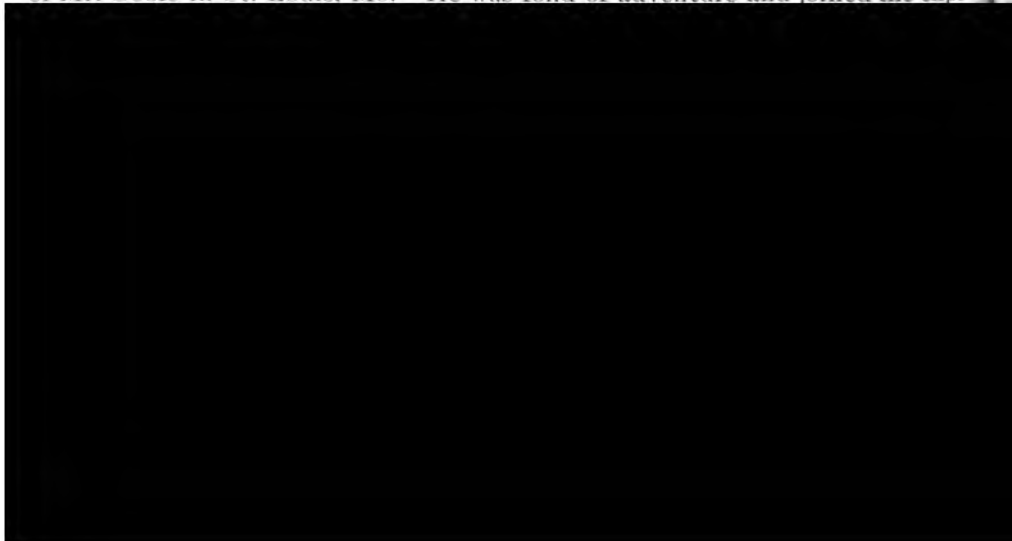
BOOK NOTES. — Rev. Walter N. Wyeth, D. D., has added the seventh to his series of Missionary Memorials, this one being "Poor Lo," and giving an account of early Baptist missions among the Indians. The literature on this subject is very scanty, and Dr. Wyeth gives the best account obtainable without much research. His brief but comprehensive memorial forms a welcome

addition to our missionary literature. Price seventy-five cents. Address the author at 3920 Fairmount Avenue, Philadelphia, Pa. — The Fleming H. Revell Company of New York, Chicago and Toronto have issued "A Primer of Modern British Missions," by Rev. R. Lovett, in which a large amount of information is given in a very compact form. Price 40 cents.

THE DOWAGER EMPRESS OF CHINA died on June 19. She has been the real ruler of the Chinese Empire for thirty-five years, and was a woman of great ability, standing alone with Queen Victoria in the first rank of women rulers of the world. Her influence has not been favorable to the progress of China in the enlightenment and civilization of the West, and her removal, with the visit of the eminent Chinese statesman, Li Hung Chang, to Europe and America, may result in a surprising revolution in the attitude of the Chinese government and leaders to a more liberal and progressive policy.

THE RIOT AT KIANG-YIN, CHINA, in May, was not different in character from other disturbances which occurred last year. It appears to have been excited by one man who was prompted by cupidity. The usual charge of stealing children was made against the missionaries, and a mob was gathered in front of the mission premises. It was held back by one missionary while another went for the magistrate. When he came he called upon the leader of the mob to find the children if there were any there. After a pretense of hunting about the yard he dug up the body of a child about eighteen months old which he had evidently buried secretly to serve as proof of his charges against the missionaries. At this seeming proof of their guilt the magistrate was no longer able to restrain the mob. The missionaries fled safely to the protection of the authorities, but the mission premises were totally destroyed. The cable does not give the names of the missionaries or of the society under which they were laboring.

REV. JONATHAN GOBLE — We have received information of the recent death of Mr. Goble in St. Louis, Mo. He was fond of adventure and joined the expe-



Danbury, N. Y., May 2, 1848, graduated at Madison University in 1881 and Hamilton Theological Seminary in 1884, and the same year went to Burma as a missionary. He was stationed at Shwegyin, where he took a great interest in the people and in putting the mission buildings and grounds in order, but the climate and surroundings had an unfavorable effect upon his physical and mental health and he was compelled to return to America in 1888, resigning his connection with the Union. He has since resided in Hamilton, N. Y. The same tendencies of mind which he showed in Burma were increased by repeated domestic afflictions. One child was buried in Burma, another in London on the way to America, and last winter his most excellent and helpful wife was taken. His mind became unbalanced by these repeated bereavements, and in a fit of dementia he took his own life.

REV. WILLIAM SCOTT McKENZIE, D. D.

The prolonged and intense sufferings of Doctor McKenzie for the past year have excited an intense sympathy throughout a wide circle of friends and acquaintances who loved and honored him for his personal worth and for his large usefulness in the Master's service. His release from suffering on Saturday, June 13, while bringing a feeling of sadness that so good a man should be called away from earth, was yet accompanied with a thought of relief and thanksgiving that he was at last relieved from the hopeless agony which had for so many months racked his feeble frame. We can but rejoice that he has gone to dwell in the land where there is no more pain.

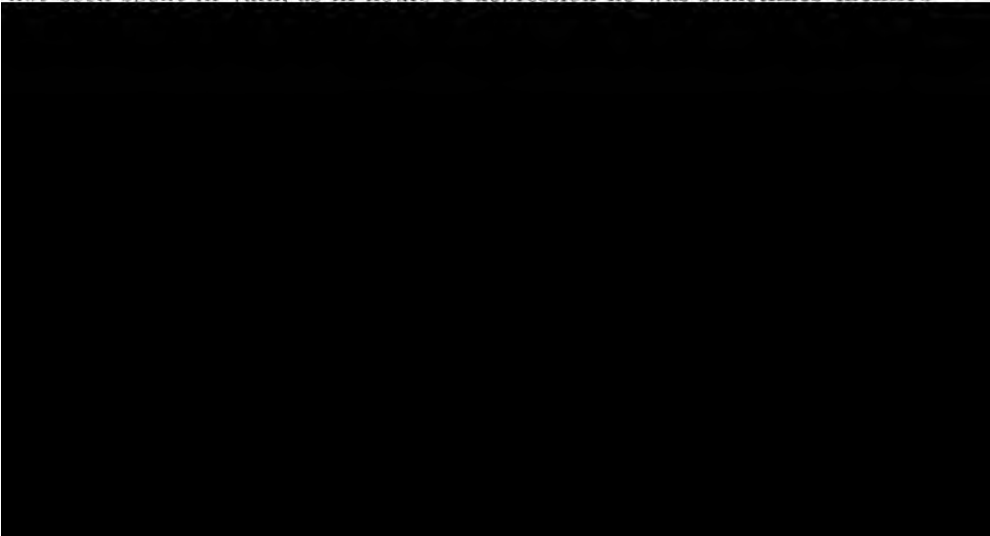
Doctor McKenzie was born in Liverpool, Nova Scotia, Feb. 29, 1832, and was therefore a little more than sixty-four years of age. Although dependent upon his own resources, he by great hardship, self-denial and with that energy and Scotch grit which characterized him in all his after life, paid his expenses through Acadia College, Wolfville. Coming to Massachusetts he studied for a brief time at Worcester Academy, and graduated from Harvard University as one of the famous class of 1855, the most eminent ornament of which was the late Bishop Brooks. He graduated from Newton Theological Institution in 1857. The pastorates of our lamented brother were at Abington, now Rockland, Massachusetts, for one year; at Andover, Mass., for two years; at the Friendship Street church, Providence, R. I., for six years; at the Leinster Street church, St. John, N. B., for six years. While at St. John he also served as editor of the *Visitor*, the Baptist paper of that province, and as the first Secretary of the Foreign Mission Board of the Maritime Provinces. In 1872 he was called into the service of the American Baptist Missionary Union as District Secretary for New England, in which he continued for twenty-four years, to the time of his death.

In his pastorates Doctor McKenzie was eminent as a scriptural preacher. He had a profound grasp upon the fundamental doctrines of the Bible, and it



W. S. McKenzie, D. D.

was his delight to elaborate and proclaim them, always to the interest and profit of the more thoughtful and spiritual members of his congregations. He retained something of that philosophical turn of mind and that keenness of perception, as well as that wit and humor, which are characteristic of the Scotch people, among whom his ancestors were numbered. But it was particularly in his great work for the foreign mission cause in New England that his talents were most conspicuously displayed, and his influence will be most profoundly felt in years to come. Here he was a master in his line. Winning, genial, honest and true, he gained the personal friendship of the pastors and leading laymen throughout the Baptist churches of the New England States, and retained it to the end. It is a remarkable fact that in an extensive acquaintance throughout New England we do not remember to have heard one expression which indicated a feeling of enmity toward our departed brother. Considering the service in which he was engaged, the many conflicting interests with which he came in contact, and the wide diversity of the people with whom he had so intimately and so delicately to do, this is a most surprising testimony to the tact, the truth and the thorough uprightness of Doctor McKenzie. That he won the love of all was most surprisingly manifested in the months of his last sickness. When it was announced that he had been taken from the hospital to his home afflicted with that dreadful and incurable disease, an internal cancer, he was deluged with expressions of earnest sympathy from all over New England, and in fact from all over the world. Always having a humble estimate of his abilities and influence, the numerous friends who wrote these letters will be made glad to learn that he was greatly cheered and strengthened in his sufferings by these cordial testimonies to the value and influence of his words and life. His hours of pain were soothed by these messages of affection and gratitude, and the weary days and months of his confinement to his room and to his couch were made happier and easier by the assurances that after all his toil and faithfulness his life had not been spent in vain, as in hours of depression he was sometimes inclined to



and grander efforts for the extension of the Redeemer's kingdom throughout the world. We miss his presence, but we feel his inspiration, and this will abide to all who honored and loved our departed brother, stimulating them to more Christlike living and more apostolic zeal for the salvation of men in all the earth.

REV. A. T. ROSE, D. D.

We have received by cable the sad news of the death of Dr. Rose on Sunday, July 5, at his home in Rangoon, Burma. Dr. Rose was one of the veterans of our missionary service. He graduated from the Hamilton Literary and Theological Institution, and was appointed a missionary in October, 1851. He did not leave America, however, until Jan. 17, 1853, when he sailed for Arakan in the ship "Springbok," Captain Hurd. For a time he was a teacher in the government schools, but resumed missionary work in the city of Rangoon in 1862, and has been continuously in that service since that time, with the exception of a short interval from 1871 to 1873 which he passed in this country. Dr. Rose's service has been among the Burmans and in the Burman language, and chiefly in the city of Rangoon. He was among the early pioneers of the heroic but disastrous mission in Arakan, his first wife being a sister of Rev. H. M. Campbell of that mission. Her death was one of the numerous fatalities which marked the early history of the mission in Arakan and which led to the suspension of missionary work in that country for a long period of years. After he entered upon missionary service in Rangoon Dr. Rose married a daughter of Rev. D. L. Brayton, the veteran missionary to the Pwo Karens, who still lives in Rangoon to bless the mission with his fatherly interest and benign influence. For many years Dr. Brayton's home has been with his daughter, Mrs. Rose, and together they have labored for the salvation of the people of Burma. Dr. Rose's last visit to America was in 1893-94. He left Rangoon April 16, 1893, coming home in a leisurely way *via* the Pacific and visiting our missions in China and Japan on his journey, not arriving home until Sept. 27, 1893. He sailed again on his last return to Burma Nov. 24, 1894. During one of his stays in America Dr. Rose was pastor for a time of a church in Providence, R. I., but his life work has been for the heathen and his home has been in Burma. By his departure for his heavenly home, another link is severed which binds us to the early history of our missions.

In his personal characteristics Dr. Rose possessed many strong qualities. As a preacher he was able, powerful and earnest. As a missionary he was faithful, devoted, and especially fond of evangelistic work among the people. In this work he took frequent and long journeys throughout the length and breadth of Burma, reaching at times Bhamo in Upper Burma, and remote regions in Shanland. He has been prominent in opening up new territory in many parts of the country and opening stations for the residence of the younger missionaries. In his later years Dr. Rose was specially in charge of the work for the Burman people in the city of Rangoon and vicinity. After the death of Dr. Edward A. Stevens he conducted for a number of years a Biblical School for

the training of native Burman preachers, which Dr. Stevens had led for a long period, and Dr. Rose's care of this important and unique work continued until the class was incorporated with the Theological Seminary at Insein upon his departure for America in 1893. The care of that department then devolved upon Rev. W. F. Thomas, but upon Dr. Rose's return to Burma it was proposed that he should have some share in the instruction of the preachers. His health, however, never allowed him to assume these duties. Soon after his return an affection of the heart developed, which for a time incapacitated him for labor, but after a while permitted him to undertake some light work in connection with missionary duties. He was warned, however, that at any time his end might come, and the latter months of his life were passed in constant expectation of the call of his Father from work to his heavenly reward. With what suddenness the end came we do not know, but without doubt it found him fully prepared for the call to depart and for the company of those who round the throne of God sing His praises forevermore.

By the departure of Dr. Rose, Mrs. Rose is left alone with her aged father in Rangoon; her children are in this country and reside in Providence, where the Roses were accustomed to make their home whenever they were in America. We extend our most sincere sympathy to Mrs. Rose in Burma and to the bereaved children in this country, and pray that the exalted virtues of our departed brother may be an inspiration to them and to us to more consecrated living and more earnest labor for the extension of the gospel of Christ to all peoples in all lands. High as are the blessings and privileges of those who enjoy our Christian institutions at home, higher yet is the privilege of those who are permitted to carry the knowledge of the unsearchable riches of Christ to those who sit in darkness and the shadow of death.

ARTICLES.

NEW AND STRANGE EVENTS AT KOFU.

MRS. CLARA A. SANDS BRAND, TOKYO, JAPAN.

came to Kofu on an evangelistic trip twelfth of October. The helper re-added to our force, has been working in since April. Before that time he had a few months in his native village, miles from this city. He was converted in America where he spent six years. In April, 1894, he returned to Japan, and early of the same year Mr. Brand baptized him in Tokyo. He is a very devoted

man. This part of the country produces the best grapes in Japan, and it is also a great silkworm district, and Kofu is noted for the manufacture of a thin kind of silk called *kaiki*. The people are exceedingly proud and boast of being a law unto themselves.

One Sunday when we were going to hold a meeting in one of the seemingly quiet villages, we were told that we must return



CRYPTOMERIAS.

man and seems to be called of God to preach and to look after souls.

Kofu is a large inland city about ninety miles from Tokyo. It is situated in a valley surrounded almost entirely by high mountains. It is reached by the road winding around the hills through the gorges and over chasms crossed by narrow bridges, and finally descending the mountain and down into this beautiful valley. Kofu has about forty thousand inhabitants not including the rich farming villages lying all around

it. This part of the country produces the best grapes in Japan, and it is also a great silkworm district, and Kofu is noted for the manufacture of a thin kind of silk called *kaiki*. The people are exceedingly proud and boast of being a law unto themselves. One Sunday when we were going to hold a meeting in one of the seemingly quiet villages, we were told that we must return home before dark, that the Buddhists might have no chance to attack us. We said we were not at all afraid, but our helper assured us that this was unlike any other place in Japan; he said that not long ago an attempt had been made to kill a native evangelist who tried to teach Christianity in that village, and that some politicians had lately tried to kill a man there; he added that that village had produced the greatest gamblers in Japan.

The Canadian Methodist Mission and the Catholics have been working in Kofu for

several years. The Greek Church tried to start a work here, but failed and gave up the field. The Canadian Methodist Church (native) has a good European building, a native pastor, supported by the native Christians, and a membership of about two hundred including members in the adjoining villages. The Catholics have twenty converts—a decrease from thirty or forty. Two foreign ladies of the Canadian Methodist Mission live in the girls' school, and a French Catholic priest is stationed here, and these are the only foreign residents.

We lived in an old Japanese house occupied by our helper and his wife. It is a large shop-like place in one of the business streets, and the *koshi* (lattice work) being removed, the whole front is made inviting to the passersby, and here we have open-door meetings—crowds of people stopping day and night to hear the preaching and to see the foreigners. The rooms, down stairs, will seat about four hundred persons, and one night, besides a large number of adults inside and outside, there were one hundred children sitting quietly on the mats, listening intently to a talk made simple enough for any of them to understand.

We had one meeting in the largest the-

There were several Buddhist priests present and many students and teachers. The audience was attentive and orderly; when a statement was not pleasing there was a cry of "No! no!" and when the evangelist declared that all men are sinners, there was a regular shower of noes, but no opposition or ill will was manifested towards the speakers.

Mr. Brand, to prove the reliability of the sacred book, gave as an example his dealings with the Jews—what had to pass in regard to them as foretold and recorded in the Bible; and then said that God would yet punish the nations that were persecuting his chosen people; for instance, Russia, for her bad treatment of the Jews. He would in time, he said, receive the judgments from Jehovah, the one true God. At this nearly the whole house cried "Hear! hear!" and at several different times when Russia was mentioned in this way the "hears" were earnestly repeated, showing the feeling towards Russia in no doubt, to Manchuria. "Amen!" was heard frequently. The Japanese have adopted foreign words almost entirely to express their approval and disapproval in public meetings, and now it is said that the Buddhist priests are going to adopt

beautiful river flows through the valley near the city, and there was our baptism, with wonderful scenery all around, the sloping hills, and then beyond, mountains encircling the hills, and not far off, mount Fuji with ever varying indescribable colors. All of the canoes, except the youngest, were led out the water, one after the other, and led with Christ in the likeness of his Son. The little boy Mr. Brand carried in his arms, and this child's baptism indeed, a touching sight, witnessed tears of joy, wondering what God would give him to do and praying that he might be called out to lead his people in

and offering food to them, according to heathen custom.

We left Kofu on the twenty-seventh of November, staying one night on the way in a large town ten miles from Kofu. At 4.30, before daylight in the morning, we took a small, open boat down the river. This was a very interesting and exciting trip of six hours and a half, over numerous rapids and between high mountains to the railroad, and from there another six hours' ride to Tokyo, which we reached on the evening of the twenty-eighth, after an absence of eight weeks.

During our stay in Kofu fourteen persons were baptized, and on the twenty-fourth



SACRED BRIDGE, NIKKO, JAPAN.

days of righteousness. He had been effectively taught by his brother, the evangelist, and had given so many proofs of conversion, we could not doubt his faith. And his sins were all forgiven and he was led to follow the Savior as long as he lived, and if his schoolmates teased him about believing in Jesus and worshiping the true God, no matter, he would not care. He had urged his father to destroy the idols, and during the great summer festival when the spirits of the dead are supposed to return to the earth, he had rebuked his mother from lighting lamps

of November, a church, the First Baptist Church of Kofu, was organized. Our helper, Matsuno san, was chosen deacon, Maki san the banker, treasurer, and Obi san, a *ken cho* (government office) man, clerk. Obi san's wife was converted before we went to Kofu, and she had entreated her husband to destroy the idols, but his faith in the true God was not strong enough. They were afflicted with severe diseases after he commenced to believe and it seemed to him that the new God was not with them, and they would not call on the old gods to help them, so this poor man

was in a trying place: however, after our first visit, he took courage and soon threw his idols into the river, and followed our directions in regard to remedies, and in three or four weeks, he was believing and rejoicing, and he and his wife were able to be baptized on the same day. There are now four candidates for baptism. Kofu

converts: since we returned to Tokyo Brand has baptized three women, and are still three converts waiting here Sunday before we started for Kofu. Brand baptized four converts, more than twenty-nine this year, including the Kofu.

THE HILL TRIBES OF BURMA.

REV. ALONZO BUNKER, D. D., TOUNGOO.

The term Karen is exceedingly misleading. It is a local term and is not at all applicable to the use now made of it. Taken as it now is, it should be applied to all the Hill tribes of Burma, and there are literally scores of tribes. "Karen" is the Burman name, and could be as properly applied to the Kachins as to the Sgaws, to the Palaungs as to the Pwos. The Kachins are broken up into many tribes, with local

Gaicho, Sau Ku, Kōnany Bghais, and a half dozen more tribes, that are as different from Karen as the Sgaws are, and as different from each other as the Sgaws are. The Brees resemble the Kachins in their general characteristics not more than the Kachins, Palaungs, Sgaws, and Tounghus do. One could not tell the difference between representatives of a score of these tribes taken together, either heathen or Christian, except by their dress in some cases. The Palaungs are the most interesting people, but not more so than the Padaungs, Sounts, and a score of other Hill tribes. Among the Brees we have ten churches; among the Gaichos we have six churches; among



to the other Hill dialects, one cannot see the relationship. I am studying this question, so far as my time and means will permit. There is coming into existence a considerable literature on these tribes, but it is buried as yet in the government archives. We need a man who will take

hold of this question and set it forth in its true light, and so serve the best interests of a very numerous and very energetic race of people whom God in his wisdom seems to have been preparing for a special work in the kingdom of his Son, in Asia.

ANNUAL MEETINGS IN JAPAN.

REV. S. W. HAMBLEY, SENDAI.

Last year they were held in Kobe, from the 9th to the 14th of April. From all parts of the empire the missionaries of the American and of the Southern Convention came together, to the number of thirty-five, the largest company of Baptists that has yet assembled in conference in this country.

Baptist missionaries in Japan have been increasing in number till now our countryman gives us a list of sixty-five agencies of the societies, many of whom are self-supporting. It is with much rejoicing that we record this increase in number and our thanksgiving is increased when we recall the fact that all our foreign workers are in service on the field. In the midst of our rejoicing at this evident indication of God's blessing was the sad thought that two who were of our number a year ago are no longer with us. Mrs. Ellen Shattuck died in Chofu on April 19, 1895, and T. P. Poate in Sherman, N. Y., Feb. 24, 1896. They will long be remembered for their consecrated Christian lives.

The work of Baptist missionaries in Japan embraces eleven centres, i. e., our countryman has been resident during the year in eleven different cities and towns. Sendai is the most northern and Fukuoka the most southern. Between these two cities some 1,500 miles intervene. With us are associated 100 native helpers, twenty-eight of whom are Bible women. Churches now number twenty-five, but only three can be called self-supporting. Connected with our stations are eighty-four outstations in which work is regularly done. Our church membership has increased to 1,780, a gain of some one and two-thirds per cent. This is par-

ticularly gratifying when we recall the loss of about one and two-thirds per cent which Protestant church membership as a whole has suffered during the year. Contributions for the year amounted to 1,463,58 yen, an average of eighty-two sen or about forty cents gold. Probably the average daily wage of the believers is not over fifteen cents. Sunday schools are reported to the number of eighty, with a total enrollment of about 3,000. Day schools, evening schools, kindergartens and like institutions number twelve with an enrollment of some 400. These together with the girls' schools, five in number, the Theological Seminary, and the Tokyo Academy comprise the effort of Baptists in Japan along educational lines, and all are made to subserve the single end of evangelizing this people.

The one aim of all is evangelistic work and the conserving of the results obtained. Direct work of this kind is constantly pushed, and educational and publication work aims to make it the more effective. The work of the male evangelists has been ably complemented by that of the female workers, and by the Sunday schools. To the work of the Bible women can be directly traced fifteen conversions, and to that of the Sunday schools twenty-five more. The report of the committee on Bible-women's work says that "there is more of encouragement felt in the faithfulness and zeal of the women themselves and in several cases the people seem more ready to listen than ever before." One of the ladies writes that they have the best class of listeners they have ever had. Another, that the church women have grown in knowledge and efficiency, and

have done more in personal work for themselves than ever before. Another, that her Bible women have been doing even better work than their reports indicated. The methods pursued are house to house work, Bible teaching, gospel talks at the lodging houses of the poor, evening classes for working girls, temperance meetings, fancy work and sewing classes, kindergartens, etc. One Bible woman has seen several devout idol worshipers put away their gods during the year and profess faith in Christ. The committee feels warranted in asserting a brighter outlook than a year ago. The report of the committee on Sunday schools has the same hopeful character. Improvement in manners and deportment, constancy in attendance, testimony of heathen parents to the good influence of the schools, loyalty on the part of scholars to the schools, and what is better, to Christ, in spite of inducements to the contrary, are cited as showing the influence the schools are having. Surely the next generation in Japan will be more leavened with Christian influences than the present.

The girls' schools show a falling off in the number of the pupils, but not in their quality nor in that of the work done.

ized a Young Men's Christian and have been exceedingly hel-
tian work in Tokyo, having
their school work, but also
things, an earnest spirit. The
Seminary reports a successfu-
teen men have been enrolle-
shown commendable zeal bo-
and evangelistic work. Presic-
in his report says, "There hav-
of anxiety and perplexity ;
doubtless common to all sch-
the general spirit of the sch-
an improvement over the pre-
There seems to be a deeper c-
of the sacredness of their ca-
part of the students, and a
ingly greater care in public
conduct. The reputation of t-
more valued by them. Th-
ship has decidedly improv-
Japanese who was familiar w-
of the school, "I do not thin-
is a school in Japan where
do more faithful studying t-
school." In addition to the
partments, Mrs. Bennett has
students music and Mrs. Dear-
a class in New Testament G-
have also been honor classes

the nineteenth century as well as the first century, one by Brother Maynard of the Southern Convention of the Holy Spirit and the believer.

by Brother J. W. McCollum of the society on self-support. The latter contributed materially to the influence of the meetings and was especially helpful in its orthodoxy of fundamental principles in work.

During this résumé of our four days

of good things, mention must be made of the kind hospitality of the brethren and sisters of Kobe, Osaka and Himeji, and now we go back to our several stations for another year's work, strengthened in soul and in body, and in love for the brethren and our work, by the hours we have been permitted to spend together. May God's blessing rest even more abundantly upon us in the year we are beginning than in the year now gone.

A BAPTIST PRAYER MEETING IN PARIS.

Following letter to the Foreign Section from an American Baptist lady who lately spent some time in Paris will be of interest to our readers, and especially to those who may visit Paris. There are churches in nearly all the principal cities of the continent of Europe, and we American Baptists will seek them out when they cannot understand the language in which the services are held. Their visits will greatly strengthen our faith as brethren.—*Editor.*]

After spending the winter in Paris, which a long time have been wishing to visit, I am how intensely interested I have been in the work of the Missionary Society here especially in the little church of the Rue de Lille. I have become very well acquainted with Mr. Sainton, and I do not know of any man in whom I have greater faith or confidence to his Christian integrity and confidence in God. Every one who is acquainted with Mr. Sainton apparently for the same, and that he is just the man for that difficult position and to the great responsibilities that are resting so fast upon him. My own life has been greatly blessed in listening to the French and in attending the prayer meetings. How much I wish that all the American Baptists who go to Paris could understand the French language.

I especially wished to write about the service in English at four o'clock on Wednesdays. A few months ago

there was not a single Baptist service in English in Paris, and this meeting was started for the sake of the English-speaking people who do not understand French, as well as to be a help and support to the church. With no permanent member of the church who can speak English well, it would have seemed like an experiment except that the hand of the Lord was so plainly manifest that we could not help but go forward trusting him to lead us in the future. Some people were afraid that when the two ladies who had started this English prayer meeting had gone, it would fail for lack of leaders; but others have become interested. Every one who comes there feels that they have come into the presence of the Lord, and last Sunday the meeting was larger and more interesting than ever before.

If all the Baptists who go to Paris could know how much harm they do the cause of Christ by attending the Catholic church on Sunday, and how much help and encouragement to the Baptist churches they could be by their presence, they would attend even when not able to understand a word of the language. Now they can not only help and encourage the church No. 48 Rue de Lille by their presence at the four o'clock meeting, but they will be sure to receive a blessing themselves.

Yours very sincerely, MARY H. MERRIAM,
Columbus, Wisconsin.

BIBLE DISTRIBUTION IN BURMA.

FRANK D. PHINNEY, SUPERINTENDENT OF THE BAPTIST MISSION PRESS, RANGOON.

Since the arrival in Burma in the early part of 1892, of the first shipment of the photo-engraved edition of the Burmese Bible about 2,500 copies have been issued. That is, in about four years the number of copies issued of this small and cheap (one rupee) Burmese Bible has equaled the present number of Burman Baptist church members. During these years the demand for the large type Bible, the Reference New Testament, and for the photo-engraved New Testament has been steady, and the important fact may be stated that *during these four years more copies of Dr. Judson's Burmese Bible have been issued than in the twenty years preceding.*

Since August, 1895, about 3,000 copies of the photo-engraved edition of the Bible in Sgaw Karen have been received at the Mission Press in Rangoon, and very nearly the whole number is now in the hands of the people. A further shipment of 1,000 copies is to arrive this month and the balance of the edition of 5,000 copies is due by the following steamers. The sales of this edition, uniform in size and price with the Burmese edition, are simply unprecedented.

There is nothing in the history of Bible

in every native Christian family in Burma should now be the result sought and worked for by every station missionary in Burma.

The translations of the Holy Scriptures from the original tongues into the Burmese, Sgaw Karen, Pwo Karen and Shan languages of Burma, made by missionaries of the A. B. M. U., are scholarly and faithful *translations*, without fear or favor, and without covering up or altering the meanings of any words in order to lend support to unapostolic preaching or practice. Just at this time, when the high-church Church of England representatives in Burma have decided, with the help of the British and Foreign Bible Society, to make a Burmese Bible of their own which shall teach what they practice, it becomes a duty on the part of every Baptist missionary—who loves the pure word of God, and who follows in practice what that word teaches,—to spread abroad as widely as possible these true renderings, and to preempt the field before these misleading renderings can be put forth to deceive, if it were possible, even the very elect.

This matter is urged upon the thoughtful

antenn pictures illustrating the life of Christ, and the other missionary was astonished by the doctor in charge that he did not better make his remarks on the subject more religious as it would be likely to do the soldiers more good. The doctor himself was not a Christian.

Buddhist Opposition.—The Buddhist societies organized to infuse more life into the declining body of the great so-called religion have lost courage, and there is a quietness indicative of the approaching end. We have seen but little in the past of the intemperate tolerance of Buddhism. We have had leather-lunged, loud-mouthed "fellows of the baser sort," hired for the purpose to get up on the stand by our side and to bring us down. We have had scoffs, jeers, and the stirring up of the mob from the ranks of our audience when till these things came all was quiet, the people attentively and gladly listening. We have had the blowing of trumpets to drown our voices; and at times three or four times a day some of our less favored workers have been pelted with sticks and stones as the most common arguments that could be offered from the other side. But now this seems almost over; only once in a while, that in some out-of-the-way country, do we meet active opposition.

Nationalism.—The more insidious opposition comes from the influx of national pride as a consequence of the success of the late war. We find it very difficult to secure coöperation of the native Christians in our work for the evangelization of their country. They readily acknowledge that they are unable to carry on the work alone without our coöperation, yet practically in a majority of instances they refuse to coöperate with us unless they can have full control. This we claim it is impossible to allow them in their present state of immaturity, so

there is a good deal of friction. The more educated classes of heathen are also inclined to look upon us as interlopers and to hold themselves aloof. So the work is largely shifting to the lower grades of society—where it might more profitably have been commenced years ago—and the missionaries will be driven more and more to the simple proclamation of the gospel to the masses using the vernacular, leaving the Christians that are gathered entirely to the care of the native churches. While there is much to fear from the lack of Christian culture which the new converts will suffer, being left entirely in the hands of their fellow church members who are but little more advanced than themselves, yet I am not sure but that it may be a profitable though drastic remedy for the excessive time and attention that Japanese missionaries have heretofore given to schools and other secondary work. Those who are not preaching missionaries will soon realize that their vocation is gone and will be compelled to fly away to more congenial climes.

The Need.—Forty-eight millions of people, progressive, intelligent, wide awake, hopeful, industrious, cleanly, self dependent, law abiding, loyal, anxious for the good opinion of Western nations, giving up their idols, beginning to believe they need a better religion than Buddhism, free opportunity to preach anywhere, the preacher being sure of a respectful hearing from the masses of the people, who, as distinguished from the classes, comprise five-sixths of the population, only about 800 to 1,000 evangelists, including both native and foreign,—and you have the situation.

Send us preachers, pray for us, do not fail us in the little money we need for touring and the employment of evangelists, and you can trust in the Lord of the vineyard to give you your reward.

A CHINESE PROCLAMATION.

[SENT BY DR. S. P. BARCHET.]

The following shows the sort of Chinese proclamations and posters which have been so well-known through the recent years.]

Kinhwa City Magistrate's Proclamation.

This Proclamation is to give information about a case that Missionary Barchet, from U. S. A., now residing in Kinhwa, brought

before me, stating that, at Yang-bu in the Tang-Kyi District, there are nefarious persons who put up posters to get people to destroy property. He asked me to investigate at once, and give protection, and that we guard against such doings, and do not allow foolish people to be deceived or to get up a riot. For this reason, I sent a deputy instructing him to investigate thoroughly. Moreover, I desired the Long-yiu and Tang-Kyi District Magistrates to put out proclamations in reference to this matter, and to give protection. Now, in reply to Missionary Barchet's petition, I also put out a Proclamation, expecting that, in all my Districts, my people will understand that every chapel must be truly protected, according to the treaty. You must not listen to idle rumors, and create riots, each one must hereafter mind his own business as usual. Be generous, be peaceable, do not tread into the meshes of the law. If any one be found creating idle reports and causing trouble; or, if by searching, I find any one inciting the people, he will surely be taken up, and severely

punished. No leniency will be shown. This is a special Proclamation.

Translation of Placards posted at Yang-bu

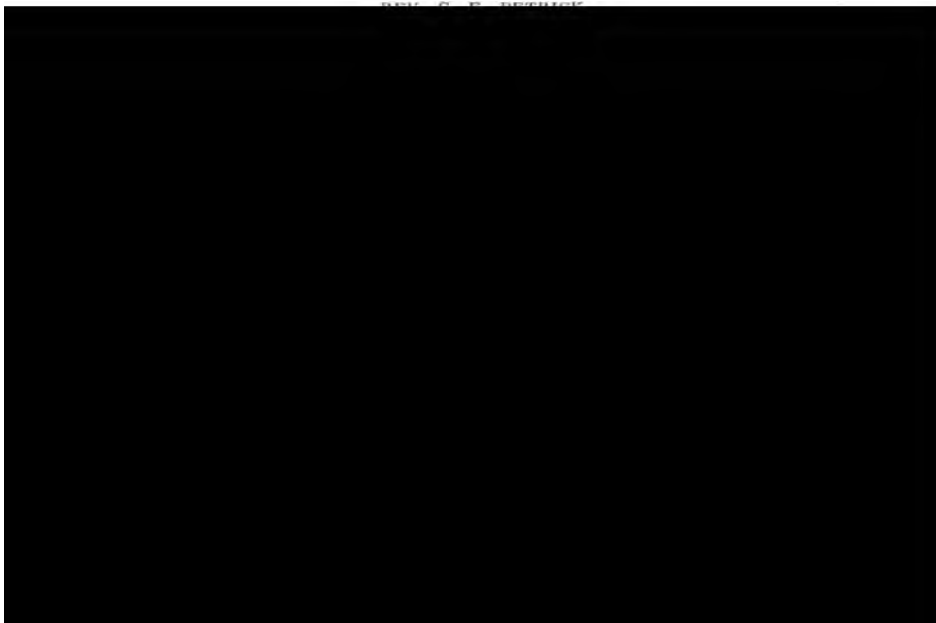
As soon as I beheld, I took down, examined thoroughly and now reproduce according to the original (as follows):

This placard is to inform, and invite the upper and lower Ling villages to help with one heart and strength; let all run to Madao to destroy Jesus religion hall. Now Schuen, Foochow and every place in obedience to the Imperial will have killed and have driven out the devils, and those who eat the foreign teaching.

Now we, the nation of the holy and virtuous, what use have we for the religious halls established by the foreign devils to propagate foreign doctrine. Moreover secret information comes that the Japanese, fighting in Formosa, were taken by Liu's armies, and among them were foreign devils. Why not come together here and make use of this wonderful opportunity to destroy these robbers!

Written for information!

A VISIT TO RUSSIA.



tion does grant no such liberties, thing will remain as it is—perhaps officials hate the children difficulties and only might meet-

ings where better-minded men execute the laws. In Russia everything depends on the officials. So you must continue to pray for our brethren in Russia.

TOURING IN NELLORE DISTRICT,

REV. FRANK H. LEVERING.

his year, Mr. Stone and the writer are with the intention of visiting large in the western part of this for two months we traveled from place. We selected such villages as offered the best facilities for other villages round about, and in pitched our tent. My notebook found eighteen such halting many of these are fine localities, good Telugu preachers or teachers located with advantage to the only the men and the money were

sur is a centre in which four or l roads meet and from which the villages can be reached. In large there are twelve thousand souls. Amamcherla also, with its neighboring villages and seven or usand heathen souls, ought to be

In these villages there are, I believe people who would believe if we were a preacher or a teacher

stationed in the village permanently on whom they could rely.

This tour took us into one hundred and fifty villages. We held two hundred and fifty services, and traveled on horseback and in cart seven hundred and fifty miles. The gospel was preached to about twelve thousand heathen. They listened attentively to the spoken word and showed their interest by buying tracts and little books quite liberally. The copies of the Gospel of Luke and John sold very well indeed. I am of the opinion that the books for which the people pay even a trifle are more highly prized than are those which are given to them. We hope that some good seed has been sown in the hearts of the people, and that the enemy may not be able to sow tares and choke the grain.

The heat has obliged us to abandon tent work for this year. With the coming of cool weather again we shall be glad to begin afresh.

LETTERS.

INDIA.

BURMA.

erman Mission.

ev. Edward O. Stevens.

MOULMEIN, April 17, 1896.
Association Meeting.—During the ending on the 31st of March, in Talains I traveled further to the to the northwest than ever before. The ninth annual meeting of the Talaing Association took place at Tavoy

Tuesday and Wednesday, February 18 and 19. The Tavoyan Burmese Christians had made such an abundant provision for their guests, that they hardly knew what to do with the money which the delegates had brought with them to help in defraying the expenses of entertainment. They decided to use the surplus on preaching tours undertaken in the interval of waiting for the arrival of the steamer. One party visited Monmagon, while Brother Hale and I hired a Burmese boat to

take us to Sidaw, a large Talaing village a little to the southeast of the mouth of the Tavoy River. We were accompanied by four Talaing preachers, who had come as delegates from the Moulmein and Kamawet churches. They did faithful work during the three days of our stay.

At Kywehgyan, Sunday, March 15, I baptized three Talaings, one young couple recently married and a girl of twenty-one, who had learned to read Burmese in Miss Sheldon's school. The next morning Brother Bushell and I started on our walk of twenty-four miles by the road from Martaban to Thatôn, where we arrived on the following Wednesday morning. He and his three helpers sought out the Pwo Karens, and my two assistants and I, the Talaings. Some of our hearers had become quite Burmanized; but we found many who needed to be reached through the medium of their own tongue wherein they were born.

Easter Sunday, Pastor Reuben baptized ten, all of whom were Talaings (Peguans) except one. Ten is the largest number ever received by baptism at one time in the history of the Kamawet church. This revival seems to be the direct result of the divine blessing upon the labors of Moung Aung-byu, who has just graduated from the Burmese Theological

of the blessed God." However, the man who had previously volunteered to go under the auspices of the Burma Baptist Missionary Convention, is Uh Leh, whose wife, Ma Hpet, escaped from Siam with her parents when she was a young maiden.

May 7.—The book, which I brought out with the competent native help, was the Talaing spelling-book. So far as I have been able to ascertain, that was the first time the tables of combinations of Peguan vowels and consonants had ever been printed. Since then I have edited the translation into *Mon* of Dr. Judson's little tract called "Astronomy." I am at present bringing out the "English and Peguan Vocabulary," consisting of Dr. Haswell's Peguan and English Vocabulary, turned over and corrected, and more than six hundred new words added in columns. I have thus turned aside from my life work in order to prepare for the coming of a missionary from America, to take up the work left by Dr. Haswell at his death twenty years ago. I suppose there can be no question but that there are thousands more of Talaings who can read Talaing than of Sgaws who can read Sgaw Karen. It seems sad that no missionary designated to the Talaings should have been sent out from America since Dr. Haswell's death.

at a distance as Moulmein. It is to go there very often. At the best it is ten days away—sometimes as two weeks; then the fever is very

Last year of all my party I was one to escape the fever. Some of us think, in view of my past history, most suicidal for me to attempt the that place, but thus far I have. On my recent journey I had the of baptizing eight, and from the as well as the Christians I received daily welcome. You see, the people are untouched by Buddhism; they are fighting but their devil worship, and I find a readier entrance than

filled with the half truths of

In some places I was greatly find that monasteries with their are already established. The people seeking the light of the world, and bring but the "Light," rather the "of Asia." I am fully convinced need to bestir ourselves very vigorously the next few years if the valley in is to belong to Christ.

y increased appropriation I have to call some of our seminary young and their vacation with us. I think done good work, not only among in but also among the Christians. in the long neglected Lamaingy ere is at last an evangelist at work, we are moving forward in almost action but Siam—Siam, with two hristians, and for two years with-one to administer communion or Surely we are neglecting our

Rev. L. W. Cronkhite.

BASSEIN, April 13, 1896.

gle travel for the season was sor-rid by at the end of March. With hundreds of villages needing the I not unkindly disposed, one would el all the time. It would probably rty years to spend a week in each my field. The Kyon-pyau region dily open to the truth. About a ches have been formed there the

past few years, the latest being Ka-nyin-sine, with seven members. Aung Bah, the leading spirit there, is just putting up a new chapel, costing Rs. 800, at his own expense, and proposes making a boarding school for all that section. He has one of the best of our Bassein ex-pupils, Hpo Theng, as teacher, under whom pupils who did not know how to make the nine digits were, in ten months, taught to do thorough work as far as through long division and into factor-ing. The Bible is taught an hour and a half each day, and it was inspiring beyond description to hear the thoughtful, reverent prayers of dear boys and girls, whose homes are yet heathen.

South of Bassein we have but one small church. I have taken up again the work in that section, interrupted for many years. It has a dense Pwo population, very willing to listen. Two heathen villages have now each one Christian man, recently converted, bearing steady and courageous witness for Christ. We have three or four native workers in this section the past year.

Our Annual Association, held at Satkwin (a heathen village the first time I visited it twelve years ago), drew together a little over a thousand Pwos, more than half of whom were heathen. The meetings were harmonious, strong and stimulating. Those in Michigan, and elsewhere, who know Brother K. S. Thabue, will be interested to know that this village has given him a helpmeet, and that he was simply invaluable in assisting the preparations for the associational gathering. One hundred and eleven baptisms were reported for the year. A division in the Engma church appeared in their report of ninety-one members dismissed by letter. The Maungtha church renewed its request of last year for dismission from the association. So while a great and effectual door is opened among the heathen, there are active, though not numerous, adversaries. These things greatly sadden us; but the work is God's, and I desire, most of all, the spirit of wisdom and of meekness.

Our evangelists showed themselves men. Our churches have given more than almost ever before for their support, but the great increase in their number made it necessary

to announce a reduction of their salaries from Rs. 150 and 180 (\$55) per year to Rs. 60 and 75 for six or eight months' work, they to be free the balance of the year to seek support otherwise. *Not a man laid down his work* in consequence.

Our Bassein School.—A year ago, I wrote a letter for the *Magazine*, which was mislaid, in which I stated the seemingly hopeless outlook financially for the school year, but added that in another six months, I might be able to report some wonder of divine providence. I now report that step by step a path, as impassable as the Red Sea, opened, the school was maintained the entire year, and closed with a small surplus. The present outlook for the coming year is but little better than that twelve months ago, but it is time to learn to "rest in the Lord."

Not long ago, I heard a wise, hard-working, stout-hearted missionary, who never cries, break down almost to sobs, because it is probable that he must drop his wonderfully prosperous work, with *no one* to take his place, man or woman. Who is to blame? Not the Executive Committee, surely. It is a peculiarly sad case. There is no visible help. His work must go to pieces.

The Kachin Mission.

SOUTH INDIA.

The Telugu Mission.

Rev. F. H. Levering.

A Snake Worshiper.—We met a man and stopped to talk to him. Ka said to him, "Who is your *guru* [teacher]?" He promptly replied, "A Brahman." The preacher asked, "Who is your god that he gave an evasive reply. Ka pressed him with the question several times, finally he replied, "The *naga-pami* [cobra]." The educated Hindus say we figures of wood and stone to lead us thoughts of God. The constant tendency of idol worship is downwards. The use of symbols draws the minds of men away from God.

Rev. A. Friesen.

NALGONDA, March 24

On the 19th of this month Brother completed a six weeks' tour with R Nariah and a number of other helpers. Christians were strengthened, thirty-one converts were baptized, and to the poor heathen gospel was preached.

Rev. I. S. Hankins.

ATMAKUR, April 10, 1896.

Atmakur is a hard field. We are meeting as much opposition as was experienced years ago when other stations were opened. Some of the places we want to make a centre the village authorities won't let us in. If there is an empty house they won't rent it or sell it; neither will they sell the land on which to build a house. So I have sent four men out trying to get acquainted with the people and get land or a house, and they have been baffled in every place. Now I have four preachers ready to come to Atmakur as I can get places for them to live. The natives are trying to hinder our work. For the last months we had to pour water for the Christians of Atmakur (because the caste system would not allow the Christians at the same time as the *taluq* in which I am

trying to place two or three preachers has not been up to now had any believers in it, nor a preacher, so the people look upon us as a new and strange sect who come among them to destroy their caste. Probably the only thing that the people of this region know about Christianity is that Christians have no caste, and this is enough to set all their prejudices to work; until they see us as we really are and learn that we come to lift them up instead of disgracing them they will oppose us. They say, "We have never had any preacher in our villages, and why do you want now to come among us?" Practically saying, "You have never thought of coming before, why trouble us at this late date?" If we succeed in getting into good centres I shall have great encouragement. I am not at all discouraged as it is. I must have faith to lead in a new work.

CHINA.

Hakka Mission.**Edward Bailey, M. D.**

KAYIN, April 14, 1896.

Practice is about evenly divided between the wealthy or gentry class and the common people in hopes of fees from the former. I have kept out the small appropriation I have made for the poor. Heretofore I have treated all patients except in needy cases where all was free. At least I have thought so; but I have the other day that the second official had urged a mutual Chinese friend to have the foreign physician to attend his son, as he had heard this doctor was acquainted with mandarins, though a poor man could easily get him day or night. So I have unmeaningly made a distinction which I will hope to remedy next year by having them understand that they can have my services at all hours by paying a small fee which they can well afford.

Letter.—Lately on a trip at Tshyung I treated a great number of patients, and I am now on my house boat. Aside from my medical work my stay was made pleasant by the unfailing courtesy of the literary class,

The highest officials called upon me, and the principal of the academy gave a feast in my honor at which was a *hanlin*, Mr. Wun, principal of the college at Hu City. In all Hakka-dom no one ranks above him, and as soon as his period of mourning is over he will receive an imperial appointment. Later he visited Kayin and I had the pleasure of dining him, American fashion. Tshyung Khen has been thought one of the proudest cities in Hakka-dom, and none exceeded her in hatred of the foreigner.

The West China Mission.**Mr. W. F. Beaman.**

KIATING, March 25, 1896.

The officials have been trying very eagerly to have matters settled here, but as it was put into the hands of the commission and must be settled at the capital of the province, I have been unable to do anything. Since no one was here to represent the Missionary Union's interests the commission could not come to Kiating, Suichau and Yachau, and the work of the commission could not be com-

pleted and made so effective for these cities as it otherwise would certainly have been. If some one had been here this long delay

and unsettled condition of affairs in our v and this strain of these weeks of waiting uncertainty would have been obviated.

JAPAN.

Rev. William Wynd.

OSAKA, May 2, 1896.

Growth.—With the addition of Mr. Halsey in October and Miss Duffield in April, we have been able to enlarge the scope of our work a little. Mr. Scott has two chapels in the east of the city, Mr. Halsey has two in the west, while the centre has been this year the scene of my city work. There in a very good locality I have secured a commodious chapel capable of seating about two hundred and fifty people. Would that we had it filled every Sunday with a congregation of true believers, but although we have not got so far as that yet I feel much encouraged about my work there. Some of the rooms we have partitioned off with *shoji* and turned into a school room where three evenings a week I teach a little English, and have Bible classes. About a fortnight ago we had our first baptisms as the result of my work there. Two young men, one about twenty and the other about twenty-three, were the subjects, and both

I have still my country work in Shikoku and when I went there last month the flock seemed to be in a very prosperous condition, there being thirteen believers in Matsuyama, our central point. Jokoto, our evangelist stationed there, is doing a good work and it is only want of funds that keeps him from spreading out in that island, which yet has no resident Baptist missionary.

Rev. J. H. Scott.

OSAKA, May 2, 1896.

The Boys' school has now a larger attendance than ever before, a better class of pupils and a better spirit in all connected with the school. A promising young man was baptized a few days ago. He was never a pupil in the school, but was led to Christ by one of the pupils. Five pupils have been baptized during the year ending with this date. A year ago a young man, the son of a Shinto priest, entered the school. He was bright and studious, but bitterly opposed to Christianity; so bitterly that we had great re-

OUTLOOK.

THOSE SENDING MONEY DIRECTLY TO NATIVE CHRISTIAN WORKERS IN JAPAN.—At the Union of Baptist missionaries composed of all the missionaries in Japan: American Baptist Missionary and the Southern Baptist Convention meeting in Kobe, Japan, April 13-14, he undersigned was instructed to through the denominational press likewise, as he had opportunity, very request of all persons who are now or contemplate sending money to Christian workers in Japan, that no case send such money directly to workers, but that all moneys be sent to the treasury of one or the other missionary societies, and that the workers be induced to labor in harmony with the Baptist mission work organized in Japan. Fact that certain independent native workers supported by funds sent directly from America have interfered with the already in operation, and probably made the very object of those support, was the occasion of such action. Undersigned will gladly answer any questions bearing upon this matter.

J. H. SCOTT.

1. Japan, April 16, 1896.

STUNDISTS OF RUSSIA.—"The largest and by far the larger, group of

Stundists are to all intents and purposes Baptists, although the authorities in Russia prefer to call them Stundists. This latter section of the Stundists reject the worship of the sacred pictures and all the ceremonies of the Greek Church, as also the traditions which that church recognizes as the basis of its faith in addition to the Scriptures. They believe, and seek in practice to carry out, that God shall be worshiped only 'in spirit and in truth.' Forbidden to meet in buildings specially set apart for the purpose, they meet when they can in private localities or in the open air to read God's word and pray. They believe in salvation through the blood of Christ, that Jesus Christ is the only Mediator between God and man for the forgiveness of sins, but that none can enter the kingdom of God unless he is converted and born again through the Holy Spirit of God. Of this section of the Stundists the Scriptures are the only guide. In accordance with this, they are mindful to be loyal and obedient to the powers that be, whom they regard as sent and appointed of God. Still, when the commands of these powers are clearly in opposition to the word of God, then they hold and practice that they 'must obey God rather than man.' Yea, on this point many of them find that they cannot take up the sword and follow their prince into war, and hence the bitter persecutions which they have to undergo."—*A Russian Lady.*

NEWS.

GENERAL.—Florence Crittenton Rescue are now established in twenty-three in cities and in London.—The missions of the Southern Baptist Convention report ninety-eight churches, hundred and twenty-eight outstations, eight male and forty-eight female missionaries, thirty-four ordained natives, seven male and eight female unordained native helpers, 735 baptisms, 4,295 members, 1,713 Sunday school scholars, thirty houses of worship, thirty schools, 851 scholars, contributions

of native Christians \$5,553.20. The expenditures were \$105,118.90 and the debt 26,092.89. \$10,000 was raised at the meeting of the convention toward paying the debt. The number of baptisms is the largest in its history.—The debt of the English Baptist Missionary Society, amounting to about \$120,000, has been paid.

EUROPE.—The state of religious affairs in Switzerland was shown recently by two incidents. A mob rushed into a church in Geneva with cries of "Down with the good

God," and attacked the Young Men's Christian Association rooms, but not one was punished, and in Burgdorf, a grove meeting of the Salvation Army was broken up by a mob aided by the police, and thirteen members of the Army were fined for singing.—There are about 250 Protestant missionaries in Italy and about 6,000 members of Protestant churches.

CHINA.—The increase of Protestant Christians every year is about 5,000, and the present number is above seventy thousand.—The Tibetan Mission Band, begun by Miss Annie Taylor, but now under the leadership of Mr. Cecil Polhill-Turner, one of the "Cambridge Band," has now become connected with the China Inland Mission, and has been removed from near Darjiling in India to West China, where it will continue its labors among the Tibetans until Tibet itself is opened to foreigners.

AFRICA.—Charles S. Leach, M. D., his wife and little boy were murdered in Sfax Tunis in the month of May. Dr. Leach was a medical missionary connected with the North African Mission and a member of Rev. Leighton Williams' church, New York City. The murder seems to have been committed for purposes of robbery.—After four years' labor the North African Mission has received its first convert in Egypt. He was baptized in the harbor of Alexandria, April 25.—Slavery is now strictly prohibited in Egypt and slave dealers are to be punished. Egypt will also use its influence against slave

Africa is estimated by the *London* to amount to \$500,000,000. Of this \$100,000,000 belongs to North Africa, Egypt, \$175,000,000 to South Africa, Zanzibar and the Transvaal, \$47,500,000 to Central Africa, and \$12,250,000 to West Africa. Of this the Congo Free State has \$6,000,000.—Bishop William Tait, retired at the recent meeting of the General Assembly of the Scottish Episcopal Conference. He gives his mission on the Congo to his successor, Mr. Hartzell and will devote himself to evangelistic work in Africa in connection with the English Wesleyan Missionary Society. The Uganda Mission of Central Africa is reported to be a miracle of grace. Last year the number of converts received was 1,000. This in a mission less than twenty years old and which in its earlier years passed through the hottest fires of persecution.—The Baptists have now planted a station ten miles of Stanley Falls on the Congo.

ISLANDS OF THE SEA.—The American Board on the Islands received more than 400 converts last year.—The Protestant Missionary Society, carrying on work in Madagascar has sent delegations to Paris to assure the government of their loyalty to French rule, and with a purpose to teach the French language to the higher classes of their schools as far as possible. The Evangelical Mission of Madagascar is unable to open direct work in Madagascar but will aid the other societies there by furnishing competent

P. S. C. E., to apply tow. sup. Tonirram, care S. A. D. Boggs, 7.50; Methuen ch., 5; Weston 63; Winchester ch. B. Y. P. U., 24.48; Waltham 63.35; Southbridge, Central S. S., for sup. nat. care do., 15.

RHODE ISLAND, \$29.61.

idence, 4th ch. B. Y. P. U., tow. sup. of Mr. Vinton, Rangoon, Burma, 12.50; Davisville, sett S. S., 13; Providence, Union ch., 2; Paw-ch., 2.11.

CONNECTICUT, \$118.46.

ld 2d ch., 10; Meriden, Main-st. S. S., tow. sup. r. Newton White, care Rev. W. R. Manley, 50; Jewett City, ch., 20.45; New Haven, d-ave. ch., 14.60; Middletown 1st ch., 4.11; do. 7.30; New Haven, Calvary ch. (of wh. 7.50 is fr. S. C. E.), 12.

NEW YORK, \$1,397.94.

ock, Rev. H. C. Leach, 7; Emmanuel ch. addl., mltion 1st ch., 3; West Hoosick ch. (of wh. 10 Rev. L. W. Cronkhite's work in Burma), 49; lle, Ellsburg 1st ch., 5; Glenwood S. S., for boy and girl, care Miss C. E. Righter, China, nnett ch., 25; Ransomville ch., 7.77; West et Y. P. S. C. E., 5; Ballston Spa, Mrs. Forbes' lass, in memory of Mrs. Hiram B. Stillwell, 1; h. Mrs. Myra L. Shattuck, 1; Troy, 2d ch., 50; Creek ch., Mrs. Susan Coe, 10; Rochester Theo. ndson Miss. Soc., 108.75; New York, Memorial P. S. C. E., 10; Troy, 5th-ave. ch., 144.17; nn, Y. P. S. C. E., for Dr. Aung Myat Gyaw, w. L. W. Cronkhite, Burma, 25; Hartford ch., Milford ch., 8; Brooklyn, Emmanuel ch. Boys' ary Band, for boy, care Rev. A. Sims, M. D., somville ch. Y. P. S. C. E., 5; New York City, Greene and sister, 2; Rochester, Y. P. Miss. e of Monroe County, 150.33; Granville, Miss A. 3; New York City, Williamsbridge Immanuel 45; Rochester, Judson Miss. Soc. of Theo. Sem., ew York 1st Sw. ch., for sup. nat. pr., care Newcomb, 33.35; Amity ch. Y. P. S. C. E., for ble reader in India, 25; Central ch. S. S., to ow. sup. Po-Tan-Sing, care Rev. W. K. Me- China, 16.50; DeWitt, C. Cowdrey, 5; a 5; a friend, 4; Rockville, Centre ch., 4.53; n, Bethany ch. Y. P. S. S., 15.80; 6th-ave. ch., Bedford-ave. S. S., Gordon Memorial fund, ondon, E. Wurts-st. Y. P. S. C. E., for sup. nat. Kyan Zan, care Rev. L. H. Mosier, Burma (to 20; South Dover 1st ch. Y. P. S. C. E., 2.10; z. Mrs. H. M. Allen for Depot Evangelization, rs. M. B. Ingalls, 50; Adams Village ch., 30; tal Center ch., 7.28; Union ch., 5.71; Bingham- nklm-ave. ch., 8; Buffalo, Emmanuel S. S., lary Rev. W. F. Thomas, Inseln, 30.17; Olean C. C. E. addl., 10; Sayre ch., 21.50; Pitcher ch. 1; Cortland 1st ch. Y. P. S. C. E., tow. sup. mothy, care Rev. E. W. Kelley, Rangoon, 6.25; atus ch., 8.25; Unadilla ch. addl., 2; Attlea 50; Hemlock Lake S. S., tow. sup. nat. pr. care Rev. E. G. Phillips, 12.50; Little Falls part, 39.77; Syracuse, Olivet ch., 28.35; Medina, McCormick, 10; Gaines & Murray ch. addl., 2; ch., 19.15; Broadalbin ch., 11; Sloansville ch., svenor Corners ch., 1.05; Ogdensburg, Y. P. frele, for use of Rev. L. W. Cronkhite, Bass-In, eville ch., 10; Ontario ch., 1.75.

NEW JERSEY, \$583.40.

Branch 1st ch., 6.57; Asbury Park, collections al Meetings, 279.47; Vineland, David Hale, 15; ld, Park-ave. S. S., for sup. nat. pr., Endlum ine, care Rev. W. R. Manley, India, 25; Ham- ch., 4.73; Jersey City, Trinity ch. S. S., 2.55; th, East ch., 9.05; Merchantville Y. P. S. C. 9; Haddonfield, W. S. Capern, 25; Ellsburg for nat. pr., care Rev. I. S. Hankins, 40; North tle Helpers for child in Miss Kidder's school, ewell ch., 1.50; Baptisttown, 11; Old Bridge ch. go Mission, 5; Middletown ch., 60.18; Hights- , addl., 8.31; Princeton ch. addl., 2; Reckless-

town ch., 8.50; Cape May, Calvary ch., 19.25; Wood- bury Y. P. S. C. E., 5; Jr. C. S., for nat. pr., care Rev. J. Dussman, 9; J. Gould and friends for work, care do., 15.

PENNSYLVANIA, \$853.44.

West Chester 1st B. Y. P. U. Jr., 12; Philadelphia, Mrs. Susan E. Acker, 20; Pittsburgh, 4th-ave. Y. P. S. C. E., bal. due tow. sup. nat. pr., 30; Upland S. S., 61.59; New Tabernacle ch. addl., 19.71; Spring Garden ch. supply, 7.50; Gethsemane K. D. for nat. pr., care Rev. L. W. Cronkhite, 15; 4th ch., 303.89; 2d ch., bands for nat. prs., care Revs. Downie and Cossum, 8; Mrs. Susan E. Acker, 20; Wyoming-ave. Mission, Dr. James French, 10; Mrs. I. B. Kennard, tow. sup. of Rev. and Mrs. R. Wellwood, 50; Passyunk S. S. Help- ing Hands, 4; 10th ch. Yoke Bearers, Mr. Wisler, memorial of his son, 15; Frankford ch. addl., 5; Jenkintown B. Y. P. U., 2.08; North ch., 12.52; Elk- dale ch., 1.95; No. Main-ave., Scranton Y. P. S. C. E., for nat. pr., care Rev. L. W. Cronkhite, 12.50; Amann ch., 5; Canton ch., 6; Parkerford S. S., 5; Goshen ch., 15; Altoona 1st ch., 22.41; S. S., 8.60; Tyrone ch. addl., 2.25; E. Brady ch., 75c; Carmel ch., 8.86; Townville ch., 10.40; Mt. Moriah Y. P. S. C. E., 2; Rush ch., 3.12; Madison ch., 3.10; Rose Valley ch., 14.44; Bloomsburg ch., 17; Saltsburg, B. Y. P. U., for Upercraft Fund, 20; Butler ch., 4; Rochester 1st ch. guar. coll., 21.60; Alleghany, Emmanuel Y. P., 2.37; Sharpsburg B. Y. P. U., 8; Allentown ch. (of wh. 10 is for Upercraft Fund from Rev. C. Moss), 33.47; Beak- leyville ch., 1; Charleston ch., 70c; Clinton Centre ch., 7; Miss L. H. Taylor for debt., 6; Busti ch., 7.13; J. M. Patterson, 7.50.

MARYLAND, \$28.

Baltimore, John R. Utley, 25; do. Miss E. Lawrence, 3.

DISTRICT OF COLUMBIA, \$10.43.

Washington, Howard University Y. P. S. C. E., tow. sup. Kludele, care Rev. P. Fredericksen, 8; Washing- ton, Grace ch., special, 2.43.

WEST VIRGINIA, \$107.51.

Enon ch., 8; Henry's Fork ch., 17.50; Hollywood ch., 3.20; Two Run M. League, 2.60; Lucile, F. F. Daniel, 2; Brooks S. S., 1.50; Stilwell ch. bal., 1; Volcano Junction ch., 12.30; Harmony ch., 1; Mt. Vernon ch., 6.66; Grafton S. S., 50; Hepzibah ch., 1.75.

KENTUCKY, \$2.

Milton, J. W. Arnold, 2.

OHIO, \$411.24.

Cincinnati, Helping Hand Miss. Society, 20; Con- neant 1st ch., 10; Thompson ch., 1.40; Salem ch., 26- 42; Kipton, C. M. Cook, 8; Amanda, Mission Chapel Y. P. S. C. E., 2; Wyoming Y. P. S. C. E., 5; Perry S. S., 5; Chester Cross Roads ch., 11.50; Cleveland, Superior-st. ch. bal., 2; do. Cedar-ave. ch., 52.06; do. Wilson-ave. ch. bal., 1.65; Seville ch., 37.80; Columbus 1st ch., 14.51; Granville Junior B. Y. P. U., 4.35; Clyde ch., 2.40; do. S. S., 90c; Norwalk 1st ch., 40; do. S. S., 10; Elyria, a friend tow. sup. Native Evangelist, in China, 60; Wellington ch., 5.40; Lena ch., 5; Mt. Pleasant ch., 6.75; Mansfield 1st ch., 35; Bryan ch. bal., 1; Toledo, Heston-st. ch., 20; Moscow ch., 3.80; Wooster Bethany ch., 19.30.

INDIANA, \$49.98.

Mt. Aetna, 2.40; Schrevelville, 4; Bethlehem, 5.16; Rochester, 1.20; Wolcott B. Y. P. U., 1.90; Michigan City, 2.96; South Bend, 29.36; Plainfield, 2.

ILLINOIS, \$543.95.

Nokomis ch., 2.71; Walnut Grove ch., 1; Wisetown ch., 2.60; Chicago, Calvary ch., 71.58; Centennial S. S., 25; Dr. Parker, for Broholm's school, Denmark, 10; Covenant ch., 9.25; Englewood ch., 42.05; 1st ch. bal., 37.80; 2d Adult Bible Class, for sup. nat. pr., Swa- tow, 16.20; Western-ave. ch., 11; LaGrange S. S., 3; Woodstock, Miss J. E. Soudenchu, 1; Dongola ch., 2;

SSACHUSETTS, \$1,759.10.

Y. P. Soc. for Dormitory, care Rev. 20.47; Boston, Tremont Temple ch., T. unknown friend, 1,000; Somerville, B. Y. P. U., 1.85; Newton 1st ch., 1st ch., 7.25; Brookville ch., 7.33; 1st ch., 11.63; Mashpee ch., 1; Boston, P. S. C. E., 3.85; do. Blaney Mem'l 1st at Methodist Episcopal ch., by Rev. 3; Lowell, Worthen-st. ch., 15.95; Y. P. S. C. E., for Aung Min, nat. L. Davenport, Sandoway, Burma, 15; 2.53; Dedham Sw. ch., 4.50; Haverhill mite-boxes, 2.30; Fells ch., 10; So. ch., 10; Newburyport ch., 81.81; 1st Davis and wife for the debt, 10; 1st ch. Y. P. S. C. E., tow. sup. W. E. Story, Japan, 40; Boston, P. S. C. E., to apply tow. sup. W. F. Thomas, 6.25; Cambridge 1st Y. P. Union, 4.

HOUE ISLAND, \$239.08.

1st ch., 6.85; Providence 1st ch., from Newport 1st S. S., 6.85; No. Tiverton 1st ch., 7.13; Newport, Central 1st ch., 25; Warren 1st ch., 3.60

CONNECTICUT, \$55.28.

10.09; Winsted Y. P. S. C. E., 8.19; 1st ch., 7.13; Norwich, Central ch., B. Y. P. U., for India, care Rev. F. Kurtz, 5; Waterbury, for sup. nat. pr. Moung-Dwa Lah, r. Toungoo, Burma, 25; New London 3.

NEW YORK, \$1,001.51.

John D. Pyle, Jr., 2; Whaley Pond ch., Buffalo 1st ch. Y. P. S. C. E., for sup. A. Friesen, India, 30; Rockwells Mills, creek ch., 4.50; Pulaski ch., 2.60; So. w.; Britshen, light houses, 8.55; Brook-Northrup, 30; Bridgewater, "In Hills" 1st ch. Y. P. S. C. E., 4.50; Little 2.45; Rushford ch., 34; Middlebury fr. ch. and 2.59 fr. S. S.), 3.69; Stella H. Mason, 3.46; Watertown, 1; Carthage, 30.86; 1st Harrisburg, 1; Berlin ch., 16; Clifton Park ch., 12; Students of Colgate University, tow. W. H. Cossum, 137.34; Waverly Y. P. E. Angell, 5; Oswego Y. P. S. C. E., 7; Whaley Pond ch. and Rev. S. H. ville ch. (of wh. 1.12 is fr. C. E. Soc.), T. E. Saxby, 3; Genesee C. E. Soc., E. G. Phillips, Assam, 24.68; New tranch S. S., 25; 2d German S. S., 8; sup. nat. pr., care Rev. Geo. Gels, Williamsbridge, Mrs. E. J. Rouzee on ind. 2; a friend, 3; a friend, 5.50; ch. 1; Greenport 1st ch., 40.37; Brooklyn, 1.564; Bedford Heights B. Y. P. U., Albany-ave. Y. P. S. C. E., 10.80; Lowville S. S., tow. sup. nat. pr., care Crumb, 25; Henderson S. S., 2; Tioga 5; Binghamton, Calvary ch., 2; do. 13.50; Castle Creek ch., 5; Lisle ch., ch., 6.75; Holland ch., 8; Ass'n, "gomanizing Garo N. T., 10; Bennington ch., 2.20; Perry 1st ch., 23; do. 6.74; Elba ch., 2; Norway S. S., 4.65; sport ch., 20; Utica, Tabernacle ch., 11.67; S. S., 3.72; Albion (Sand Bank) 11.58; Circle, 3.75; Warren ch., 3.50; s. 1st ch. S. S., 15.58; Schuylerville ch., 1st ch., 4; do. 2d ch., 25; Danesburg P. S. C. E., 2; Wayne Village ch., 5; Malone ch. addl., 2.70; do. Farn- cle, 7.75; Ft. Covington ch., 2.75; Lawrenceville ch., 4; Parishville ch., eek, Mrs. J. Gardner, 2.

NEW JERSEY, \$495.70.

Bridgeton 1st ch. Women's Miss. Soc., for sup. Shewr Gyan, nat. pr., care Rev. C. L. Davenport, Sandoway, 48.30; Camden, Trinity ch., 17.01; New Monmouth, Port Monmouth ch. annual coll., 18; Brookdale ch., 5.20; Burlington, Mrs. Hall's Bible Class, for nat. pr., care A. H. Henderson, M. D., 12.50; Elizabeth, Central ch., 270.54; Trenton, Calvary ch., 25; Freehold ch. addl., 6; Cherryville ch., 39.28; Jacobstown ch., 13.75; Bridgeton, Berean S. S., 4.32; Port Morris B. Y. P. U., 2.07; Perth Amboy ch., 22.75; Bayonne, Bergen Point S. S., 5; Drakesville ch., 6.

PENNSYLVANIA, \$3,262.69.

Dawson ch., 2.30; Pittsburgh, Fount-ave. ch., Ladies' Aid Soc., 15; do. 4th-ave. ch., special for the debt, 1,500; do. 4th ave. ch., 296.47; Cambridgeboro ch., 2; Philadelphia 2d ch. Bands, for nat. pr., care Rev's Downie and Cossum, 8; 34th-st. ch., 40; Mrs. M. R. Trevor (of wh. 500 is in memory of Dr. Trevor), 1,000; Upland ch. in part, 47.23; "Z." 100; Grace Temple, Circle King's Sons, 5; Section F, Y. P. S. C. E., 6.70; Carbondale ch., 40; Penn-ave. ch. bal., 1.75; Warsaw ch., 10.05; Rev. T. Mitchell, 1; Columbia and Wells ch., 3; Ridgebury ch., 1.25; East Smithfield ch., 14.30; New Eva ch., 1; Mary Fries, 2; Vincent ch., 39.06; Windsor ch. addl., 1.25; Tyrone Y. P. S. C. E., 1; Milesburg, 10; Picture Rocks S. S., 5.91; Rush ch., 14.10; (old) Shamokin ch., 5.90; J. A. B. 50c.; Portland ch., 5; Harrison Valley, 1.46; Wilkes Barre 1st ch., 33.78; Campstown, Union Y. P. S. C. E., 3.43; Taylor, Welsh ch., 7; W. Newton ch., 11.75; Shiloh ch., Pittsburg, 2; Ebenezer ch., 2; Derry Station ch., 1; Monongahela 2d ch., 1; Carnegie ch., 7.25; Sewickly ch., 10; Franklin Union ch., 2.25.

DISTRICT OF COLUMBIA, \$53.87.

Washington, Students of Wayland Seminary for Congo Mission, 6.87; do. Howard University, C. E. Soc., 7; J. H. Larcombe for debt, 5; E.-st. ch. for debt, 35.

WEST VIRGINIA, \$32.57.

Greenbrier ch. of Alderson, 2.78; Lucile, F. F. Daniel, Esq., 1; Two Run, Missionary League, 1.79; Pleasant Hill S. S., 1; Bone Creek ch., 1.55; Bethel ch., 9.75; Boothsville ch., 14.70.

OHIO, \$218.21.

Cleveland, Superior-st. ch. (of wh. 23.82 is fr. Y. P. S. C. E. and 5 fr. Jr. Y. P. S. C. E.) tow. sup. of Rev. M. C. Mason, 28.82; King's Creek ch., 5; Jefferson 1st ch., 7.35; Bird's Run ch., tow. debt., 1.17; Mt. Zion ch., 1; Delaware 1st ch., 15.80; Sunbury ch., 2.20; Dayton, Lenden-ave. S. S., 48.83; Urbana 1st ch. bal., 2.20; West Jefferson Jr. B. Y. P. U., 2; Norwalk Jr. B. Y. P. U., 3.10; Omar Y. P. S. C. E., 3.85; Reed ch., 2.15; La Grange ch. bal., 1; Mansfield Jr. B. Y. P. U., 5; Toledo, Ashland-ave. ch. quar. coll., 88.74.

INDIANA, \$269.37.

South Bend, Rev. C. D. Case for the debt, 10; Anderson 1st ch., 5.54; Stamford, 1.85; Haw Creek, 2.75; Columbia City ch., 3.55; S. S., 1.61; B. Y. P. U., 79c.; Ft. Wayne ch., 18.05; Huntington Tab., 1.68; Thorn Creek, 1.62; Dover, 1; Crooked Creek, 22c.; Royal Centre, 50c.; Fulton, 2.95; Burnettsville, 4; W. Point, 2.50; Auburn, 1.55; Garrett, 2.65; Lima, D. W. Cole, 1; La Fayette, 18.40; Richmond ch., 20; S. S. and Y. P., 2.16.

ILLINOIS, \$884.16.

Manchester, 1st ch., 75c.; Walla Walla, Hickory, Union S. S. for mission work in China, 3.21; Manchester, West Union ch., 1; Bridgeton ch., 3; Upper Alton, 2.75; Miss Grace Cole, 25; Normal ch., 25.95; Smith's Grove ch., 1; Walker's Grove ch., 1.88; Chicago, Millard-ave. ch., 13.77; Englewood, Dr. E. T. Allen, 10; Morgan Park ch., 1.50; Bethany ch., 50c.; Murphysboro S. S., 2.47; Sterling ch., 4.11; Dundas, Rev. V. Colbert, 5; La Mollie ch., 2; Streator ch., 2; Y. P., 1.70; Utica ch., 5.85; Robinson, Jane Jennings, 1.25; Farmington S. S., 1.35; Monmouth ch., 5.20; Y. P., 15.60; Jas. Duke, 25; Ontario, memorial

gift of Frank Mansfield for his wife, 477.50; Alpha, a friend, 5; Cambridge ch., 14.20; De Kalb, Junior Union, tow. sup. Pallpat Jacob, care Rev. J. E. Clough, 25; Senior Union, tow. sup. nat. pr., care do., 25; friends, 50; Marengo Y. P., sup. Takehastril, Japan, 6.50; Rochelle Y. P. for do., 5; Rockton C. E. for do., 2; Roseville S. S., tow. sup. Utloori Ramiah, Ongole, 12.50; Pleasant Grove ch., 5; Westfield Y. P., 1.52; Chicago 1st Wom. Soc. tow. sup. Telugu nat. pr., 50; Galesburg Y. P., sup. nat. pr. in Assam, 40; Joliet ch., 1.10; Creal Springs ch., 2.

IOWA, \$150.93.

Belle Plain, H. A. Brown (of wh. 5 is for Iowa Chapel, Central China, care Rev. W. F. Gray), 7; Campbell, Samuel Brainard, 5; Mt. Ayr ch., 17; Stuart Y. P. S., 1.08; College Students, tow. sup. nat. pr., care Dr. Clough, 45c; Indianola Jr. U. for Iowa Cottage, 5; Altamont ch., 15c; Union ch., 13.41; Delphos ch., 6.80; Mediapolis ch., 5; Harrisburg, to apply tow. sup. Peter, care of Rev. I. S. Hankins, India, 12.50; Cedar Rapids, 1st B. Y. P., tow. sup. Rev. J. M. Carvell, 4; Swea City ch., 4.50; Ottumwa 1st., Mrs. Ada Williams Dawson, deceased, last offering, 1.20; Ashland ch., 2.90; Hawarden ch., 1.10; Sheldon, Mr. P. W. Hall, 5; Linn Grove, Rev. W. A. Nelson, 1.36; Kiron, L. S. C., 25; Gowrie ch., 4; West Union ch., 2.98; Epworth ch., 50c; Rossville ch., 1.35; Waukon ch., 50c; Homer ch., 8.15; Perry, Y. P. Boxes, tow. sup. J. M. Carvell, 8.33; do. Rev. G. E. Morphy, 1.67; Woodbine, Grace Greenfield, "I. C.," 5.

MICHIGAN, \$196.03.

Marshall, Mrs. Martha D. Leach, 30; Oscoda B. Y. P. U., 2.19; Romeo B. Y. P. U., 2.05; Grand Rapids, Fountain-st. Y. P. S. C. E., 11.04; Collins S. S., 55c; Bronson S. S., 2.50; Clear Lake ch., 2; Reading ch., 5.75; Wheatland, 2.50; Hillsdale B. Y. P. U., 2.93; Dansville, 13.97; Springport, 2; Lawton Y. P. S. C. E., 3.11; Rev. and Mrs. McCarthy, 90c; Plainwell, 25; Prairieville S. S., tow. sup. of Jonsing, care Rev. S. A. D. Boggs, 1; Adrian, 6.51; Morenci, 15; Calumet, 10; Chippewa, 3; Maple River, 2; Vernon, 16.13; Dexter, 14.74; B. Y. P. U., 2.33; Manchester S. S., 1.16; Pentwater, 17.70.

MINNESOTA, \$90.36.

Blooming Prairie ch., 4; Minneapolis 1st Kings Army, 3.50; Clear Lake, 2; Isanti, H. Peterson, 2; ch., 17; St. Francis, 1; Isanti, for "Ta Hi," care

sup. Rev. Joseph Paul, 1.80; Peru Y. P. S., sup. 5; Fremont B. Y. P., 10; do. S. S., 2.30; do. ch., Stromsburg, Y. L. M. S., sup. nat. pr., 25.

COLORADO, \$10.13.

Golden, tow. salary of Mr. J. M. Carvell, Now Assam, 5; Eastonville, Rev. Edgar F. Hutchinson nat. pr. Prabhu Dyal, care Rev. O. L. Swi Assam, 3; Trinidad S. S., 2.13.

CALIFORNIA, \$91.87.

San Francisco, S. A. Smith, 5; Oakland 1st C. P. S. C. E., 10; Westport ch., 5.07; Petaluma B. U., tow. sup. Rev. W. Wynd, 1.80; San Bern: ch., 44; B. Y. P. U., for sup. nat. helper, care Jos. Clark, Congo, 12.50; Banning B. Y. P. U., sup. Rev. Wm. Wynd, 3; Armona, F. R. McFee, Santa Barbara B. Y. P. U., tow. sup. Wm. Wyl Sallinas, Mrs. Johnson's S. S. Class "The Help to apply tow. sup. student Onamura Isao, care J. L. Dearing, Japan, 6.

NORTH DAKOTA, \$27.74.

Fargo, Sw. ch., 16.75; Vang, Scand., 1.80; I Grove, 2.25; Immanuel, 1.80; Bathgate, 3.52; H ton, 1.62.

SOUTH DAKOTA, \$25.

Scand. Conference, 15; Big Springs Y. L. S., 10.

WASHINGTON, \$6.25.

Asotin, E. L. Routh, 5; Rochester S. S., 1.25.

IDAHO, \$2.

Pocatello, 2.

OKLAHOMA TERRITORY, \$10.

Oklahoma City, 10.

BRITISH COLUMBIA, \$42.

Victoria, Calvary ch., 42.

BURMA, \$50.

Rangoon, Miss Harriet N. Eastman, 50.

MISCELLANEOUS, \$13.64.

"Sanbornton," 1.64; Miss E. G. Clutton, tow. L

THE
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MISSIONARY MAGAZINE.

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EDITORIAL.

THE LATEST MASSACRE of Armenians was at Van. The number of Christians murdered there is estimated at 12,500. It now seems clear that the responsibility for the continuance of these massacres rests upon Russia. The other European powers would compel the Sultan of Turkey to stop these cruelties if it were not for the protection and encouragement given him by Russia. This is but another proof of the fact we have often asserted, that the Russian government is the worst which now rules over any important nation. The Russians as a people have many estimable qualities, and apparently the officials of the empire are not as a rule personally vicious. But the bureaucratic system of government removes the leading officials so far from the people that the sense of responsibility is lost, and the most revolting cruelties are perpetrated in the name of Russian law. The treatment of political prisoners in Siberia, the persecutions of the Jews and the Stundists, and now the protection of Turkey in the Armenian massacres, form a chapter of barbarous cruelties which ought to bring about the reform of any government.

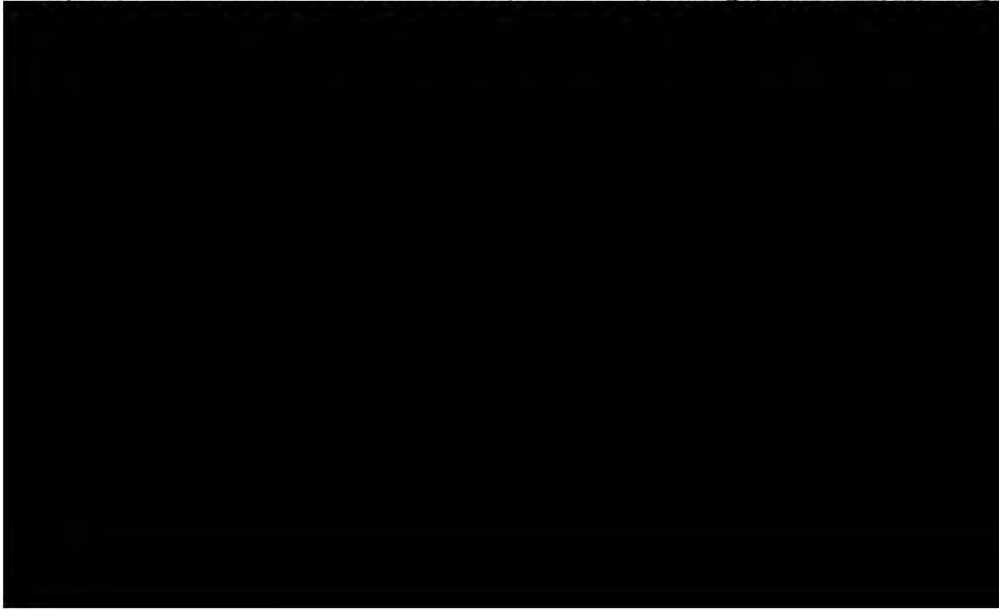
APPEAL FROM EAST CHINA. — The missionaries of the Union laboring in East China have felt compelled to appeal for a reinforcement of eleven missionaries. They have been constrained by the needs of the field to ask this, though well aware that the Union is heavily burdened with debt, as they feel that their field has not received its proportion of attention from American Baptists. This is but a sample of the needs which exist in all the mission fields. They cannot be answered favorably unless there is a great advance in the gifts to the Union. There are a multitude of open doors but none to enter in for want of funds. The harvest is ripe on many fields, but the reapers are few, and there is no money to add to the number. Who is withholding the Word of Life?

WHERE ARE THE NINE? — This is the question which those engaged in missionary work are often led to ask as they see so few of those to whom the Gospel is preached confessing themselves disciples of the Lord Jesus Christ. Nearly all the recorded cases of miraculous healing by the Savior except that the ten lepers the narrative gives evidence that the diseased were healed both in body and in soul. The nine lepers who were cleansed evidently had a

certain sort of faith in Jesus, sufficient to cause them to call upon him for cleansing, and to obey his command to go and show themselves to the priests, but they did not have the spiritual change which caused the Samaritan to return and show his gratitude. Nor did they receive the added blessing which came to the tenth by the Saviour's words, "Go in peace, thy faith hath saved thee." Is not this incident in the life of Jesus given for our encouragement when the visible results of our labors are not as large as we might reasonably expect them to be? For this wondrous miracle only one out of ten confessed the name of Jesus. We need not then be discouraged and think we are far from our Lord, if but few of those to whom we give the Word become open disciples of our Master.

PERSONAL.—Rev. Ernest Grigg and wife of Sandoway, Burma, have returned to Ontario because of the failure of Mrs. Grigg's health. — Rev. W. R. Manley sailed from New York July 15 returning to Udayagiri, India. — Miss H. M. Browne of Shimonoseki, Japan, has returned to America. — W. H. Leslie, M. D., and wife of Banza Manteke, Congo, have returned to the United States on account of failure of health. — Mr. Thomas Hill and wife reached Matadi, Congo, W. Africa, May 27 after a fine voyage. — Mr. J. S. Burns of Banza Manteke, Congo Mission, arrived at New York July 24, returning home on account of his health. — Mrs. E. Tribolet of Bassein, Burma, has returned to America for the benefit of her health. She went out in 1888 as Miss Melissa Aldrich. — Miss Naomi Garton, M. D., of Toungoo, Burma, has returned to America and is at Des Moines, Iowa.

NOTES. — The American Baptist Publication Society has published a sketch of the Life and Labors of "A. J. Diaz, the Apostle of Cuba," which can be obtained at ten cents in paper covers, from the offices of the Society in Philadelphia, or from the branches in Boston, New York, Chicago, St. Louis, Atlanta

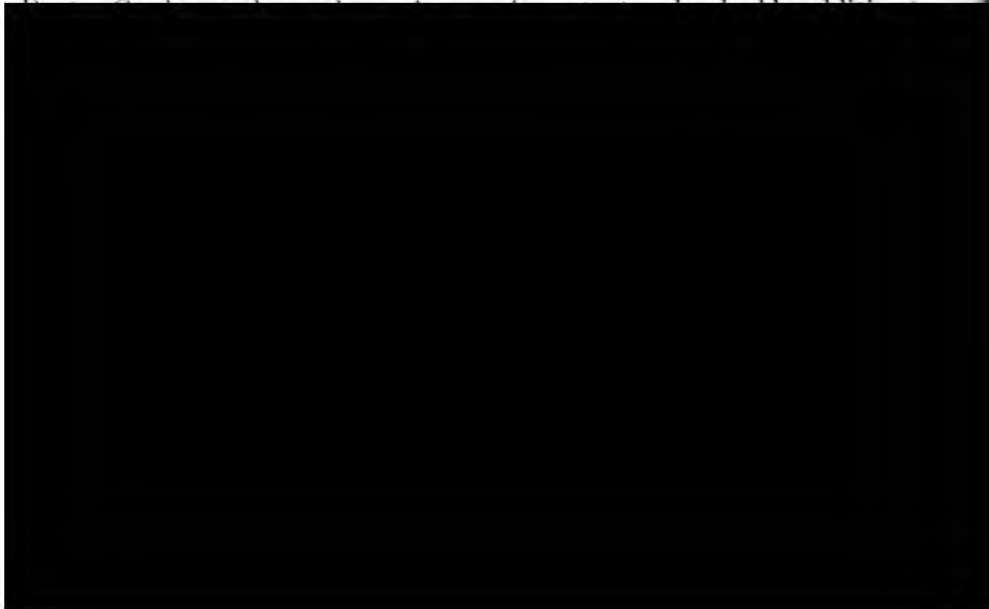


REV. H. H. KIRBY, D.D. MRS. H. H. KIRBY,
MRS. R. A. THOMSON,



MISS D. D. FARLOW, MISS D. M. WITHERS, MRS. G. W. TAFT, MISS F. A. DUFFIELD, REV. R. L. HALSEY,
REV. G. W. HILL, REV. C. K. HARRINGTON, MRS. W. WYND, MISS M. A. WHITMAN,
MISS MARY A. HAWLEY, MISS CLARA A. CONVERSE,
MISS OLIVE M. BLUNT, MISS M. M. CARPENTER, REV. N. MAYNARD AND MRS. MAYNARD, S.B.C.
MISS LAVINIA MEAD, MRS. W. D. FARSHLEY, MISS LAVINIA MEAD,
AMERICAN BAPTIST MISSIONARY CONFERENCE, KOBE, JAPAN.
Those marked "S. B. C." are connected with the Southern Baptist Convention. All the rest are laboring in connection with the American Baptist
Missionary Union. Mrs. Carpenter and Miss Carpenter are of the Nemuro Mission, supported by Mrs. Carpenter.

THE LIFE OF DR. A. J. GORDON, by his son, Ernest B. Gordon, is a book which will be cordially welcomed by multitudes of readers of these pages. The lofty character, the devout spirituality and the world-embracing sympathies of Doctor Gordon make his Life of the deepest interest, and well worth reading by every lover of the Kingdom of Christ. In addition, we are glad to say that this book is well worth reading for itself alone. The style of the author is vivid, graphic and interesting. He has used the abundant material at his disposal in an admirable and well-considered manner. The prominent traits in the character of Doctor Gordon and the manifold spheres of his labor and usefulness are well presented, and many points are brought out which were little known to the general public, but are essential to a conception of the rounded completeness of Doctor Gordon's life and work. The one term which more nearly described Doctor Gordon than any other is that which is used, we think, by Ueberweg of Neander, he was "a spiritually-massive man." In the preparation of his biography Mr. Gordon has shown the extent of his personal researches in the lines of thought which were especially characteristic of his father, and has presented them with admirable clearness and fullness. The keenness of his understanding of many points in such a movement as the transcendental philosophy is really remarkable, and he has reinforced his own very complete and satisfactory statements by copious quotations from unpublished documents left by his father, which in themselves form a valuable addition to the volumes which Doctor Gordon issued before his death. We note an occasional inaccuracy, like the reference to the "sneers of the London *Times*" at missions, which is to be regretted, and should be corrected in a second edition. The attitude of the London *Times* toward missions, especially in later years, has been one of most hearty commendation and support. We are glad to commend this biography of that noble and beloved pastor and Christian leader,



ver said concerning the propagation of the Roman church. The most vigorous protests are being made direct to the Imperial Government of China at Peking, and measures have been taken to bring the matter to the attention of the State Department at Washington. We trust the wrongs of the Baptist church at Kokhoi may soon be righted.

A THREE YEARS ENTERPRISE.—The Church Missionary Society of England reaches its centenary in 1899 and proposes to celebrate it by a special effort for the advancement of the mission work to be continued for three years beginning with 1896. Large plans are laid for bringing the work of the society before the people of England in a very complete and forceful way, and the result of the three years' special labor at home cannot be other than an immense increase of interest and giving for the work abroad.

NOT AN ACT OF BENEVOLENCE.—The Missionary Union recently had an application from a church which wished to support a native preacher on the foreign mission field. The Union was ready to receive the money, and use it for the purpose for which it was given, but the church refused to undertake the matter because the Union could not guarantee that they would hear regularly from the preacher. Few of the native preachers in heathen lands can write in English, and to conform to the wishes of the church in this case some missionary, already overburdened with cares and labors, must become responsible for remembering and writing the regular letters desired. Although they will do a reasonable amount of writing it has been found by experience that such regular reports are too much to expect from our over-taxed missionaries. But aside from the burdens the granting such a request would lay on the missionaries, we call attention to the fact that such an arrangement bears too much of the character of commerce to be considered an act of pure benevolence. The proposition is to pay so much and secure a foreign correspondent from the mission field. Although the correspondent is expected to do mission work, the motives are mixed. In the case referred to the desire to secure the correspondent was evidently greater than the wish to have the gospel preached to the heathen.

SPECIFIC DONATIONS.

There are many, and apparently an increasing number, who desire to send their gifts to foreign missions in some specific direction, and on the condition that they shall receive letters or information from those they are supporting. The Executive Committee of the Missionary Union, while always receiving such gifts and using them according to the direction of the donors, has in a mild way made attempts to lead donors to give to the general funds of the society, on the principle that a better and more equitable use could be made of the money by distribution in the most needy parts of the various fields. Other reasons for giving to the general work have also been put forward. Missionaries have also written at various times, discouraging specific donations. We find an article by Rev. David Downie, D. D., in the *Baptist Missionary Review*, published in Madras, India, which presents the subject from the mis-

sionary's point of view. The reasons which he alleges against specific donations are :


1. "For an individual to designate where and by whom his contribution to foreign missions shall be used, is a reflection on the society to whom the churches have delegated this work.

2. "It is embarrassing to the executive officers in making up the schedule of appropriations" for the various fields, since there are some missionaries who will receive more specific donations than others, and it can never be known in advance just how much or how little any one may receive, and so the appropriations cannot be graded accordingly. This results in an unequal apportionment of funds among the various workers, and one not in proportion to the needs of the various fields.

3. "Specific gifts are frequently heavy taxes on the missionary's time." This is especially the case when the giver requires that the missionary shall report several times a year as to the work of the convert maintained by the specific donations. Says Dr. Downie, "It looks to us a good deal like what the Yankees call 'a trade',—so much money for so many letters and photographs."

4. "As a rule native assistants are not benefited, but are frequently injured, by being specifically supported." It makes them independent of the missionary under whose direction they may be laboring and frequently neglectful of their work, and often anxious to obtain more pay.

5. "Finally, to give in this way is a serious loss to the givers themselves." The grace of giving was intended as a source of blessing to the giver. To designate the gift to any one object narrows the scope of the giver's sympathy. "It is almost the difference between looking at the things that are seen and temporal, and those that are not seen and eternal." . . . "No one man or church or denomination can evangelize the whole world, but let us approximate to it



ARTICLES

RAMAPATAM THEOLOGICAL SEMINARY, INDIA.

PRESIDENT J. HEINRICHS.

s just one month to-day since we graduated our class of students at the Seminary and thus finished our first school year at this institution. I look back upon the year, and especially upon the

Lord has given us the victory over many a foe, and as we now review the situation we say, "What hath the Lord wrought!" And to him alone we render all the glory.

A few unworthy elements to whom the



THE THEOLOGICAL SEMINARY, RAMAPATAM, INDIA.

examinations and graduating exercises, with feelings somewhat similar to those of a young general who has won a battle and is now to report the result of the campaign to his headquarters. The

atmosphere of our school was no longer congenial were ruled out the first few months. Our experiences during the first term were very mixed. Sometimes we almost feared that Satan would triumph,

but more frequently we saw the hand of the Lord guiding us onward, and became convinced that he surely loved the seminary more than you or we could possibly do. The second term, from January to April, was one of continuous joy and triumph. I was enabled to be always and continuously on deck, teaching in my own class room from four to five hours a day and supervising the work of the other teachers during my spare moments. The evenings and Saturdays were given to the preparation of necessary text books, while several times on Sundays we went out to the villages with a number of students and some teachers to guide the affairs of our mission outside of the compound at Ramapatam. Our example inspired others to diligence and hard work, and thus our brethren testified that they had never worked harder and yet more cheerfully, and accomplished more than the past year.

When we had finished our work of review the different classes reciting to me had each prepared a little feast for us and themselves, to show their appreciation of what we had done for them. In this way and otherwise we believe a wholesome "esprit de corps" has been generated, which we trust will be maintained and react

when we met for the last time for prayer in my study, and together remembered what the Lord had done for us, and mutually pledged ourselves to greater fidelity and loyalty to Christ in the future. And now they have gone, one each to Nalgonda, Hanamaconda, Ongole, Bapatla, Kundakur, Podili, Nellore, Atmakur and Ramapatam (Tettu). Had the class been five times as large we could not have met all the calls for workers which we received.

The commencement orations were on the following themes: 1. Luther's Reformation. 2. Christ and Krishna. 3. True Worship. 4. Is God the Author of Sin? 5. Our Relation to the Missionary Society. 6. Our Duty with Reference to Self-support. 7. The Bible and Gita. 8. The Democracy of the Christian Church. 9. The Inspiration of our Bible. The last one carried off the prize of Rupees 10, which had been offered by Dr. Downie last year for the best oration respecting composition, worth and delivery. Another prize for scholarship to the same amount has been established this year by Mr. Martin from Ongole. In this connection it may be said that both in our written examination in December and the oral one at the end of this term, 28 men and 5 women passed with 100 per cent and only

POPE AND PAGAN.

REV. WILLIAM ASHMORE, JR., SWATOW, CHINA.

's Pilgrim in his journey to the City, passed "a cave where two Pope and Pagan, dwelt in old time." He was unable to get by "without much trouble" because Pagan had been dead for many days and as for the other, old and decrepit, could do little more than grin at him as they went by, and bite his nails because he could not get at them.

When they came to China at the end of the journey, we think he would come to the conclusion that Pagan was not quite so strong as he had been at all, and as for Pope, he would be able to do whatever might be said of his strength. His will is just the same as it was, and when these two giants bring their forces, they are still able to do a good deal of trouble.

I have been having an illustration of the combination for the last two or three months. The story is somewhat different from the importance of the interests involved and the principles involved will be given an outline of the main points which we shall try to do as briefly as possible.

The famous bandit and outlaw, for whose capture the officials were compelled, some time ago, more than two years ago, to offer a reward, fled the region. While away from contact with the Roman Catholic community he was advised by friends to join a church for greater security. He fell in with the advice, and a few months later re-appeared at his old haunts, no less but rather more audacious than before. He now boasted that he was a Catholic, and therefore had the protection of the magistrates, who would not arrest him, even with the price on his head. Still at first he was a bit careful, not appearing too many consecutive nights in the same place. But his shyness soon passed and his reputation grew apace as he was seen that he really did go about openly and was not arrested. He soon gathered a lot of his old lawless confederates around him, with many new recruits, and he was so confident that those who joined him and brought them into the church, need not pay

their debts nor other dues, nor government taxes. His boldness at last grew so great that he took in hand a petty mandarin, the magistrate of a market-village. This magistrate had rendered a decision to the effect that a certain man should pay part of a debt, 3,000 out of 17,200 cash (probably a gambling debt). The debtor, dissatisfied with this decision, determined to attach himself to the old bandit, now turned Catholic, in the expectation of getting help. He was not disappointed. The case was taken up, and in the absence of the father, the village magistrate's son was seized and beaten and only released when the father had engaged the services of some mediators, and agreed to the payment of a sum of money nearly double the amount of the judgment he had rendered, together with a fine of 2,000 fire-crackers as a public acknowledgment that he had done wrong in requiring a man to pay money, who afterwards attached himself to this outlaw. So fearful was the magistrate of revenge on the part of this ruffian and his gang, that he dared not report the affair to his superiors. Of course the ruffian's reputation increased amazingly, and all the vagabonds and desperadoes of the surrounding country were ready to join him as their leader, and if there should be occasion for it, to follow him into a church which could so effectually shield him in his lawless conduct.

All these things took place in or close to a village where we have a most flourishing station, opened about twenty years ago. The members have recently completed a new chapel on the outskirts of the village, and they were just reaching the stage of self-support. They had been prospered beyond others. Their faith was now to meet a very severe trial.

After humiliating the village magistrate, the ruffian leader openly declared that he had attended to one case, and now one thing remained to be done, that where there was the Lord of Heaven (Roman Catholic) teaching there must be no Jesus teaching. This

threat was made, and intentionally, in the hearing of some of our people, and by them reported to the rest. They had good reason for alarm. A man who could defy and punish a magistrate with impunity, what might he not dare to do to them? So they at once informed the missionaries, seeking their counsel and aid in the matter of securing protection. The Chinese officials are so notoriously slow in their movements, and the case seemed so urgent that it was thought best to secure prompt action, if possible, by an appeal to the magistrate, through the Consul. The Consul's response was immediate and energetic, but even with this the Chinese officials were slower than need be, and before they had taken the necessary steps, the ruffian with a large number of his confederates, came about midnight, and attacked our chapel. The evening before quite a number of the brethren had gathered for the usual weekly meeting, and while they were there the ruffian leader, and two of his lieutenants, came and reviled and threatened in such a way that our people feared that serious trouble was in store, and perhaps not very far ahead. Later in the evening a friendly relative, not a Christian, brought warning of warlike preparations, and said that there

the defense of their property, and opening the door, were met by a crowd trying to get in. A short, sharp struggle took place in which our people, though few in number, were able to beat off their assailants, till, an alarm having been raised, help began to arrive from the village close by, when the assailants withdrew. In the *mêlée* a man who was in the forefront and trying to get in, was struck down stunned and dragged inside, and afterwards when a light was struck, to the amazement of all, it proved to be none other than the ruffian leader himself. What to do with him they did not know. He was a most dangerous prisoner for them to have on their hands, for when the other side should know what had become of him, there would certainly be an attempt at a rescue. And if he were let go, he would either take revenge, or take himself off, and then his confederates would come to our people, and demand that he be produced, and if they could not do it, would claim and represent to the authorities that he had been put out of the way by them. That would have meant their ruin. There was nothing else to do than to hold on to him and inform the authorities and get them to take charge of him as soon as possible. Meanwhile for safer keeping, he

es in the assault on the mission and people, their course should have perfectly plain. But it was not to be the ruffian leader's confidence in his was to be fully justified. From every outset a strong influence itself felt to thwart justice in its

influence first appeared in the form of the Roman Catholic priest and then in periors, some French priests, who forward and claimed the ruffian leader of their converts. While compelled to to us his previous bad record, and the recent affair of the village magistrate claimed that having joined their he was now a good man, and therefore story of the assault on our chapel not be true. The humiliation of the magistrate was justified on the that his decision in the case that ffense was not fair, etc., etc. Not as the assault on the Baptist chapel ristians denied, it was even claimed the truth was the other way, and that yst Christians moved with jealousy ncreasing numbers of the Catholics, cocted a scheme to kidnap that des- on the Catholic premises and out midst of his own followers flushed eir success in bringing a mandarin s. It was now put forward that our s appeal for protection, made a few rlier, was part of a "put-up-job" and e real object was to have some police id to take charge of the prisoner e should be taken. Who would have d such a perversion, such an *inver-* the truth to be possible? The inno- tims represented as the guilty con- rs and criminals.

was the effect of this intervention riests, native and foreign? Its first as to strengthen and give confidence wless elements. When the soldiers lice arrived they would not permit o have quarters in the village ances- ls, which are usually placed at their l at such times. When about a week e chief magistrate of the district d on the scene, he met with a similar and was compelled to take up his

quarters in the Baptist chapel which was cheerfully placed at his disposal. When the following day he summoned, among others, the chief lieutenants of the man who had been taken prisoner, they refused to come before him for examination. When a day or two later he made a tour of inspection through the village, he was confronted by a howling mob, who demanded the release of the prisoner, and when he would not accede to this demand, he was insulted and hustled and driven out of the place with some scores of soldiers and other attendants. When a day or two after that, the native Catholic priest visited the village, accompanied by a large rabble, with great insolence of manner he called on the magistrate, and made a demand for the release of his convert.

It is a significant fact that from the time of this visit of the native priest, a systematic pillaging of the crops of the Baptist Christians was begun, in spite of the presence of the district magistrate with at least 200 soldiers, some of whom were armed with Winchester repeating rifles. When his attention was called to this pillaging, the magistrate declared himself powerless to stop it at the time, and only told our people to keep an account of their losses, and he would see what could be done about the matter at a future day. This pillaging was kept up during the whole of the magistrate's stay of two weeks, and for many weeks thereafter.

The second effect of the interference of the priests has already become apparent from the foregoing recital. The local authorities were paralyzed and helpless. In spite of repeated requests from the missionaries, through their consul and also in person, that the magistrate take charge of the prisoner, and thus relieve our people of the difficult and dangerous duty and responsibility of keeping and guarding him, it was not till after eighteen days had passed since the capture, that he ventured to do this, and then the transfer was made by night, with the greatest secrecy, and with every possible precaution against an attempt at rescue.

More than a month after the transfer of the prisoner to the District City the case

came to a judicial hearing. And such a hearing! Truth and justice? These had no consideration in that judgment hall. Some of us were present. It was our first experience of a Chinese trial. We are quite willing that it should be our last.

The magistrate who was judge, prosecuting attorney and jury all in one, alone had a seat, the judgment seat. All others, his attendants and the spectators interested in the case stood on either side, excepting the parties immediately concerned, and the witnesses, who knelt on the stone pavement in front of him.

The whole examination, the first and main session of which lasted four hours, was conducted by the magistrate alone, through an interpreter. Much that was said was lost in the interpretation. Many things that our witnesses wanted to say in their own behalf, they had no opportunity to say, and on the part of the magistrate many most obvious questions in cross-examination were not asked. On the other side the most brazen falsehoods were unblushingly uttered in the hearing of the priests, by the men whom they were backing, men whose connection with the Catholics, in some cases dated from the time of that midnight assault, or from the events of the week preceding. Facts admitted one day were denied the next. Facts notorious through the whole region, facts that the magistrate himself knew from personal observation, or from official records to be true, were denied to his face. At some of these barefaced lies the magistrate could not contain his indignation. Under other circumstances he would have summarily ordered the punishment, on the spot, of those uttering them, the *coolie* underlings testifying to this. But there stood the French priests, and the magistrate's indignation had to content itself with denunciation, and with saying to the witnesses, "Your teachers teach you to do well. Why don't you heed their teaching? Why do you follow that evil way? When denouncing the one side, he denouncing the other he would resemble a crowd of our like in "Hell of Bashan."

But the examination was a farce. Had

the magistrate deliberately purposed to avoid getting at the truth, he could hardly have succeeded better. Indeed it seemed to us that he did not want to get testimony that would be too damaging to the guilty parties, and that would have compelled him to some decided action. The fear of the priests was before his eyes, and behind the priests the power of the French government. To offend them, by a judgment against those whom they were championing, might be dangerous. So an attempt was made to even up things, to represent both sides as about equally to blame, and thus force a settlement of the case by a compromise, a thoroughly Chinese method in cases of difficulty. Such a mode of settlement we could not for an instant think of accepting. But the priests applauded it as showing the discernment and fairness of the magistrate. It was with them like the woman in Solomon's judgment. But the magistrate in this case was no Solomon, and the matter was not settled.

Nearly three months have passed since the trouble began, and over three weeks since the examination before the magistrate, and justice has not yet been obtained; in fact the innocent have been made to suffer more than the guilty. The priests had told us at the outset, that if the man captured were not set free there would be serious trouble. They were right. They knew whereof they spoke. The trouble was to come from themselves. I have said above that the magistrate was afraid of the priests. This is no random statement, no mere surmise of our own. The magistrate himself confessed that very thing to one of ourselves. As a consequence of this fear, shared by his superior officials, repeated requests made by our consular authorities for the arrest of the ringleaders in the assault on our chapel, in the subsequent attack on our people in their homes, and in the pillaging of their fields, have been so much waste paper considered as to their results thus far.

Is there no way of getting a hearing for the truth, and is no justice possible? So far as the Chinese local authorities are concerned, we are compelled to answer

"No!" Are we discouraged? Again and emphatically "No!" We have often been perplexed as we have seen the course of truth and justice blocked by this combination of priests and heathen, Pope and Pagan arrayed against us. But, on the other hand, and we should be most blind if we did not recognize it, and most ungrateful if we did not thankfully acknowledge and record it, we have had many clear evidences of God's ordering of events, and these have greatly strengthened us. Our course has been perfectly clear from the beginning to the present hour. There has been and is only one path open to us. That path that leads straight ahead, and we know that whatever difficulties we may still have to face, the end is all in the Lord's hands, to whom these, his people, and this, his work, are far dearer than they can possibly be to us. So we say to our souls: "Hope thou in God."

It is a pleasure in connection with this case, to bear testimony to the ready and sympathetic help so cheerfully rendered by our country's representatives here. We are fortunate in having at this time a Consul and a minister who have been long in the service in China, over ten years in each case. They are not novices. They are men of experience in dealing with the Chinese. Further than that, they are men of hearty sympathy with missionary work. They believe that missionaries in their work are just as much entitled to the protection of the United States Government and its representatives, as are merchants and traders in their work. Both Consul Seymour and Minister Denby are men who deserve a good word of hearty recognition at the hands of the missionary body in China, and we look upon it as one of God's good providences that they are our representatives at this time.

It has been said above that great inter-

ests and great principles are involved in this case. Not alone the welfare of the few tens of church-members connected with a single station of the Baptist Mission is concerned, but the question is raised, "Shall Roman Catholic priests, or shall missionaries of any faith, be allowed to step in and interfere with the course of justice toward criminals? And shall men be allowed to make a cloak of religion in order to violate with impunity the laws of the land?" It will be obvious at once that this is a vital question, and that its answer is far-reaching in its consequences. We believe that Protestants will be found to be of one mind on this subject. We would that we could say as much of the Catholics. But our experience forbids. We have personally known cases in which men have sought the church as a shield in the pursuit of some unlawful object or in the evasion of some just obligation. Only consent to such a use of the name of the church and scores, nay hundreds, would be ready to profess Christianity in any form and under any name, as one would join an insurance society. In this very case many hundreds are claimed to have joined the Roman Catholics, within a very short time, some of them men whom we have refused to help in legal difficulties. They are expecting great things from their connection with the Catholics. If disappointed in this expectation, they will, for the most part, fall away as suddenly as they joined. This being the case, one can see the importance to the priests of defending and trying to save from punishment the notorious outlaw whom every one knows to be deserving of the severest punishment. It would be a sad day for the cause of pure religion, a sad day for the cause of peace and order in all this region, if they were to succeed. But we do not believe that it is to be so.

May 27, 1896.

A NEW BAPTIST CHURCH AND ITS FOUNDER.

MRS. H. E. CARPENTER, NEMURO, JAPAN.

"One soweth, and another reapeth."
"He being dead, yet speaketh."

A second Baptist church has been formed

about forty miles west of Nemuro in Shibetsu. The man through whose labors and prayers this work has been chiefly accom-



WHERE THE LAST CONFERENCE WAS HELD.

the oldest man in the first company, when our little church in Nemuro was organized. At that time he was deacon. After nearly a year of faithful, zealous work in Nemuro, he returned to his father's home in Morioka, from Sendai, and remained there, caring for his father and spending as much time as he could, studying the Bible and books with Mr. Poate. He had done so for two or three years on account of his own health and the needs of his family. Mr. Poate was obliged

several years ago our brother came back to Nemuro, and after a short stay, went on to Sendai, and secured a position there being Company of the place, which he held from 8 A. M. to 4 P. M. the rest of the day and evening, he came early in the morning before going to work, he gave his whole time, and heart to making known the life to the people of that village. He was enabled so to "work together" with

that early in the second year, two persons of that place were baptized—the year following, six or eight more—the next year about the same gain. This summer also, there was prospect of about the same in-

crease. A month ago this leader, Namioka, wrote me a letter of the following purport: that as he listened to the words of Mr. Carpenter given through the little company gathered in their little house Jan. 16, 1887, at the service, to the effect that he had hitherto been in the hope of leading the people of all these islands to a knowledge of God, but instead of that, even now his strength was gone, his hope was gone, before he had been able to tell clearly to a single person,—as he said these words, it seemed to him a noble object in life. And as the day passed on and Mr. Carpenter's expectations realized and his body laid down, he began to grow up in his desire that somebody else might be able to carry on the work that he had

hoped to do. And when the first company of nine were baptized, of whom he was one, his hope took the distinct shape, that one of that company might become Mr. Carpenter's successor. The three other men baptized with him were younger, and were inclined to laugh sometimes at his slowness in understanding. His hope was, that one of them would take up the work Mr. Carpenter had been obliged to lay down. One did hold forth the truth in our meetings for some months, but afterward showed that it was from worldly motives, and that the love of God was not in him. The course of the second one proved similar. The third one has grown into the leading member, deacon and pillar of our Nemuro church for these seven years past.

As Namioka San watched these facts, the truth began to force itself home upon him, that there was no other man left of that first company baptized, but himself. And realizing that he was too old to think of a course in the Theological Seminary he began studying with Mr. Poate, to prepare himself for any evangelistic work that might open before him that he could do. When even that hope was cut off, with this same desire for the Hokkaido or northern district, that had been in Mr. Carpenter's mind, he came to Nemuro and went on to Shibetsu with the results related above.

He has worked there now four years, and during this time, he has been led on a step further. With this experience of the Lord's help and blessing in Shibetsu, and still clinging to the old hope for the Hokkaido,—and for one of that first company baptized,—also to discharge his own responsibility, by doing all that is possible himself, his desire is to try for two or three years traveling about in Hokkaido, as he is led, teaching any who are disposed to listen, and allow the Lord to use him in a wider field, as far as he can.

He adds that from the day of his baptism till now, his mind has never for a day, forgotten nor wavered from this desire and purpose. His thought is, that the Shibetsu church care for its own affairs, and he be free to go to the villages beyond.

I want to ask that all those, who are working with us here, by their prayers, sympathies and gifts, will offer special prayer for this brother that he may know his Lord's will, and faithfully follow it,—and that, if it please the Lord of the Har-

vest, these labors may result in a great and wide harvest, as early as the Lord shall see best, and thus by and by the words be again fulfilled.—“That both he that soweth, and he that reapeth may rejoice together.”

THE PURPOSE OF THE AGES.

An Address before the American Baptist Missionary Union.

BY REV. THOMAS J. VILLERS, SYRACUSE, N. Y.

Never did uninspired man express a diviner thought than when Tennyson sang: “Through the ages one increasing purpose runs.” He was simply reëchoing what the great missionary to the Gentiles uttered eighteen centuries before, when he wrote to the saints at Ephesus concerning the purpose of the ages, which God purposed in Christ Jesus (Eph. iii. 11). My topic, therefore, is not of my own fashioning. It was coined in the mint of heaven, and first passed current among Ephesian Christians. It bears on one side the image and superscription of Christ, and on the reverse a map of the world. The history of this purpose is the history of the race. Before Messiah's advent, all events were shaped for the bringing of Christ into the

unify the race in Christ, to sum up again in him all things now disunited by sin. God *purposed* his Son to be a propitiation for our sins, Paul declares; and John adds, not for ours only, but also for the sins of the whole world. The very location of the cross indicated this. It stood in the highway between the nations. There on Calvary, the pivotal point of three continents, God, clad in the crimson robe of a dying Redeemer, exposed his purpose to view.

“The hands upon that cruel tree,
Extended wide as mercy's span,
Have gathered to the Son of man
The ages past and yet to be.

“One, reaching backward to the prime,
Enfolds the children of the morn;
The other, to a race unborn,
Extends the crowning gift of time.”



"Blessed are the generations to whom they shall see the peaceful kingdom; that king's heart was in the hands of the Lord, who turned it whithersoever he pleased, and breathed into it thoughts of grace so impressed those island-seas, that when they had received the word of peace, they said: "Had King David been alive, he also would have been a Christian."

Used to tell of a Spaniard who stood out on spectacles before eating so that the fruit might look larger and more tempting. Such magnifying general Weyler seems to wear, who beholds his victories in Cuba, and sends dispatches for the press. But one real victor, though, now in the world may by some be regarded as a victor without the jubilation of triumph; the experience of Diaz what an experience of God's unfolding purpose! A Spaniard leaving his practice to become a soldier in the patriotic army; while reconquered cut off from his command and by Spanish troopers; the waves upon the beach a piece of wood; the darkness of the night hiding him, as on his support he committed himself to the sea, hoping that the tide would carry him to another part of the island. If the hope been realized, he would have drifted back into Romanism. But he measures the waters in the hollow of his hand, bore him out to sea, and a vessel for his rescue, a hospital ship, a woman for his conveyance for his audience, and Havana headquarters of one of the marvels of the world's missions. Winds and tides and storms and fevers and hospitals and missions are all missionary agencies, through them all the purpose of the Lord is being traced.

The signals of Providence which indicate that God has purposed to make this a special missionary activity. In the unitive plan, the consolidation of the races in the Roman Empire, the legal codes and connected by military, marked the fullness of the time for the coming of his Son, whose ambas-

sadors, protected by law, ran with winged feet, bearing over those legionary highways the message of peace. Now that so large a portion of the globe has been brought under the control of the American republic and the British Empire, is not God again urging with double emphasis that the fullness of time has come for another epoch of New Testament evangelism? Our country, with its magnificent expanse and unequalled resources, furnishing a place where politicians are trying to tie together the very ends of the earth; Great Britain, as Bishop Thoburn has pointed out, covering three times as much territory as the Roman Empire, including three times as many people, and being to one-half the modern world what Rome was to Europe and the Mediterranean basin at the birth of Christ. Surely the Most High who rules in the kingdom of men is speaking.

This purpose of the ages, formed in Christ and revealed in history, is to be executed by the church. In the days when Ryland told Carey to sit down, theology threw upon God the responsibility of saving the world. Now we are concerned not so much about divine decrees as about obedience to divine commands. The open doors of the nations, unlocked by God's own hand, reveal his holy will, and challenge believers to carry to these kingdoms wide the gospel of his glory.

Within every Baptist church should hang a chart, constructed on the basis of Acts i. 8: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Four concentric circles. A picture of the local church at the center. The first circle labeled at the top "In Jerusalem," at the bottom "City Missions"; the second circle, "In All Judea," "State Missions"; the third circle, "In Samaria," "Home Missions"; the fourth circle, "Unto the Uttermost Part of the Earth," "Foreign Missions"; across them all in the form of a cross, "The field is the world," "Preach the gospel to the whole creation." No organization of professed believers can properly be called a Christian church, unless

striving to make their influence felt in all of these circles. "Being free from all," said Paul, "I *enslaved* myself to all, that I might gain the more."

Hear John Newton: "Christ has taken our nature into heaven, to represent us; and has left us on earth with his nature, to represent him." As his representatives, we are to be filled with his compassion and thrilled with his purpose. Paul longed after the Philippians with the heart of Jesus Christ. It was such yearning for the Christless nations that led Brainerd to exclaim: "I feel as if my all was lost and I was undone for this world, if the poor heathen may not be converted." As we look up into our Redeemer's face, the hand bearing the nailprint is pointing us to that outermost circle, where there are ten hundred million heathen.

For that black belt of the world field, God has provided two kinds of seed—the word of the kingdom and the sons of the kingdom. Heathenism is to be regenerated by hearing the word of truth and seeing the eloquence of Christian lives. Like grains of wheat, some of the King's sons have fallen into the earth and died, that the seed might not abide alone. Before the spears were thrust into Hannington's

philanthropy of God, our Savior, appeared the chief object of its concern was the soul, not the body. We have learned that the social problems of the world are at root moral and religious questions, and that the sores of Christian and heathen society can be healed only by the touch of the Savior's pierced hand. That hand the church holds.

It is the conviction of practical students of missions, like Dr. Edward Lawrence, that while Christianity as a natural power is destined to possess itself of the world, the native church is the only agent that will keep Christianity from dividing its reign between a baptized paganism and a cultured infidelity. Missions have been called "the reproductive faculty of the church." Evangelizing the lost and organizing the saved, is our high calling in Christ Jesus. Before my beloved Brother Cochrane, of T'oungoo, had learned to preach in the Burmese language, he discovered that the Burmans had a superstitious fear of stepping over a white man's body. With an inventiveness born of love for souls, he had his accomplished wife sing the natives into a place of worship, then he sat down across the door to prevent their escape, while his helper, Mounghkah, repeated the story of the cross. Thus he went out into the highways

size themselves with God's plan? suggest an answer in three pairs of words. The first pair is *unite and ignite*. Lord Macaulay returned from India, that he had lived too long among who worshiped cows, to think much of differences which part Christians from Christians. In that prayer, offered in the deepening shadows of the cross, the Lord has taught us that the world's progress is conditioned on the spiritual growth of his people. "Neither for these only," said he, "but for them also that I have chosen me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me." Ignited church, ignited with apostolic fire, essential to the world's conquest; that led Sutcliff at the inception of modern missionary enterprise to cry, "Celestial fire that burned in the desert and blazed in the life of Elijah; the fire that caused Brainerd to exclaim: 'Oh, would be a flame of fire in the service of God!'" Stir into a flame the gift of which is in thee, was Paul's charge to Timothy. When Christians set ablaze the reward gift, the world will soon see on them again the tongues of Pentecost fire.

The second pair of words is *pray and pay*. The praying prayer of John Waterhouse, "Naries! missionaries! missionaries!" is but simple obedience to his Master's command: "Pray ye therefore the Lord of the harvest that he cast out laborers into the harvest." In 1884 the Church Mission Society set apart a day of special prayer for more men. They found that there is a swifter than telephone connection between earth and heaven. For does not the Lord declare that *before* we call he will answer, and while we are yet speaking he will be there? On the night preceding the appointed day, more than one hundred men at Cambridge University offered themselves for the foreign field. Well did the Lord say, when thinking of the conversion of Japan: "Let us advance upon our

The praying church must also be a paying church. Mr. Barton, of Harpoot, tells us that often in the land of the Turk a man seems to be converted, but his pocket-book remains the same old tied-up Oriental purse; and that where there is evidence of a certain number of converted pockets, you can safely write a corresponding number of souls redeemed. Might not the same thing be said of our converts here? The man whose religious equipoise is disturbed by the taking of a collection was not well balanced before the collection was taken. Not long ago a devoted Christian woman in my church brought five dollars for this work. Apparently it could not be spared. She was weary and indebted, but she felt that the Lord had need of it, and that by extra toil her creditors would not be the losers. A few days after that gift, a friend in Chicago invited her to take a vacation, with all expenses paid. While enjoying her rest, a Syracuse lawyer wrote her, stating that years ago some one had made a deposit for her in a savings bank; and on her return home, she received eight hundred dollars, paid her obligations, and had a margin in her favor. I do not mean to say that everybody who contributes five dollars to foreign missions will be asked to take a vacation at another's expense, and find on return a bank deposit of eight hundred dollars. But I do mean to say that God rewarded that consecrated woman according to her need, and according to our peculiar needs shall be our reward. Our churches need to learn that withholding from Christ tends to poverty. Our business men need to learn that if they tie the top of their money-bags, God will perforate the bottom. Baptists everywhere need to learn that without the grace of giving we cannot be accounted worthy successors of Carey, who in his old age said: "I might have had large possessions, but I have given my all."

The last pair of words is *tarry and carry*. "My spirit," said the dying Napoleon, "shall return to France and live in ceaseless revolutions." Since our Lord's ascension, his Spirit has been living in the world, working its regeneration. Through that

agency alone are moral changes wrought. "Tarry ye in the city," was his command, "until ye be clothed with power from on high." Spirit-filled men are to give a God-inspired gospel to a sin-cursed world. The churches must tarry for the promise of the Father before they can carry the gospel of the Son. "My life seems to me so tame," a young man wrote me, "so full of ease and pleasure, so devoid of any heroic devotion to Christ's dear name, so ignorant of his sufferings, bearing about in my body no branding-marks of his passion." It is the Holy Spirit alone that can lift such lives from their inglorious ease, and cause them to know Christ, and the power of his resurrection, and the fellowship of his sufferings. It was the Holy Spirit alone that separated Judson for Burma, and led him to bear gladly the scars of his five pairs of iron fetters. It was the Holy Spirit alone that imparted to Melville Cox his heroic devotion, in leaving America for Liberia, there to die of fever in four and a half months. "If I die," said he to a student at Middletown, "you must come out and write my epitaph." "I will." was the promise.

"but what shall I write?" "Write," exclaimed the hero, "Let a thousand fall before Africa be given up."

In a speech at Faneuil Hall, Wendell Phillips thus criticised the church: "She has the sword of the Spirit, but glues it in the scabbard! She puts on the breastplate of righteousness, but never goes into battle! She has her feet shod with the gospel of peace, but will not travel!" Let us not in these later days deserve the criticism. When in the garden Jesus was betrayed into the hands of sinners, both Matthew and Mark tell us that Judas kissed him much. It was the profusion of a false profession. The test of our discipleship is not our profession, but our loving and prompt obedience. If we cannot go, we can give. If we cannot pay, we can pray. Somewhere in the great world-field, it may be in America, it may be in China, there is a definite work for you and me. "Find out," said Prince Albert, "the plan of God in your generation; do not cross his plan, but drop into your place in its marvelous mechanism."

THE PAKU KAREN ASSOCIATION.



families, 1,234; population, 3,308.
 ns: General, Rs. 1,061-3-6;
 ministers, 1,540-5-4; support of
 ters, 263-3-0; support of jungle
 322-10-9; support of town
 5-3; received for missionary
 54-14-0; received for conven-
 5-6; received for seminary, 198-
 red for other purposes, 455-8-6;
 r Wade Fund, 94-2-0; received
 n's Missionary Society, 98-2-0;
 or printing commentaries, 700.
 5,516-4-5.

to the Rs. 700 for printing com-
 am happy to say that this con-
 vas entirely voluntary on the
 e Karens. They took up the

matter themselves, and collected the money
 which is now in my hands, without any
 suggestion on my part. This causes me to
 feel an obligation to do what we can. I
 intend in this way to write especially of
 Paul's epistles—Romans and the two
 Corinthians are already done, and the
 others are in progress, and will be done
 easily, and be ready for the printer before
 the work can be reached by the press.

We feel greatly encouraged with the
 work going on in the field. The idea of
 taking hold of the work and managing it
 for themselves may show less at the first,
 but we think it is the way for the mission
 to prosper in the end.

HOME AGAIN IN WEST CHINA.

REV. R. WELLWOOD, SUICHAUFU.

imagine how glad we were to
 West China home again and to
 ed to carry on our work once
 feel grateful to our God for all
 less to us while away from
 nd for the lessons we learned
 nce gained. We are also thank-
 for permitting us to come back
 artily do we sing "How good is
 e adore!"

is are sometimes sad when look-
 ranks now. Only half of those
 driven out by the riots have

I wonder if others will come

fill the vacant places. I wish
 le could realize the crying needs
 ina. One province alone of West

40,000,000 souls and about 100
 dly, and about 25 per cent of
 ew comers who as yet can do no

evangelistic work. Truly we
 onng so many.

members have been kept faith-
 our absence. All were glad to
 k again. Some of them had to
 ght persecution, and all of them
 d with scorn and contempt be-

believed the hated foreigners'
 personally I think the experi-
 ood for them. They seem more

desirous than I have ever known before to
 make Christ known amongst their brethren
 and seem earnest and aggressive. A
 Christian Endeavor has been started by
 them, and though small at present is full of
 promise for the future. How one longs to
 see more aggressiveness amongst the native
 Christians. They can do so much for their
 fellowmen if they only will. The En-
 deavor is a move in the right direction, and
 we will do all we can to foster and develop
 it. There are some few who seem inquir-
 ing after the way of life, but we are in no
 hurry about receiving them yet.

Work amongst the outsiders at the street
 chapel where public preaching is carried
 on daily is also encouraging. The attend-
 ances are large and attention good. So far
 as I can discover or am able to judge, very
 little change seems to have taken place
 among the masses regarding us. They
 probably fear us more, which is very sad,
 and must hinder us very materially in
 reaching their hearts and consciences. It
 will take a long time ere the peoples' minds
 are freed from the effects of the evil re-
 ports which led to the riots of last year.

The officials seem to be much more
 friendly than before the riots of 1895. They
 are disposed to treat us as their equals

socially now. I do not know of course how long this may last, but I am certain that if they continue to treat us thus no more riots will be likely to take place in Szchuan. The people take their cue from the official and will act accordingly. The former official of Suifu (the one who was here last year during the disturbance) acted splendidly, both in stopping the riot and afterwards employing men to go round the city and immediate districts explaining to the people the meaning of the Emperor's edict, which was in our favor, and also explaining our object in being here. If only they had done so before (I mean the Szchuan officials), we would not have had to go away, and the Chinese Government would not have to pay such heavy indemnity bills. It is to be hoped they will be wiser next time, but I doubt it.

On the whole things are very much better than expected and the prospects are bright and encouraging.

REV. C. A. SALQUIST.

Soon after our arrival here I started on a journey to the provincial capital to try and settle our riot claims. This we were advised by Consul Read, head of the American Commission, to do. He thought there would be no difficulty in making a satisfactory statement without referring the case

to Peking. On my way up I visited Yachau as well as Kiating. No inconvenience was experienced beyond the ordinary difficulties always met with in primitive traveling such as we have in China.

Chinese mills grind slowly and so I was kept nearly a month at Chentu waiting for a settlement, or at least a direct reply as to whether or no they would settle. I met several of the foremost men in the provincial government, but they are all equally anxious to get the best of foreigners. My instructions from the consul, as well as from our missionaries, were to settle all or nothing. After a good deal of talk they said they were willing to pay for our direct losses, but not salaries and travelling expenses. I pointed out to them that they paid both salaries and traveling expenses to the other missions, both American and English, to which they replied that when the commission was there they had "no choice," but it "was different now." That is to say, there is not likely to be another Commission there in a hurry. Such are Chinese officials, from the *tsungli yamen* down to the district magistrate. I have telegraphed this reply to Mr. Read and left it with him to settle. We don't doubt we will get the money, but it will take some time.

children readily play with theirs, by the same sports.

Next morning, the meetings began the usual sunrise prayer meeting and ended with four sessions each day and tens of people about us all the time in sessions. The evening meetings continued long into the night as the people from different villages sang session until, too tired to sing longer, stretched themselves out upon the floor of the temporary meeting place and several hundred people slept each upon the straw spread upon the floor of the *mandat*.

Meetings were held in the extreme north part of the district, a long way from the large churches but in the midst of the heathen community which seems to be at the present time, unusually favorable to the gospel message. So, fewer heathens and more heathen than usual attendance. About one hundred and fifty of the nine hundred and forty-seven present by the villagers were heathen, large numbers at every session stood outside of the *mandat*, looking on, but could not be persuaded to go inside. Four new churches, with fifty of members each, newly formed from the heathen, were received. A stirring scene when the delegates of these churches were called forward to receive the hand of fellowship from the pastor, and then the whole congregation rose and sang all the verses of "O Day," while pastors, delegates, and, almost the whole company went up in a continuous line and took them by the

At daybreak of the day following the close of the meetings we had divided and packed again our necessities and were off over the paddy fields, Miss Larsh with most of the pupils and teachers of the town school to take the launch for home, ready to open school again, while my husband, myself and three children, with some of the pastors, responded to an invitation from a village, in which there were no Christians a year ago, to spend a day with them. They had built a *mandat* of palm leaves and we held an all-day meeting. Six were examined and baptized, and the whole village seems stirred. We have great hopes of that large village.

We spent six days among the newly awakened heathen villages in that region, finding the people unusually willing to express their thoughts and feelings, and I wished it were expedient for me to remain and do house-to-house work among them. Each has now a teacher, however, and we had already run a good deal of risk in keeping the children out early and late and sleeping in all sorts of places; I was needed in the school, too, and as I could not multiply myself by three so as to remain and work for the heathen women in those villages, do one person's work in the school and do a mother's duty to my children in my home, I returned to attempt again the work of two only, as I have been doing all this year, and thus leave my husband at liberty to do the so much needed evangelistic work. We see so much that needs to be done that it is almost impossible to keep from overworking. If we had another lady in the school, it would help very much, but, as yet, we have asked in vain.

LETTERS.

INDIA.

BURMA.

Rev. D. A. W. Smith, D. D.

INSERIN, May 15, 1896.

Seminary has opened auspiciously. Forty young men, of whom only thirty are entering class. Last year there was an

entering class of upwards of forty, and would be this year, but for the extra care that we are taking in the admission of newcomers. Quite a number have been rejected, not having come up to the standard, and went away sorrowful. But one or two who were sent

away last year for the same reason have renewed their application this year, and been received. A class in the Greek Testament has been commenced, and I must receive help, if the Lord will, before many months. Oh, that the days were longer, or that I could utilize the nights as well as the days, in *work*!

The Burman Mission.

Rev. E. O. Stevens.

MOULMEIN, May 20, 1896.

Last Sunday at Kamawet I witnessed the baptism of eight Talaings. Two backsliders were restored the same day. Much interest was added to the occasion by the coming of Miss Haswell, whom I had invited to be present.

Rev. C. L. Davenport.

SANDOWAY, May 21, 1896.

The work is moving along at a steady rate of progression. There has never been such an awakening and questioning among the heathen of Arakan district as is now known. Every mail, nearly, brings me the cheering news of the reception of the gospel preaching by those who before have been hostile to it. Since my taking full charge of the work (March 7), there have been eight Christian marriages; you know what that means in a heathen country. During the same time there have been sixteen conversions. Nine of

the money will support and still cannot answer all the calls.

The Karen Mission.

Rev. A. Bunker, D. D.

TOUNGGOO, May 3, 1896.

I have the news of the founding of another church, and of more than twenty-five baptisms by one pastor. A goodly number of graduates from our fifth standard class are applying for a course in the Seminary. Some of the boys are very promising. We have sent one foreign missionary to the Paloungs, and we hope to send an increasing number into the work among the hill tribes yearly.

The Kachin Mission.

Rev. W. H. Roberts.

BEAMO, May 23, 1896.

The Government is dividing up the tillable lands of the plains and restricting the cutting of highland paddy fields, thus forcing the villagers, Shans and Kachins, to clear up the low lands, all of which is not only advantageous to government, but in the long run will be much better for the villagers, who waste much time and strength in felling the jungle for only one uncertain crop. But these changes give me and the Karen brethren and head men much thought and con-

g the Assamese, Kohl, Mikir and
ari races. Others in various places are
z for baptism. I spent most of January,
ary and March in camp, and the little
I could do in that time only emphasized
mind the neediness of the field and the
of workers. It does seem that native
elists should be ready to do this work,
ey are not forthcoming. May the Lord
e harvest thrust forth the laborers.

Rev. C. E. Burdette.

GAUHATI, May 30, 1896.

in very much encouraged in our work.
Sunday we are listened to by large
nities of heathen in the bazars, and every
it seems to me the signs grow clearer
the churches will take on a better life
long. In all our evening meetings
everyone has a passage of God's word
sent. A good number repeat the whole
y-school lesson in concert every Sunday,
enerally they seem to be walking in the
which will enable them to obtain or
al them to reject the blessing of God.

SOUTH INDIA.

Telugu Mission.

Rev. A. Friesen.

NALGONDA, April 15, 1896.

Lord is more and more revealing his
in the Nalgonda field. We experienced
n the special meetings held here on the
11th and 12th of this month. On our
tion a goodly number of our Telugu
ren came from all parts of our large

Without any mutual agreement, most
e speakers had "The Office and Im-

portance of the Holy Spirit" as the centre
of their addresses. The testimonies in the
after meetings proved evidently that the Holy
Spirit was working in the hearts of the Lord's
people. Besides the encouragement we re-
ceived seeing our beloved Indian brethren re-
newed and strengthened, we were personally
greatly quickened and refreshed in our spirit-
ual life. It added much to our joy to see
eight new converts come forward and confess
Christ in baptism. As we gathered around
the Lord's table on Sunday morning we felt
in truth and in deed, "The Lord is risen."

Rev. A. H. Curtis.

MADRAS, June 16, 1896.

I am encouraged by many things on the
field. When we came here we found some
jealousy existing among some of the preach-
ers. Now we see but very little of it. On ac-
count of the long absence of a resident mis-
sionary the work of directing had fallen into
the hands of one or two of the native work-
ers. We have now gotten it into our own
hands. We have been obliged to make a
change in the location of our preaching hall
in Black Town, and now we have a large at-
tendance at every meeting. We have opened
a school in the building and more than
twenty children attend regularly. They are
all in the infant class, for we have insisted
that they be children who have not been at-
tending any neighboring school. Of course
the school has given us more of a hold on
the people of that neighborhood. On Sunday
we have a Sunday school in the same place
for the school children, which is well attended.

A preaching service follows the Sunday
school.

CHINA.

East China Mission.

Rev. George L. Mason.

HECHAE.

terial Progress.—At Hangchae and
in broad carriage roads are in construc-
over short distances. Various lines of
railways are projected, though hardly
d here where fine streams abound,
a launch traffic increases. A line of a

half a dozen or a dozen passenger boats in tow
looks, at a distance, quite like a train of
cars. At Hangchae a suburban electric rail-
way is planned. At Dong-si and Hangchae
are large native silk factories with Western
machinery. The architecture of the buildings
and of the lofty smoke stacks would be ad-
mired in New England. Cotton factories
give employment to thousands in Shanghai.

Even education in China seeks only a material end, and therefore fails. It is the supreme motive in the growing desire to learn English. It is the only avowed object in the study of the classics and the passing of examinations.

The gospel is the chief source of material prosperity. But the Chinese care, at present only for the fruit of the tree and despise the root. China will follow Japan in the attempt to put on the varnish of Western civilization. Missions must use civilization as a convenience. But men will be saved still only through the preaching of the full old-fashioned gospel of Christ.

The South China Mission.

Rev. J. W. Carlin, D. D.

UNGUENG, April 20, 1896.

Our Sunday's attendance here has greatly increased in the past two months, and we have quite a number of regular new Sunday attendants. We seldom have fewer than two hundred persons forenoon and afternoon each on Sundays, extending up to 300 or 400, when our house becomes too small to hold the peo-

Rev. J. Speicher.

SWATOW, June 5, 1896.

The first half year of our life in China has been very encouraging. Our chapel at Kityang is filled to overflowing every Sunday. The people are orderly, but poor and ignorant. I suppose not one out of ten is able to read. On the other hand, the natives as soon as they are converted generally desire to learn how to read. This fall I intend to make arrangements by which both old and young will be taught how to read. This is absolutely necessary if we hope to raise their conception of Christian truth and that they may be influential among their fellows. Evangelization is all important in missionary work, but the fruits of evangelization will never ripen until the new convert is taught. The instruction, however, will invariably be ineffective if the disciple cannot read. My first effort in active work will be to raise the standard of the native Christians at Kityang. Mrs. Speicher has organized a weekly prayer meeting for the women of the church. A work beyond description remains to be done among these poor unfortunate creatures; the comprehension of the average Chinese woman

JAPAN.

Rev. W. E. Story.

SHIMONOSEKI, June 19, 1896.

Sabbath I was permitted to baptize **thirtieth** convert since coming to **Japan**. Of this number three have fallen away. **Two** were taken to drinking and perhaps **immorality**. One has fallen back into **propensities**, which before her **baptism** had thought wholly subdued; **she** is now seeking her in Osaka for a **13 yen** and other valuables. **For** we feel deeply sorrowful. After all **care** has been taken, and some fall **we** cannot fail to believe in the tireless **of the Evil Spirit**.

But we have reason to thank God and take courage that as many stand fast as do. I fear sometimes that I fail to enter into hearty sympathy with those just emerging from the darkness of heathen surroundings and heathen homes into the light of Christian fellowship and life. I don't suppose it is possible to fully appreciate the trials and difficulties encountered. I am satisfied that there is, possibly after a century of Christian training, the making of multitudes of true, earnest and effective Christian men and women among the Japanese.

EUROPE.

DENMARK.

Rev. August Broholm.

COPENHAGEN, July 18, 1896.

Annual conference of the Danish Baptists place this year in Copenhagen, June **18**. A large number of delegates besides **visitors** attended, and the meetings were **fruitful** and profitable.

During the conference the chairman **of our** conference last year was one of **the** we ever held. Many resolutions of **importance** were taken and have been **at** the past year with the Lord's **blessed** contributions to our mission work **exceeded** what has been given any **year**. Two new chapels have been **built**. Our theological school has begun, **and** hope, begun well." The assembled **felt** the words were true and that **we** were gathered to carry the work **on** **thier**.

Gifts by our pastors and missionaries then given. One hundred and **eighty** have been baptized since January **the** net increase in membership has **in** that time been 104. Some of our new **members** have to endure much trial for the **of** baptism. One of the pastors told of **a** woman who was threatened by her husband **that** if she was baptized she must leave **her** home and children. The poor sister **obeyed** God rather than man, but was **also** to leave her family and came to **her** father's home where she found a shelter.

A prayer and praise meeting was then held. The whole assembly knelt down to thank the Lord for all his blessings upon our mission in the year gone by and at the same time to plead for those who suffer for righteousness' sake. It was also resolved to have prayer and praise services held in the Baptist churches all over the country the first Sunday in July. On this Sunday now for some years such meetings have been held, many of the churches taking up collections for the Home Mission and thus giving praise in a practical way.

Important steps for the work were now discussed and resolutions were taken regarding the different mission branches. Among other things it was resolved to petition for more religious liberty from the government. It is said that we in Denmark have religious liberty, and this we have, but in a very restricted sense. The government tolerates us but does not recognize us as a denomination. Our ordained pastors, for instance, have no right to perform marriage ceremonies. Baptists have to go to the magistrates for this. We have no right to speak on the common graveyards, there the Lutheran priests predominate and some of our brethren have been fined, yea, even imprisoned because they spoke at funerals on the graveyard without the consent of the parish pastor. We have a brother now who is a member of our Rigsdag (parliament), and he will take the matter in hand and speak

for the petition which is to be presented at the coming session of the Rigsdag. I shall later on inform the readers of the *MISSIONARY MAGAZINE* if it is granted. Meanwhile we work for the spiritual enlightenment of our countrymen and for winning souls for the Master.

FINLAND.

Rev. E. Jansson.

PETALAX, May 7, 1896.

The Lord has blessed us with salvation of sinners during the past winter, and here at Petalax we have had the joy to baptize since January first, thirty-four converts. A good work was also done last winter among the

Finnish-speaking people, through a brother, a school pupil, who was supported by the young people of the church here at Petalax. He was sent to the inner part of the country, to places where we may say that the precious light of the gospel never before entered. This Brother Kokki visited also a little town, by name, Kajana, which lies over four hundred English miles northeast from here, and the Lord seems to have much people there. Several were converted and rejoicing in their Savior. A wide door of the gospel has truly opened up in that region among the Finnish-speaking people. The main question is now how to get in among these two millions of regular Finnish-speaking Finns.

OUTLOOK.

IN WESTERN CHINA.—Comparing the position of missionaries now with that before the riots, I cannot but believe that the riots have "worked for good" to all concerned, not only in the experience gained and spiritual strength added and a stronger conviction of the final triumph of the gospel, but also in the recognition given to us and our position by the highest officials in

the viceroy heard of it, we have received the greatest kindness and consideration from all the officials. In addition to this, we have rented this house for the C. I. M. for ten years for a reasonable rental from the "Foreign Office," the officials thereby admitting our right to rent.

Whence all this change? There are two causes, viz., the reception accorded the U. S.

g a riot to take place in their dis-
To sum up, I think these are indi-
of better times for Si-Chuen in the
ture; people, especially the officials,
inning to see their mistake in look-
on foreigners as enemies, and we
many proposals for advancement
gress.—*China's Millions*.

GEORGE MÜLLER AND HIS WORK.—

all the Christian world is more or
mainted with George Müller, and his
orphanages at Bristol, England,
sustained by unsolicited and volun-
tists, but few are aware of the great
of work carried on by him in other
At a large meeting in Bristol, held
25, in connection with services held
A. T. Pierson, Mr. Müller gave a
ry of his life work. He is now ninety-
years old, and in strong health and
nd as able to attend to his daily re-
ligious as ever. The total amount
l by him is £1,394,800, or about \$6,
all in answer to prayer and without
e direct appeal to anyone. This
has been expended in the erection
large buildings for the Bristol Or-
e which cost about \$575,000. These
gs have 500 rooms and accommo-
050 orphans and 112 teachers and

The annual expense of the orphan-
about \$130,000. Aside from this, his
work, Mr. Müller has established
in various countries of Europe and
which 123,000 children receive a
in education; he has expended \$1.
in direct missionary work, giving
or full support to hundreds of mis-
sions, under whose ministry it is esti-
20,000 persons have been converted
hen lands; he has also supported
s by which 275,000 Bibles, 1,426,500
struments and 239,000 other portions
Scriptures and 106,500,000 Chris-
acts in various languages have been
ted; he also spent seventeen years
onal evangelistic labors in various
es, traveling more than two hun-
ousand miles, and preaching the
in English, German and French,
many other peoples through interpre-
he record of such a vast work would
in organized society with a consid-
constituency behind it, but as the
ment of one man, relying solely on
d, it becomes a marvelous and in-
exhibition of personal devotion and
power of faith and prayer. His
holy living is that "the beginning
ity is the end of faith, and the be-
of true faith is the end of anxiety."

JAPANESE WOMEN.—Yet it is these
omen who are to be most deeply

benefited by the revival which European
Christianity, with its ineffably higher ideal
of woman, is setting on in Buddhism.
Dear, gentle, patient beings, they need it,
and, by all that is ennobling and enriching,
they ought to have it. So ingrained is their
sense of the inherent inferiority of their
sex, so much is there latent in their sweet,
self-sacrificing natures that has had no
chance of sympathetic development, so
little do they dream of what is hidden in
the chivalrous, romantic love of man to
woman, that a marvelous revelation is in
store for them; yes, and is already break-
ing, through contact with the womanhood
of the Occident. Here, in truth, in the
work of the noble Western women yearn-
ing and toiling for the intellectual and
moral education of young girls, is a leaven
that is destined to permeate and uplift the
family life of Japan. The best thing now
in this family life, the most spontaneous
and beautiful, is the love of the little chil-
dren. Japan is the paradise of childhood.
But the paradise of the wife it is not. Not
for an hour would a high-souled American
woman endure the indignity of the relation
as on the average it is found. No wonder,
then, that, with sensibilities stung to the
quick, such women feel it a sacred obliga-
tion to strive to lift their sisterhood in the
East into the higher realm of dignity and
honor in which they themselves live.
Truly, in contrast, it is a bit exasperating
to read so much that has been written on
Japan by Americans—scientifically keen-
eyed, perhaps, but with about the religious
endowment of monkeys—on the absurdity
and futility of every kind of mission.—*Rev.*
Francis Tiffany in "*This Godly Frame the*
Earth."

THE BLESSEDNESS OF GIVING.—

The Rev. Dr. W. S. Langford, in an ad-
dress lately delivered in Philadelphia, said:
"Man's natural drift is toward selfishness.
Money is power, money is character, and
the subtlest devices by which men are shut
up to themselves are in the desire to get
gain, accumulate possession, amass wealth,
until the venal grasp of covetousness binds
them in chains. A practice which will
counteract this and hold it in check is the
divine remedy for a form of evil which
must be fought against if men would not
defraud themselves wholly of their birth-
right in God. Through the habit of giving,
men crucify the lust for gain, break away
from the clutch of avarice, beat back the
covetous spirit, and put a curb on selfish-
ness. By habitual and ample beneficence
men have it in their power to widen their
hold upon life, to enrich its meaning, ele-
vate their own tone, and grow into con-
formity to the Great Giver."

NEWS.

GENERAL.—The Church Missionary Society of England has 152 missionaries who are supported by special gifts and sixty-three who maintain themselves by their own means.

—The name of Bishop Taylor's paper, *Illustrated Africa*, has been changed to *Illustrated Christian World*.

INDIA.—The heathen Hindus are making a translation of the Bible for themselves with Hindu notes. The gospel of Matthew is already published.—A severe famine prevails in portions of central and northern India. The crops have failed three years in succession. For want of rain the whole country is parched and dry. Thousands of the people are wandering about without homes or food, and hundreds have died. The government has remitted two-thirds of the taxes on account of the distress in these sections, and it is proposed to start relief works as in the famine of 1877-1878.

CHINA.—Dr. Griffith John reports that he has secured a piece of property for a mission house in the Province of Hunan, the first in that province to be held by any Protestant missionary society.—The China Mission Handbook gives the following summary of Protestant mission work in China. The figures are the most accurate which have been given. Foreign missionaries, 1,324 (not including wives of missionaries); stations, 152; outstations, 1,056; churches, 706, of which

communicants, 55,093; pupils in school, 21,353; contributions by natives, \$36,450.32.—

The China Inland Mission reports for the last year, 135 stations, 126 outstations, 342 paid native helpers and 119 unpaid, 5,208 communicants, of whom 844 were baptized in 1895, 6 organized churches, one hospital and 9 opium refuges. There are 641 missionaries connected with the mission, of whom 34 are students.—Russel & Co., bankers, of Shanghai, in fifty years' business loaned \$100,000 to Chinese and never lost a dollar by them. Thousands of Chinese have been employed by them, and not one betrayed a trust. In twenty-five years' experience not one Chinaman broke his word in a business transaction. Are not these people worth bringing to Christianity?

JAPAN.—Judge Taizo Miyoshi, of the Supreme Court, is president of the Tokyo Young Men's Christian Association.—The Church of England Mission on Hokkaido, (Yezo), the most northern island of Japan, reports 11 church buildings, 4 schools, one hospital, 30 native workers and 1,100 converts from the Japanese and Ainu. The population of the island increased from 56,000 in 1874 to 700,000 in 1895.—The incomes of all the Buddhist temples of Japan are steadily declining.—The Doshisha University of Kyoto, founded by Neesima, has decided to decline all appropriations from the American Board after 1896.—The Congregational

care Rev. E. N. Harris, 50; Springfield, for work, care Rev. Jno. McGuire, 10; re. E. C. Wilson, 300; Rockland, 1st C. E., 3; Palmer B. Y. P. U., for sup. in Ongole Boys' School, 4; Agawam Y., 12.41; Long Plain, R. S. Braley, 2; Y. P. S. C. E., 5; Sutton 1st ch., 3.50; S., 3; Lowell 1st ch., Geo. H. Taylor, 5; 17.15.

RHODE ISLAND, \$214.40.

t ch., 41.86; Natlek ch., Swedish Dep't., Falls, Broad-st. ch., 15.90; Hebronville ads, for hospital work, care C. H. Finch, ; Newport, Central ch. Y. P. S. C. E., n Tsing-fong, China (to apply), 12.50; th ch., 14.24; 1st ch. (of wh. 29.28 is 1.52).

CONNECTICUT, \$161.69.

entral ch., Mrs. J. D. Herr, for sup. nat. S. S., 11.32; Seabrook 1st ch., 1.77; outh ch., 35; Olivet ch., 3.70; Branford E., 5; Wellington ch., 10; Middletown 1st 40 is for sup. of Rev. Viddala Jonah and of Rachety Kaluba, care Rev. C. R. Jroton Heights B. Y. P. U., for salary of Clark, care Rev. Jos. Clark, Congo, 9.90.

NEW YORK, \$1,556.89.

v. W. H. Main, 55; Amsterdam 1st ch. E., tow. sup. of Too-Coo, Pal-Law, Thah u Wee, care Rev. A. V. B. Crumb, 10; t ch. B. Y. P. U., 18.38; 2d ch., 136.92; ., 200; Oswego Y. P. S. C. E., tow. sup. Dr. Bunker, 10; Pawling 1st ch. and White, for June, 20; Y. P. Miss. Alliance o., 21; New York, Alexander-ave. S. S., Shwe Min, care Rev. E. Grigg, 50; 5th-art, 300; West Portland Y. P. S. C. E., te Knights' work, 22.50; Greenwich, Mrs. send, for tuition of students, care Rev. khite, Burma, 30; Troy, 2d ch. (of wh. W. W. Whitman), 50; Buffalo, a thank New York, 5th-ave. S. S. Miss. Society, of the Redeemer, 122.15; a friend, 5; a hite Plains ch., 23.50; Jr. Y. P. S. C. E., e of English Bapt. ch., Moulmein, Burma, ielle, Salem ch. on acct. salary Rev. Jas. 40; S. S., 8.89; Tarrytown Y. P. S. C. E., tev. J. Spelcher, 13; Patterson ch., 5; S., 3.53; Belmont ch., 10; Angelica ch., Rushford ch., addl., 50c.; Great Bend Y. ., 3.59; Busti ch., tow. sup. Revs. H. d Rob't Wellwood, 4.72; Clymer ch., for lvet ch., for do., 1.60; Kennedy ch., for eon ch., for do., 9; Napoli, for do., 4; . ch., for do., 5.49; Sinclairville, for do., for do., 15; Harpersville ch. and Y. P. 38; E. Pembroke ch., 9.25; Cohoes 1st ch., . York ch., 26.88; Georgetown ch., 7.46; . ch., 2d quar., 10.89; Y. P. S. C. E., 2d 1; Rochester, Plymouth-ave. ch., 19; ason, a friend of missions tow. debt, 5; 7.58; Avoca ch., tow. sup. Tong-Kwee pr., care Rev. W. H. Cossum, 12.50; ch. addl., 2.36; Gouverneur ch., 5; Ft. age ch., 44; Wolcott Y. P. S. C. E., 3.

NEW JERSEY, \$373.18.

asso., a friend, tow. sup. nat. pr., care Davenport, 16.25; Stetlon, Crozer Theo. 11.19; Brookdale ch., 4; Atlantic City Y. for nat. pr., care Rev. I. S. Hankins, 19; . H., B. Y. P. A., 9.55; New Market ch. of wh. on acct. nat. prs. fund, 32.52; y ch., addl., 10; Stetlon, Piscataway ch. is to be credited to Friendship S. S.), erson 1st ch. Chinese S. S., to apply tow. . in China, 25; Atlantic Highlands, Jr. C. p. nat. pr. Sander Hal, care Dr. Bunker,

PENNSYLVANIA, \$261.33.

asant Y. P. S. C. E., 86c.; Green Ridge Pittsburgh, 4th-ave. Y. P. S. C. E., for r. in China, 22; Phillipsburg S. S., 1.17;

Manatawny ch., 4; Upland S. S., per J. P. Crozer, for nat. pr. in India, 50; 2d ch. friends, for nat. prs., care Rev. D. Downie and Rev. W. H. Cossum, 8; Wissahickon ch., 3.41; Powelton-ave. B. Y. P. A., 6.19; Gethsemane ch., King's Daughters, for nat. pr., care Rev. L. W. Cronkhite, 15; Germantown 3d ch., in part, 15.19; Mission of Frankford ch., 1; Forest City ch., 10.85; Benton ch., 2.50; Coudersport ch., 16.27; New Milford ch., 2; Hallstead ch., 11; Huntingdon ch., 30.40; Pine Flats ch., 3; Mt. Moriah ch., 19.50; Pine Grove S. S., 4.42; Farmington ch., 3.81; Peters' Cheek ch., 5; "J. A. B.", 4.26; Pittston, Luzerne-ave. ch. friends for nat. pr. "Ting," care Rev. W. H. Cossum, 15; W. T. Watson and wife, 1.50.

DELAWARE, \$15.74.

Wilmington, Delaware-ave. ch., 12.74; Wyoming ch., 3.

DISTRICT OF COLUMBIA, \$60.

J. H. Lacombe, for "Likon" nat. pr., care Rev. P. H. Moore, Assum, 60.

VIRGINIA, \$3.50.

Christiansburg, Memorial ch., 2.50; Elliston, Big Springs ch., 1.

WEST VIRGINIA, \$11.85.

Victory ch., 2.65; Two Runs R. M. League, 2.20; Lucile, F. F. Daniel, 2; Harrisville ch., 5.

OHIO, \$1,413.82.

Dayton 1st ch. B. Y. P. U., 60; Akron 1st ch. S. S. (of wh. 30 is to apply tow. sup. Kikuchi Yashure, care Rev. J. L. Dearing and 25 tow. sup. H. S. Klalpo, care Dr. Bunker), 55; New Philadelphia ch., 2.95; a friend, to constitute Rev. P. W. Longfellow H. L. M., 100; Wyoming ch. Jr. Y. P. S. C. E., 1; Youngstown 1st ch. Y. P. S. C. E., for work, care Mrs. J. M. Carvell, 25; Mill Creek ch., 2.60; Lima, Mrs. A. Crippen, tow. debt, 50c.; Clear Fork ch., 50c.; Cleveland, Calvary ch., 1; Jr. B. Y. P. U., tow. sup. Perry Abram, care Rev. Jno. Newcomb, 17.20; Euclid-ave. ch., 90.47; Jonah's Run ch., 41.45; Xenia, Bequest of Mrs. B. K. King, 50; 1st ch., 10; Columbus, 11ldreth ch., 5.27; 10th-ave. ch., 5.13; B. Y. P. U., tow. sup. Perry Abram, care Rev. Jno. Newcomb, 10; Dayton 1st ch., 789.49; Sandusky 1st ch., 1.86; Elyria, Geo. T. Biggs, tow. L. M., 25; Vermillion ch., 2; Marietta 1st ch., 3.50; Cincinnati, Immanuel ch., 4.50; 3d ch., 20; Bryn Zion ch., 2.20; Harpster ch., 2.71; Martinsburg ch., 6; Mt. Vernon 1st ch., 35.65; Ironton B. Y. P. U., 25; Wooster, Owen and Mrs. E. A. Read, 3; Fultonham ch., 2.64; McConnellville ch., 3.40; Zanesville, Fair Oaks ch., 13.80. Total, \$1,172.27, less received in June from Cross Roads ch., paid over to Home Mission Society, 5, \$1,167.27.

INDIANA, \$231.90.

South Whitley ch., 2.27; S. S., 1.31; B. Y. P. U., 1.42; Shelbyville ch., 20.87; Hope B. Y. P. U., 3; Indianapolis 1st ch., 43.74; Franklin 1st ch., 68.22; Alexandria ch., 2.30; S. S., 1.08; Liberty ch., 1.24; S. S., 34c.; Gas City ch., 13.15; S. S., 32c.; Wolcottville ch., 23.56; B. Y. P. U., 4.44; Congerville ch., 3.50; S. S., 1.70; Poneto ch., 5; Montpelier ch., 14.52; Jr., 2; Clayton ch., 5.85; Fairbanks ch., 5; Bunker Hill ch., 3.07; Rossville S. S., 2; Middle Fork ch., 2.

ILLINOIS, \$332.58.

Alton, Hunterstown Mission S. S., 3.29; Pastor's Birthday Book, 4.90; Clyde, Miss Eta F. Edgerton, 5; Tiskilwa B. Y. P. U., 5; Alton S. S., 13.02; Oak Hill ch., 9.05; Lockport ch., 4.50; Y. P., 2.75; Cazenovia S. S., 2.15; Normal ch., 72.90; Chrisman, Mrs. F. Boomer, 25c.; Rantoul ch., 9.25; Girard ch., 3; Centra-lla, H. F. Cunningham, 5; Chicago, Calvary ch., 27.80; Memorial, Wm. Clancy, 10; Second ch., 40; Highland Park ch., 50c.; La Grange Y. P., tow. sup. Breader, Swatow, China, 13; Oak Park ch., 25; Park Side Mission, 3.50; Woodstock, Miss J. E. Sondericker, 1; Polo Y. P., tow. sup. Breader, China, 3.57; Erie S. S., 1; Paw Paw S. S., 5; Taylor, Ridge ch., 5; Plymouth ch., 1; Chicago 1st ch., tow. sup. Rev. C. Nelson, Africa, 15.35; Berwyn ch., 2.50; Chicago, 2d Y. P., 20; Monmouth Y. P., 5; Morris, 2; Princeton Ladies, 9.10; Laporte (Ind.), 2.20.

IOWA, \$157.96.

Alnaworth ch., 3; Rock Creek S. S. Birthday box, 7.84; Seymour Y. P. S., tow. sup. Ahlodeh, care Dr. Bunker, Burma, 11; Des Moines, College Students, tow. sup. care Rev. J. E. Clough, 18.25; Des Moines 1st ch., Oscar Elrod, tow. sup. Iowa Cottage, China, 5; Bedford ch., 15; Creston, 2.50; Grinnell, Dea. A. Wheeler, for Bible work where most needed, 50; Linn Grove, 11.37; Emerson S. S., tow. sup. work among Garon, 5; Kendrick, W. M. S., 1; Lake City B. Y. P. U., tow. sup. J. M. Carvell, 2; Grand Junction, 5; Washington S. S., to apply tow. sup. Kotlah, care Rev. W. H. Beeby, 10; Des Moines, 11.

MICHIGAN, \$36.10.

Kalamazoo, Miss Rose J. Clarke and friends to apply tow. sup. evangelist Coh Da-foh, care Rev. J. R. Goldard, 18; Rochester ch., 50c.; North-st. ch., 7; Eastport ch., 2.85; Ironwood ch., 2.75; S. S., 5.

MINNESOTA, \$134.70.

Minneapolis 4th ch., 22.43; Mrs. J. W. Barker, 25; Otto Larson, 3.25; Brockton, for Mah Leh, Sandoway, Burma, 12.50; Minneapolis 1st Sw., Aug. Larson, 4; Worthington, Eklund, 1; Wood River, 3.40; St. Paul 1st Sw. Y. P. S., for Sawkadah, care Dr. Bunker, 20; St. Paul 1st Sw. Y. P. S., 4.65; Big Stone, C. H. Carlson, 2; Milaca, 16.22; Clear Lake, 2; Lake Benton, D. Hammer, 5; Windom, C. H. Everts, 6; Moorhead, D. F. McNabb, for nat. pr. in Burma, 5; Carmon, 2.25.

WISCONSIN, \$968.61.

Columbus, J. L. Merriam and wife, 35; Mauston, Rev. S. C. Enos, 2; Trempealeau ch., 9; Richland Assn. coll. for Rev. W. S. Sweet, China, 4.76; Elk-horn ch., bal., 75c.; Green Bay 1st ch., 12.10; Racine, J. Jacobson, sale of land for Norway Mission, 600; Ogema S. S., 5.

MISSOURI, \$26.22.

Board of Home and Foreign Missions, 26.22.

KANSAS, \$185.41.

Larned ch., 2.35; Elm Creek ch., 1; Marshall Center ch., 2; Canton ch., 10; Freedom ch., 1.35; Howard ch., 11.63; S. S., 4.07; Y. P. S., 50c.; Moline ch., 1; Grenola ch., 4.44; Elk City, 3.35; Neodesha ch., 25c.; Bronson ch., 4.40; Pittsburg ch., 8; Centropolis ch., 2.87; Lancaster S. S., 2.71; Leavenworth, W. C., to apply tow. sup. nat. pr. M.

P. Soc., for sup. nat. pr. M. Lucas, care Rev. O. L. Swanson, Assam, 15; Red Bluff ch., 2; Armona, F. R. McFee, 2.50; Selma, H. C. Huntsman, 3; Elveride ch., 5; Lompoc ch., 5.20; Santa Barbara B. Y. P. U., tow. sup. Rev. Wm. Wynd, 2.

OREGON, 29.03.

Brownsville ch., 3.88; Women of East Oregon Assn., 3.50; Mitchell ch., 1.50; Medford ch., 2; Astoria ch., 3.15; Dayton ch., 5; Portland Sw. Y. P. S., tow. sup. nat. pr. Saw Kaw Ker, care Dr. Bunker, Burma, 10.

NORTH DAKOTA, \$4.75.

Crystal S. S., 2.25; Grafton Soc., 2.50.

SOUTH DAKOTA, \$11.50.

Big Springs Soc., 10; Parkston, 1.50.

WASHINGTON, \$39.62.

Spokane, Calvary ch., 5; Garfield ch., 3; Oysterville ch., 9.46; Tacoma 1st S. S., 6.66; Spokane, North Side ch., 10.50; Ballard, Nor-Dan, W. Circle, 5.

TENNESSEE, \$10.

Nashville, Joanna P. Moore, 10.

ARIZONA, \$11.55.

Phoenix ch., 3.50; S. S., 2.50; Y. P. S., 5.55.

LOUISIANA, \$6.05.

New Orleans, S. S. and Missionary Society of Leland University, 6.05.

INDIAN TERRITORY, \$14.85.

Cameron, Rev. A. F. Roan, 5; S. McAlester, D. Clark and wife, 2; Geo. Norton, 2; Rev. W. A. Treadwell, 2.50; Caney Valley, Rev. Robt. Owen, 50c.; Vinita, 50c.; Cash, 1.85; Simon, Mrs. J. D. Flint, 60c.

OKLAHOMA TERRITORY, \$5.90.

Oklahoma City, Mrs. Dr. Bass, 50c.; do., Thomas Bass, 25c.; S. S., 5.15.

BURMA, \$1.42.

Maubin S. S., for mission work in China, 1.42.
Total, \$7,651.12

LEGACIES.

Boston, Mass., Edward Harper, \$130.00

North Adams, Mass., Eliza Black-

inton, 2,000.00

Natick, Mass., Rev. Wm. C.

THE
BAPTIST
MISSIONARY MAGAZINE.

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EDITORIAL.

THE VISIT OF LI HUNG CHANG to Europe and America has aroused extraordinary interest. He is unquestionably the ablest and most progressive among the leaders of China, and is at the same time one of the shrewdest statesmen of the world. At his time of life only considerations of the largest magnitude and importance could have led him to encounter the discomforts and weariness of a journey round the world. The coronation of the Czar of Russia was the ostensible object of his visit to Europe, but that alone could not have drawn this eminent Chinese from his home. His visits to the leading capitals and business centres of the world, and the direction of his inquiries and investigations, go to show that the real object of Li Hung Chang's Western trip is to observe for himself the characteristics of Western civilization, that he may decide how they may be best used for the development of the Chinese people and nation. The results of the war with Japan have convinced the leaders of the Chinese that changes must come. No doubt they see that if not introduced by themselves they will be forced upon China, perhaps to the dismemberment of the Empire. But the Chinese are too conservative and too slow to adopt the features of Western civilization without consideration. Innovations will not be introduced indiscriminately, but once adopted after mature deliberation, may be expected to be carried out with that steadiness and persistence which are so strong characteristics of the Chinese people. Revolution will not be followed by reaction, but a gradual, sure and solid growth may be expected to attend the future of the Chinese. In this new venture the influence of Li Hung Chang will be a most important factor. If his life is spared he will become the founder of the new China.

THE INTERVIEW WITH LI HUNG CHANG held by representatives of the leading missionary societies of America in the city of New York September 1, was an event of unique interest. The representatives of the American Baptist Missionary Union were Doctor Murdock, the Honorary Secretary, Doctor McLean, the Foreign Secretary, and Doctor Mabie, the Home Secretary. At the appointed hour of nine o'clock in the morning, about forty missionary officials were introduced to Li Hung Chang at his apartments in the Hotel Windsor. An address was presented by Doctor F. F. Ellinwood of the Pres-

byterian Board, in which appreciation was expressed for the protection given to American missionaries in China, and a statement was made of the standing and influence in this country of the missionary bodies represented, and the nature, principles and importance of the work they are doing for the Chinese people. He was also assured that the Christian people of this country have no sympathy with the injustice and violence toward the Chinese in America and are trying to do them good. In his reply Li Hung Chang confessed his inability to see much difference between Confucianism and Christianity as far as their moral precepts are concerned, but cordially acknowledged the unselfishness and sincerity of the American missionaries in their labors for the good of the Chinese. He placed special emphasis on the entire freedom of the American missionaries from participation in any political movements and in any plans looking toward territorial aggression. The parts of the missionary work which had most impressed him were the hospitals and medical work. This interview of the leading statesman of China with these eminent statesmen of the Christian world must have impressed his keen and active mind with the importance which attaches to missionary labors, and it is to be hoped will lead him to see that missionaries so honored in this great country are treated with more consideration in his own land. Among the characteristics of the new China, Christian missions must occupy a high position.

LI HUNG CHANG, who has become a person of so much interest, is Viceroy of the Pechili Province of China in which Peking, the capital of the Empire, is located, and therefore holds one of the most important and powerful positions in the kingdom. He has not been a member of the *Tsungli Yamen* or Cabinet of the Emperor, nor does he reside at the capital. In rank he is classed with the viceroys of the other nine provinces, but ruling the province in which the capital is situated he may be considered the first in importance. Perhaps it is in this sense that he signs himself "Premier of China" but that



THE IMMANUEL BAPTIST CHURCH of Rangoon, Burma, was recognized on July 23, after the organization had been recommended by a properly constituted council. The services of this church will be in the English language. Among the membership are included several of the missionaries of the American Baptist Missionary Union, and it will stand in a very important relation to our Baptist missions in Burma. May the Lord give to the new church a large and true prosperity, and make it a great blessing to all the peoples of Burma.

MITO, sixty miles north of Tokyo on the railroad to Sendai, is the next station in Japan which calls for a Baptist missionary. Rev. C. H. D. Fisher of Tokyo became interested in this large and neglected city about ten years ago. At that time the railroad was not built, and Mr. Fisher was accustomed to pass through Mito in his jinrikisha rides to visit the work at Taira. To begin the work at Mito he made a contract to teach in the government school, with the understanding that his surplus time should be used for preaching the gospel and that he should as soon as possible obtain a teacher for the school from America. He succeeded in obtaining for the school the services of Prof. Ernest W. Clement, now principal of the Baptist Academy at Tokyo, and before returning to Tokyo to resume his work at the capital, Mr. Fisher had the privilege of witnessing the baptism of several converts to Christianity at Mito, and of administering the Lord's Supper to twenty-one believers, Japanese and foreigners. Later a church was organized which still engaged Mr. Fisher's attention as far as his work elsewhere would allow. Professor Clement during his four years' stay in Mito did much Christian work for the church and that section of Japan entirely without compensation. In 1891 Mr. Fisher was called upon to assume the care of the Baptist services in English in Tokyo, and handed the Mito interest over to Rev. John L. Dearing, who has since conducted it with much encouragement. Since he became president of the Theological Seminary at Yokohama, the nature of his duties has prevented his devoting that attention to Mito which the work requires, and he greatly desires to pass it over to a resident missionary. Only lack of funds prevents the Union from sending a man to Mito at once.

THE RUSSIAN STUNDISTS.—Among the Stundists baptism is by immersion. With some, only adults are baptized, but among others infant baptism prevails. The reception of members is only after a personal confession of faith before the church, or when the candidate's religious state is sufficiently evident to the whole community. Members are chosen by the votes of all, and it is always considered desirable that the vote should be unanimous. The elders and deacons are also elected by the votes of all the members. The duties of the members are thus described: "The duty of the members consists in loving one another, in taking an active part in the salvation of each soul and in the material happiness of all, in a conscientious use of the means of grace, and in following the precepts which God, as Head of the Church, has given it. Each member must be present at the holy communion, and attend regularly at the services both on the holy days and week days." It will be seen by this that a considerable portion of the Stundists are Baptists, and

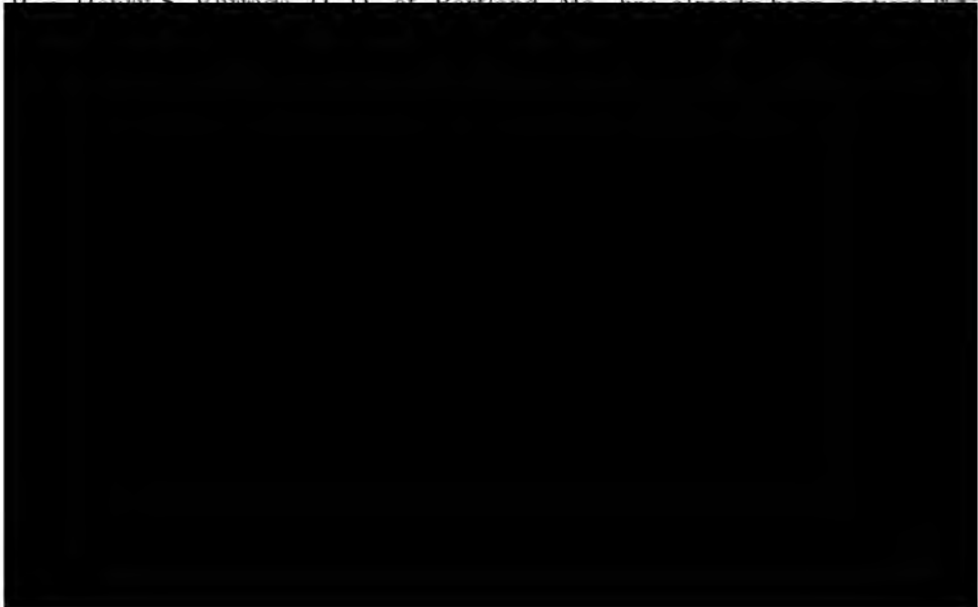
others vary only in the practice of infant baptism. Baptists in America should be in close sympathy with these brethren, who are holding to the pure gospel of Christ in the midst of such severe and cruel persecution.

PERSONAL.—Rev. M. B. Kirkpatrick, M. D., and G. H. Richardson, M. D., and wife arrived at Rangoon, Burma, June 24. Dr. Kirkpatrick will locate at Namkham, Upper Burma, and Dr. Richardson at Thibaw.—Rev. W. M. Upcraft and Mr. H. J. Openshaw report themselves at Yachau, China, on June 10, safe and well after a long and arduous trip from Bhamo, Burma. We begin with this number of the *MAGAZINE* a series of articles by Mr. Upcraft on his journey to Burma and return.—Mrs. H. W. Hancock sailed from Boston August 29, returning to Mandalay, Burma.—Mrs. J. McGuire and children sailed from New York September 5, to rejoin her husband at Mandalay, Burma.

BAPTIST MISSIONARIES IN ASSAM.—We are glad to present an excellent cut showing nearly all our Baptist brethren and sisters laboring in Assam. The picture will be of great interest to all the readers of the *MAGAZINE*. Those who desire further information in regard to the stations and work of the missionaries will find it in the Handbook of the American Baptist Missionary Union, a copy of which can be obtained free from the Mission Rooms, Tremont Temple, Boston, Mass., or from any of the District Secretaries of the Union, whose addresses will be found on the second page of the cover of this *MAGAZINE*.

THE AMERICAN BAPTIST PUBLICATION SOCIETY is rendering an inestimable service to Baptist interests in this country by arranging a series of denominational histories in parts covering the history of Baptists in all sections of the United States. The valuable History of Baptists in New England by

Rev. Henry S. Burrage, D. D., of Portland, Me., has already been published.



MRS. PHILLIPS. MRS. FIRTH. MRS. HAGGARD. MRS. DRING. P. W. MOORE. MRS. P. E. MOORE. MRS. STEPHEN. MRS. BURDETTE.
 MRS. KING. E. W. CLARK. MRS. F. H. MOORE. A. K. GUNNEY. MRS. BURDETTE.




C. E. BURDETTE. MRS. P. E. MOORE. MRS. STEPHEN. A. E. STEPHEN.
 C. D. KING. MISS I. WILSON. W. DRING.

BAPTIST MISSIONARIES IN ASSAM.

F. E. MOORE.
 CAREY HITT MOORE.

Tonking around by Singapore to Burma, and of his observations of the Baptist missions in Burma. The little book is written in Mr. Upcraft's graphic and interesting style, and is issued in an attractive illustrated pamphlet by the American Baptist Publication Society at thirty-five cents. The story of the return from Burma to Yachau will appear in the *MAGAZINE* later on.—The Woman's Baptist Foreign Missionary Society of the West have published "A Chinese Conversation," by Miss Emma Inveen of the West China Mission, showing in a vivid way the practical effects upon Chinese women of the dictum of Confucius: "Woman is subject to man; she cannot herself direct any affairs." Price five cents. To be obtained from the Woman's Baptist Missionary Rooms, Masonic Temple, Chicago, Ill., or Tremont Temple, Boston, Mass.

THE LIFE OF ROBERT WHITAKER McALL was unique. A botanist, an architect, and a pastor in England, it was not until he was fifty years of age that he entered on the work which brought him to the notice of the world, and which has given him a place among its notable benefactors. On a casual visit to Paris he became interested in the deplorable religious condition of the common people in that great city, and began that work of popular "halls" or preaching places which gradually extended until it spread throughout the country. It was Mr. McAll's purpose to have the gospel preached and lead men to the Savior. It was not his plan to gather the converts into churches; this he left for others. His work laid the foundations on which others could build, and the immense impulse which he gave to the cause of evangelical religion in France is known to all the Christian world. His life, published at \$1.50 by the Fleming H. Revell Company of New York, Chicago and Toronto, is a book of remarkable interest.



then as official interpreter, attaché of the government, and chiefly as founder and first president of the Imperial Tungwen College, commonly known as the Peking University. Few foreigners are so well qualified to write of the Chinese people, politics and policy, and none better. His book is one which everyone who desires to be well informed on China must read. Published by the Fleming H. Revell Company of New York, Chicago and Toronto; price \$2.00.

MISSIONARY CONCERT PROGRAMME.

[The references are to this number of the *MAGAZINE*.]

- | | |
|--|---|
| 1. Service of Song. | 13. The Bessie Richards Memorial Hos- |
| 2. Scripture and Prayer. | pital. (p. 512.) |
| 3. Singing. | 14. Dr. Bunker's Letter from Burma. (p. |
| 4. The Visit of Li Hung Chang. (p. 495.) | 516.) |
| 5. The Interview with Li Hung Chang. | 15. Singing. |
| (p. 495.) | 16. Foes and Friends in Sweden. "Fierce |
| 6. Li Hung Chang. (p. 496.) | Opposition." (p. 511.) |
| 7. Prayer for the Conversion of China. | 17. The Russian Stundists. (p. 497.) |
| 8. Mr. Speicher's Letter from China. | 18. Dr. Clough's Letter from India. (p. |
| (p. 520.) | 517.) |
| 9. Mito. (p. 497.) | 19. Mr. Hoste's Letter from Africa. (p. |
| 10. Mr. Swanson's Letter from Assam. | 523.) |
| (p. 516.) | 20. Singing. |
| 11. Singing. | 21. Offering of the Missionary Union. |
| 12. Mr. Davenport's Letter from Burma. | 22. Doxology and Benediction. |
| (p. 515.) | |

ARTICLES.

ACROSS YUNNAN.

REV. WILLIAM M. UPCRAFT.

That is what it meant when early in August of last year Openshaw and the writer set forth from Chungking in the province of Szchuan to survey the country, make acquaintance with Burma, and see what prospect the "backdoor route" to China offers to intending missionaries to the far west.

Anything like a detailed account of so long a tramp would need a book, not a few articles, yet it is to be feared that absence of such detailed touches will take away any little interest that might attach itself to a common missionary narrative. Missionary critics seem to be much the more entertaining of late.

From Chungking to Suifu was just an ordinary boat journey, with cramped quarters, leaky bottom and a worse roof on the old tub, a pronounced absence of cooking facilities and fifteen days' tussle with a shiftless, opium-soaked captain—but to Suifu we came at length. A few days of helpful fellowship with the little band of Christians there, and the real start was made.

The Yangtse River and its convenient waterway must now be left and an entirely new method of travel resorted to—coolies for baggage transport and mules for the missionaries. Bedding, a change of clothes, bowls and chopsticks, with a few

supplies of delicacies and medicine in case of sickness, and a stock of books and tracts make up the outfit. The roads are narrow and difficult, the inns crowded and not remarkable for cleanliness, the weather is hot and food scarce—some of the drawbacks. On the other hand the difficult roads take us up some invigorating hills, the inns are cheap and the weather is pleasant outside the narrow valleys.

An average day's journey is twenty-five miles, consuming about nine hours in travel and resting. The rule of the road



from their precarious holding on the mountain side into the river beneath. The transport of crops, manure and so forth, in addition to the ordinary range of a farmer's labor, falls upon the farmer's family in such a case, and all take a hand at the work, men, women and children.

From this the character of the people may be easily inferred. It may be said of the Yunnanese that from first to last they are farmers. The trade of the province is in the hands of the Szchuanese mainly, with a strong Cantonese element in the southern districts. Not only are they farmers but *country* farmers at that, with an extremely narrow outlook upon life. Their apprehension, therefore, of anything outside the range of their daily avocation is very slow and uncertain. In many places there is a lack of even a healthy curiosity, and that which would draw a crowd in Szchuan passes here with hardly a remark.

Minerals abound in the mountains, but are difficult of access to these unscientific toilers. Tin, copper, iron, salt and coal, with silver in small quantities, are obtained and transported to market in the slowest and most cumbersome ways. Seeing what they have done or not done already and the

of reserve, the man who speaks his mother tongue, and supposed he had met a friend, felt certain he was a gentleman, and in the end found neither.

To us the pathos and heroism of the situation grew upon us, as our appreciation of the tremendous work and exhausting struggle with this age-old system, both deepened and strengthened. A little band beleaguered by the hosts of unfriendly, often hostile, always unsympathetic, people, who cannot understand them or their motives, but can misunderstand and oppose their actions, a force so tiny as com-

pared with the object set before it—the utter re-creation of the people around them—the enterprise must be Divine or it must be madness. There is no middle course. It quickens the blood in one's veins to hear them sing—what though the melody be marred—of a "happy day when Jesus washed my sins away," and find the same heart tones that years ago thrilled through our life chords and are still sounding the kinship of grace that strikes deeper yet than the fellowship of name and tongue—the mother-tongue of realms eternal!



CHINESE SEDAN CHAIR.

SYSTEMATIC BENEFICENCE.

PROGRESS IN THE WORK OF THE COMMISSION ON SYSTEMATIC CHRISTIAN BENEFICENCE.

A few weeks since a brief preliminary statement respecting the plans of the Commission was made through the columns of the denominational press.

Since then the Commission met in Milwaukee, July 17th and 18th, and takes pleasure in making a further statement to the churches. The Commission completed its formal organization upon a basis defined in the following terms:

I. The Commission on Systematic Christian Beneficence, created by actions of various denominational societies, in re-

sponse to the invitation of the American Baptist Missionary Union at Asbury Park, N. J., May, 1896, recognizes itself as composed of representatives of these societies as follows:

A General Secretary and two others elected by each of the following organizations: The American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, the American Baptist Education Society, the Baptist Young People's Union of America, together with the

Corresponding Secretaries of the Woman's Baptist Foreign Missionary Society, the Woman's Baptist Foreign Missionary Society of the West, the Woman's Baptist Home Mission Society, and the Woman's American Baptist Home Mission Society.

II. The scope of the work of the Commission is coëxtensive with the churches affiliated with these organizations.

III. The aim of the Commission shall be the promotion among Baptists of intelligent, systematic, proportionate and distributive beneficence.

IV. The Commission shall seek to accomplish its object by quickening the sense of Christian stewardship, by commending to the churches the general causes of beneficence, and by suggesting simple, practical methods of Christian giving. It will aim to secure for each of these general causes stated contributions, from each individual church member and from every regular attendant on Baptist worship. It recognizes that it has no legislative authority, and disclaims all purpose or desire to interfere in any wise with the independence of the churches or the freedom of the individual. Its function is simply and only advisory.

V. The officers of the Commission shall be a chairman, a vice-chairman, and a secretary and treasurer, to be elected annually, to serve till their successors are elected and qualified, and they shall perform the duties usually attaching to their respective offices.

VI. The Commission shall meet at least annually in connection with the May Anniversaries, and special meetings may be held on the call of the chairman, as business may require it.

VII. There shall be the following standing committees, of five members each: on

(1) Organization and development of the work of the Commission.

(2) Statistics and literature.

(3) Plans of giving.

(4) Public meetings and conferences.

The following brethren were elected as permanent officers of the Commission: T. S. Barbour, D. D., of Massachusetts, chairman; H. Kirk Porter, Esq., of Pennsyl-

vania, vice-chairman; B. F. Dennisson, Esq., of Pennsylvania, secretary and treasurer.

The following named brethren were appointed to serve on the respective committees:

Organization and Development of Work—H. L. Morehouse, S. A. Crozer, Stephen Greene, F. H. Field, Mrs. E. H. Griffith.

Statistics and Literature—T. S. Barbour, A. J. Rowland, D. A. Waterman, F. L. Wilkins, Mrs. M. G. Reynolds.

Plans of Giving—T. J. Morgan, B. F. Dennisson, F. T. Gates, H. K. Porter, Miss M. G. Burdette.

Conferences and other Meetings—H. C. Mabie, T. S. Barbour, C. W. Kingsley, J. H. Chapman, Mrs. L. W. Waterbury.

In order to render effective the undertakings of the Commission, it was deemed essential to summon to coöperation with it the three representative organized agencies already in operation throughout the country, viz., the State Convention, the Association, and the local church. The terms in which the proposal is made are stated as follows:

State, Associational and Church Commissions.

1. With a view to rendering effective its work, it is recommended that the General Commission shall commend to each State Convention the formation of a State Commission of seven members to serve for three years.

2. The State Commission shall be requested to arrange for at least one session in connection with the annual meeting of the State Convention, for the discussion of themes pertaining to the general subject of Systematic Christian Beneficence, and for promoting the practical aims of the General Commission.

3. The State Commission shall be requested to keep in touch with the General Commission, and be prepared to coöperate with it in carrying its plans into effective operation.

4. The State Commission shall be requested to secure the formation of an Associational Commission on Systematic Christian Beneficence in each association.

5. The Associational Commission shall

be requested to secure the formation of a Church Commission on Systematic Christian Beneficence in each church within the limits of the Association.

6. It is recommended that the Conferences on Christian Beneficence, to be held in connection with the Baptist Anniversaries at Pittsburg (hereafter referred to), and those in connection with the annual meetings of the State Conventions and of the Associations, be of the same general character. At each there shall be presented definite data in reference to past beneficence, impartation of Biblical instruction on Christian stewardship; the awakening of the spirit of prayer concerning the subject, and definite instruction on the relation of right habits of giving to Christian life and growth.

Plans of the Commission.

Action was also taken by the Commission on the following practical matters:

1. That the Secretaries of the various societies represented in the Commission be requested to make arrangements for the presentation of the plans of the Commission before the various State Conventions the coming autumn, either by themselves personally or by persons chosen by them. Thus the general secretaries of the respective societies are counseled to further the general interests of systematic beneficence as a whole, rather than to specialize preëminently the claims of a particular society. It is also hoped that through such a representation at the Conventions the establishment of a Commission in each State may be facilitated, and thus agencies be set in motion, whereby we may hope, by the second year, to secure also a Commission in each Association within the State. When this shall have been done, it is hoped that by the third year, through the influence of the Commission, in each Association we may be able to bring about the appointment of a Commission in every local church.

2. That the State Commissions, when formed, consider the desirability of districting the States and of systematizing the plan of presenting to the churches the vari-

ous causes of benevolence in rotation, so as to avoid friction and promote unity of effort.

3. That arrangements be made, whereby there shall be held, in connection with the Anniversaries at Pittsburg, in May, 1897, a conference, continuing for three sessions, morning, afternoon and evening, for the discussion of topics germane to the work of the Commission. It is recommended that at the morning session of this meeting there shall be presented definite data respecting a decade of Baptist beneficence, or what American Baptists are doing for missions, education and other forms of Christian beneficence; that at the afternoon session there shall be Biblical exposition and prayer concerning the spiritual vitalities, which are antecedent to all effective organization for Christian work; and that at the evening session there shall be a presentation of the relation of systematic benevolence to Christian life and growth.

4. That the respective State Conventions, and later each local Association, and ultimately each local church, be requested, each in its own way, to hold periodical meetings (in the Conventions and Associations annually) wherein shall be presented data in reference to past beneficence, the impartation of Biblical instruction on Christian stewardship, the awakening of the spirit of prayer concerning the subject, the definite instruction on the relation of right habits of giving to Christian life and growth.

It was also arranged that another meeting of the Commission shall be held in New York City early in December, at which time it is expected that the various subcommittees will report progress in the several practical directions indicated.

In harmony with these recommendations, it may be stated that the secretaries of the societies represented are making plans whereby they expect to hold, the coming winter, several union mission conferences in such representative cities as Boston, New York, Philadelphia, Chicago, and others if possible.

Thus it may be seen that the Commission

is earnestly at work, and in ways which we trust will more and more commend themselves to our churches. In the nature of the case some time will elapse before the Commission, through the work of its various sub-committees, will feel warranted in presenting definite plans of beneficence to particular churches for adoption and use. No church, however, in which a broad and well-considered plan is in effective operation need feel called upon to wait the recommendations of the Commission. We are glad to believe there are churches that do not need its aid. To such all hail! and Godspeed! There may be churches and individuals—and we fear they are the great majority—who hitherto have not succeeded in arranging their systems of benevolence according to wise and Christian plans. To such we would hope to prove a help and a blessing through well-considered aid and counsel. The claims of our Lord's kingdom in the earth compel us to study earnestly the whole question,

and the results of such study will be available to those who desire them. Other things being equal, uniformity of methods in giving is greatly to be desired, if we are to succeed in arousing our whole people to this important duty of systematic, proportionate and distributive Christian giving. Until the Commission shall have matured its suggestions, we trust that all our people, without delay, will do their utmost, in the way that seems best to them, for the generous support of the great recognized denominational causes, contributing even more largely than hitherto; meanwhile, holding themselves ready, at a later period, to improve their methods in case the plans suggested by the Commission commend themselves as wise.

Respectfully submitted for the Commission,

H. C. MABIE,

GEORGE E. HORB, JR.,

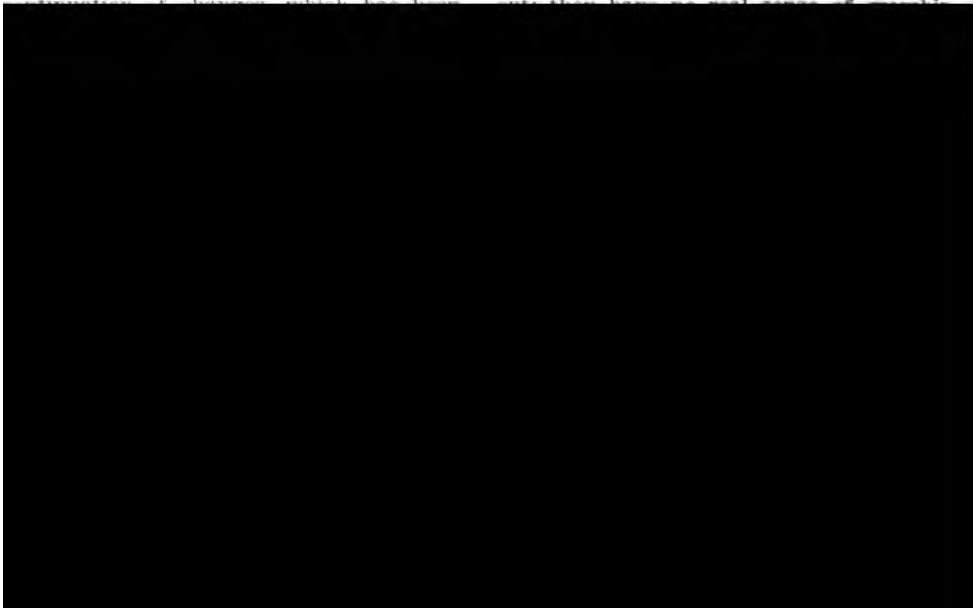
MARY G. BURDETTE,

Committee.

THE WORK AT MUKIMVIKA, CONGO.

FRANKLIN P. LYNCH, M. D.

The history of the station shows quite a grasses. They live essentially in the pres-



follow the administration of the poison will convince his foremost friends of his awful guilt.

A tragic instance of such a fate came to us during the past year. We supposed that the *nkasa* palavers had been discontinued in the section immediate to the station. But one day last July I was hastily called to one of the towns by a son of an old

seemingly indifferent to his position. Every plan of persuasion to effect a willing release failed, and as a final resort I made several efforts to cut the thongs. They were too tough for quick action and before I could finish I was rushed upon and overpowered. A number of the people rushed to my relief, but Paz Blanc was literally dragged away, taken in a canoe to his own



SCENE ON THE LOWER CONGO.

king, Paz Blanc, with the statement that he had been tied in one of the towns and had sent for me. Upon arriving at the place I was astonished to learn that he was held on charges of witchcraft, one of which was, as I afterwards learned, of causing a number of deaths in order to sell the souls in slavery to me. The work of tying and keeping him was done principally by four or five base fellows who were paid well and made brave by drink. A large number of people had gathered from the near towns—several hundred in all—and all

village and early the next morning was given the poison which resulted in his death. I was quite alone; Ntumba, my native helper, was away in a distant town. The enemies of Paz Blanc chose an opportune time for their vengeance, as his friends had gone a long distance to attend a burial. I was quite helpless to do anything more in his behalf, being without means of communication and with an inactive government miles away.

The occasion was a revelation and a severe shock, which was especially empha-

sized by the close relations of Paz Blanc to the life of the station. He had been baptized by Mr. Lewis and for a long time had been constant in his attendance at the services. I was quite satisfied with his apparent conversion. His devotion was a ground of suspicion and accusation, and his death marks the first martyr to our work.

An encouraging circumstance in connection with the affair was the fact that with the exception of the village in which he was tied and the one in which the poison was given, all the villages held aloof and did not attend the ordeal. On our return from a vacation trip in September, I called the chiefs and representatives from the different villages to consider the affair. They were quite apprehensive of consequences. An agreement was signed by all the chiefs in which they promised to prevent any further administration of *nkasa* in the territory; no *nganga* to be allowed to make a charge of witchcraft in the territory, and no one to be taken from the territory to receive the poison elsewhere. To make a practical test of their sincerity, they also signed a statement that the brother of Paz Blanc, who had been the prime mover in the accusation, should not be allowed to enter into kingship of the town, which for

an intimidation. It will prove a test of conversion, conviction and courage as the work progresses, and we trust his sacrifice may yet be a blessing to the people.

The daily services at the station have been well attended, with an average of thirty-one. There has been some decrease from the villages, but the dispensary and hospital patients always give a good attendance.

The medical work has been most encouraging and I trust will prove an effectual means of exposing the craft and avarice of the *nganga*. Patients come or are carried many miles from the remote towns in which the gospel has never been, and the residence of weeks on the station is most beneficial in overcoming prejudice. When they return to their towns they make an open door for future entrance. There have been several hopeful cases of seeming conversion but one must needs be careful and there is no loss if they stand the test of time and trial.

The sanitarium increases in favor and its advantages become more and more manifest. With the increased facility which will come with the new building and the concomitant improvements, we trust it may prove a resting place for change and cheer

As the inns were uncommonly bad, the rooms not having any doors whatever, I rented a shop, the other half of the building being occupied by shoemakers. The room measured about fourteen feet by eight, and there was a veranda in front about the same size. I had one servant, a Christian boy. Shortly after a young Englishman came, and he was with us some two weeks. He had not yet mastered the language, and so could not do much preaching. We certainly were thoroughly uncomfort-

hopefulness and confidence, and never have I felt that I made a more dismal failure. Everything turned out just as I had not expected. I was taken for a shopkeeper, and asked if I had knives for sale, for the people were accustomed to low-down English-folk of that kind! They seemed to regard me as nothing but poor white trash! The idea that I had voluntarily given up anything, or was denying myself, never occurred to them. I was still the same government official, only had



MR. AND MRS. PERRINE.

able, and succeeded in abasing ourselves in the eyes of the people, and did a great deal of preaching also. But what I had longed for was to get near the people, to convince them that I really was working only for their salvation, that I was denying myself for them, and not doing missionary work as a service, for I had felt we were looked on very much as government servants, taking up this work as a means of livelihood. I was never more thoroughly earnest about anything I undertook, and I entered upon it with great

not succeeded in getting a very remunerative position. I did not object to enduring hardness, or to being looked upon as ever so small and base, provided I could accomplish my end, and get hold of the people, and lead them to Christ. The self-abasement was a means to an end, but, alas! the end seemed further off than ever! It seemed to me I had less influence instead of more. I met with a great deal of opposition, a vast amount of ridicule, and had no end of yelling, hooting and hand-clapping from the small

boys, but my success seemed to end there.

"Still it did not seem right to give up the experiment so soon, and I tried it again in two other places, staying in a city of 24,000 about a fortnight, and in a town of 8,000 over three weeks. The result was practically the same in all three places. One thing I was struck with was the difficulty of living low enough to convince the people that I was really denying myself at all—consequently it all made no impression for good on them. After I had lived very, very poorly, according to my own ideas, yet to them I seemed to be in luxury. One Sunday a number of Aryas had gathered for an argument. By-and-by the servant began to cook my dinner, whereupon one politely suggested they had better now leave. But another replied, 'No; the *sahib's* dinner is always cooking.' I was rather discouraged in my efforts. Naturally, when you have your dinner cooked on your front veranda—and I had no other place

it attracts more attention than when cooked in the back kitchen.

"If one could get down low enough to be a genuine fakir, live on a little popcorn and water, wear few clothes, supplemented with ashes, perform his devotions in public places, and carry himself with an air of

passengers on the steamer, who complained bitterly of missionaries living in fine style. I found, however, that the missionaries did not live in fine style; and after considerable study and prayer on the subject I came to the conclusion that a missionary ought to live in a decent and comfortable way—in fine he should live in such a way as to do the most good and bring the most glory to God. I made up my mind that he could do the natives the most good by not living like them. Let me give you the reasons leading me to this conclusion:

"1. While it is a fact that missionaries in China can gain the confidence of the natives by adopting the native dress and living, in India the opposite is the result.

"2. I talked with a missionary who tried living in the native style, for five years, and who nearly died in the attempt. His testimony was against such living.

"3. I also talked with a very intelligent native. Indeed he is the most intelligent Christian native, perhaps, I have seen in Assam. His testimony was decidedly against it.

"4. I read also the testimony of George Bowen of Bombay, who while himself living on a mere pittance per month, would

topee I should have been struck down. I believe we are to present our bodies a living sacrifice, but I doubt if it is wise to do so in that way.

"7. The book, 'The Bishop's Conversion,' a book containing much truth, according to my observation and experience, also brought me to the same conclusion, as did also the sad death of a good sister who came out to look over the mission fields. She had some ideas of her own as to how missionaries should live, but died, as I believe, the victim of her ideas. I have also known of a large number—the number is

large when we consider the small number of white people in Assam—of white people who during the past three years have died, I think it can be proved, through careless living. The reason why Mr. Petrick and Mr. Clark have stood the climate so well is by taking the extremest care of themselves.

"8. It costs a very great sum to educate, equip and send out a missionary, and it is wise, I feel, that the greatest care should be taken of them after they are here. No uncertain experiments should be tried."

FOES AND FRIENDS IN SWEDEN.

REV. ADOLPH DRAKE, D. D.

Fierce Opposition.—While no lawsuits for stopping our work have been entered against us for some years, still in some parts the old spirit of persecution lingers. The province of Halland is the cradle of Swedish Baptists. The first preacher there was banished and one-half of the members by unrelenting persecution driven away to Minnesota. The remnant is soon to celebrate their semi-centennial as a church. But they are still surrounded by so compact an opposition that the growth just fills up the gaps of deaths and removals. About fifteen years ago work was taken up by our most southern association in another part of the province. For a couple of years there was some progress. But then there came a drawback. In 1891 your committee joined with our Home Mission to send Bro. C. G. Salmonson to the capital of the province, Halmstad. The same spirit of fierce opposition remains. The established clergy of our western coast in general belong to a certain theological "school" of the Swedish church of a very bitter spirit. They keep the population in a kind of legal fear which cannot bring forth the fruits of righteousness. A messenger of peace for sin-stricken hearts, be he Baptist or Lutheran, is soon chased away by the instigation of the priests. Under date of

December 19, Brother Salmonson writes: "In the town we have about twenty members who rent a hired room for preaching at a cost of about 350 crowns. The rest of the members are scattered in six different parishes. I visit them once a month, as they live so far away that they can but seldom come to town. In their own neighborhood they have had great difficulty in finding a place to meet in. Some being tenants have been notified to quit because they dared to open their houses for religious meetings; one has already had to leave. They have, therefore, been obliged to buy a small frame house, making room for about two hundred people. Fitted up it will cost them about 800 crowns. Although opposition is so fierce, yet the Lord has given his seal to our testimony."

An Old Worker.—Towards the close of the summer I attended a conference meeting in the North, at the invitation of Brother P. Lindh. He was born in the same parish as the late Rev. A. Wiberg. His father was a lay-preacher of the old pietistic stock, a remnant of which lingered in his native province. Brother Lindh was a corporal in the navy and often attended our present king while a duke. When brought to peace in believing he began to bear witness for his Master. Some breth-

ren in Stockholm joined to buy him free from service in the navy, that he might give his whole time to the service of his heavenly King. And he has done so without interruption, with evident tokens of the Lord's blessing. Having personally known our esteemed Doctor Broady before he ever went to America he hailed his return to Sweden as a missionary with great joy. Twice Doctor Broady made extensive tours in the province of Helsingland, Brother P. Lindh preparing the way for him. To this day lasting fruits of his evangelizing tours are seen. At the last one in 1874, Doctor Broady encouraged Brother Lindh in his plan to plant the gospel banner in a distant forest region where a colony of Dalecarlians had settled, called Gransfors from the considerable falls of a small river supplying motive power to a number of industrial works, situated one above the other as on a staircase. Spiritual indifference prevailed among the settlers at the arrival of Brother Lindh. But the following year a church was organized. In ten years the membership had reached 154. In 1880 not less than ninety were baptized. But a considerable number emigrated to the United States, and a good many died,

mony with which those two brethren labor together, preaching Christ not only to this church but in a large sphere around. Brother Lindh, aided with a small sum by your committee, has also made mission tours to other northern provinces with evident blessing. Although about sixty-six years of age, he is still strong and hale and able to travel among our northern people. The extension of our work crowding him out of our list of appropriations, he received the notice thereof with trust in God, saying he would continue to preach Christ as long as he can. He has led the church to erect a roomy meetinghouse free of debt. At the occasion of my visit it was crowded on Sunday and well filled on Monday morning, representatives of eleven Baptist churches being present. Two liberal collections were taken for the association, and for our Home Mission. It was evident I was among a people willing to work and sacrifice. Brother Lindh told me of a man who had come to him to tell that he must withdraw as there were so many appeals for contributions. And he was excluded for the sin of avarice, Brother Lindh telling me that for twenty years he had never left a contribution amounting to a crown, while he was quite able to do so. Brother Lindh

Bassein. She also is a trained nurse. Just before Bessie's death she called the members of the circle together and in a whisper begged them not to let the work fall through after her death, and they all solemnly promised to carry it on, and in a few hours she had gone to her reward.

The hospital is 44 feet long, two rooms 16x18 to be used as wards, with a room 12x18 in the centre to be used as dispensary and operating room. There is a veranda eight feet wide running along the front. Has teak posts, jungle wood frame and floors, bamboo sides which will be plas-



THE BESSIE RICHARDS MEMORIAL HOSPITAL.

She was always so retiring and quiet, and yet such an earnest, true Christian, and was the means of waking up the missionary spirit in her church, that when I came here and saw the great need of a hospital, I thought how appropriate it would be to build a memorial hospital in her name. I wrote, and the church took it up nobly, and this is the result.

tered when the balance of money given is credited in Rangoon, and thatched roof. Have two big glass windows in each ward and two wooden ones besides. The Second Germantown Church of Philadelphia, through its pastor, Rev. John Love, Jr., have presented a microscope, which will be a tremendous help in the work.

THE LATE REV. A. T. ROSE, D. D.

REV. EDWARD O. STEVENS, MOULMEIN, BURMA.

Another toiler has fallen under his burdens; and the mission to Burma has lost one of its oldest and most faithful workers. Abram Taylor Rose was born in Michigan, April 25, 1823. He arrived at Akyab on

Friday, May 20, 1853. Arrakan proved to be so unhealthy that Mr. Rose removed to the Pegu and Tenasserim Provinces. He made a brief stay in Tavoy, and in 1854 or 1855, for about one year, he was pastor

of the Moulmein English Baptist church.

As Mrs. Sarah Boardman, afterwards the second Mrs. Judson, became the first government school teacher at Tavoy, and Rev. Cephas Bennett the first government school teacher at Moulmein, so another American missionary, Rev. A. T. Rose, became the first government school teacher at Rangoon. As principal of that school he served the government from 1856 until 1862, when he was reappointed as a missionary with headquarters at Rangoon.

Jungle fever, contracted in extensive missionary tours in Upper Burma and the Shan States, compelled Mr. Rose in 1868 to take a voyage to the United States, whither he was soon followed by his family. For two years he was pastor of the Jefferson Street Baptist church at Providence, R. I. From March, 1874, for one year during the sojourn in America of Rev. E. A. Stevens, D. D., he was pastor of the English Baptist church at Rangoon. His next stay in his native country was from 1881 to 1883. In 1886 he received the honorary degree of Doctor of Divinity.

Doctor Rose's last visit home was made in 1893. The following year he came back, feeling that his work was nearly done, but desirous of giving his little remaining

hope of recovery and began calmly to look forward to "the inevitable hour."

After months of weariness and distress and patient waiting, he heard the Master's call to come up higher on Lord's Day morning, July 5, at his home in Rangoon. The funeral services at the house were conducted in English by Rev. D. A. W. Smith, D. D., and at the grave by Rev. E. W. Kelly in Burmese. A large concourse of Europeans, Americans and natives followed the body to its last resting-place.

To the bereaved widow in Burma, and the children grown up and married in Rhode Island we would offer our tenderest sympathy. The Burmese Christians too have lost in Doctor Rose a sincere friend, a spiritual adviser and an able instructor. He was fearless in denouncing and exposing what he considered to be wrong, and unflinching and earnest in advocating what he deemed to be right. He had a commanding presence and was a forcible speaker.

Doctor Rose's published journals show that his missionary career was particularly distinguished for faithfulness in itinerating in the districts of Hanthawadi, Tharawadi, Pegu and Maubin. The Lord graciously spared him long enough to see the

tor Smith gave a short address and Doctor Cushing offered prayer. At the grave the services were held in part in Burmese; Saya Toke offered prayer. At our missionary prayer meeting on Tuesday many testimonials were given to the very high and tender regard in which he has ever been held during his long service of forty-three years. On Lord's day, July 19, I shall preach a memorial sermon in Burmese in the Lamadaw church. Mr. Tilbe is arranging a service in English, at which several addresses will be made on different phases of his important work. It rejoices the heart to see the cordial earnestness manifested by his brethren as they vie with each other in rendering high tributes to his memory and his labors.

Rev. F. P. Sutherland, M. D.

SAGAING, July 9, 1896.

Encouraging Growth.—The past three months have brought us enlargement in two directions; we have had one baptism, and two families have come into the place and into active church work at once. This is as pleasant as it is somewhat rare. Our congregations have been as large as we have ever had them, and much larger than for several years. There are a number who can be classed among the unusually thoughtful, and we are in strong hopes that this will pass into conviction speedily. We are beyond the nine hundred mark in the number of patients, and are growing daily in confidence respecting this department. I have visited a number of villages, and the tract has lingered to do its silent but, as I believe, its more efficient service.

Rev. C. L. Davenport.

SANDOWAY, June 26, 1896.

An Influential Convert.—During the month of June we have baptized five Chins and three Burmans. One of these Burmans deserves to be specially mentioned. Until three weeks ago he was a phoongyi, or Buddhist priest; one who stood among the highest, officially, in this part of the country. For a year past he has been studying and comparing Christianity and Buddhism. On the 8th inst. he came and wanted baptism. He

passed the examination before the committee, and, later, before the church, in the most satisfactory manner and was baptized. His character as a Buddhist was high. They all united in saying, "He is a good man."

One Burman village of one hundred souls has renounced Buddhism and they are studying Christianity and say they expect to ask for Baptism soon. This last is the result of Shway Paw Oo's faithful work. He is one of my Burman preachers.

The Karen Mission.

Rev. E. B. Cross, D. D.

TOUNGGOO, June 26, 1896.

Literary Work.—We have got through with the Karen Dictionary, and it is in use. Our "Commentary on the Two Epistles to the Corinthians" is all printed, and is in the bindery. The Paku Karens knew of this work and determined to have it printed. They have put into my hands Rs. 700 to print it. This is not enough to pay for the edition, and we concluded to take our share by paying for what we have, as others do. This fund is wholly the gift of the Pakus, and will enable me to hope to print other works which I have prepared, and am now preparing. With Tamukoo's aid and work, we have completed the preparation in Karen, and the insertion of the system of Bible references by "The Annotated Paragraph Bible." These references are not so numerous as those of "Scott's Bible," but I think they are quite enough for a first edition for the Karens. This work is now all done and ready for the printer, as soon as the text can be prepared. I strongly recommend that these References be used, by order of the Executive Committee, in the first edition of the Old or New Testaments which is hereafter printed.

I have not been able to go about among the villages, but the pastors and teachers seem to be faithfully and earnestly at work, and so far as I can learn the work is slowly but steadily progressing. We feel the need of men who can teach among the people. The Pakus have asked to have my son, who is now at home, come out as soon as possible to be their missionary. I hope he and Mr. Crumb may both come out this fall.

Rev. Alonzo Bunker, D. D.

TOUNGOO, July 8, 1896.

The Sawbwa of Western Karenni is here on a visit to me. He is most friendly, and is most anxious to have schools and teachers. He is not far from the kingdom himself. Sunday evening was our mission concert, and he spoke, asking for teachers. He seems most interested in all our work. This is not a sudden impulse on his part, for he is the fruit of years of missionary effort on our part, in his own land. He is the ruler of more than one hundred villages, some of the villages numbering four hundred or more houses. Ah, me! would that I were young again! How glad I should be to make my home on the delightful hills of his country, and organize missionary effort for that people. Our Brec mission is among his people, and the many villages asking for teachers from Mr. Heptonstall last year are among the people ruled by this chief. How promising the outlook! Can we possess the land for Jesus?

There is a report that a railroad will be soon built through the Shan valley, and if so it will be a branch of the Koon Long Ferry road, now under construction. In that case we could reach Karenni, or this Sawbwa's village, from that quarter, via Moné, easily. It seems to me the best move we could make

preacher should not be made to live in such a place as he does. We have given up half our house, but cannot do more.

The Kachin Mission.

Rev. G. J. Geis.

MYITKYINA, June 13, 1896.

Teacher Kan Gyi writes good news from our new institution at Sima. Three children come to school daily, and eleven at night after work. He has visited all the families in the place, and daily some of the people come to speak with him about religion. The promises of God are the greatest source of encouragement in this pioneer work. Believing that his work will triumph we cheerfully toil on.

ASSAM.

The Assamese Mission.

Rev. O. L. Swanson.

SIBSAGOR, July 4, 1896.

The heat being intense has made it impossible for me to make any extended tours in the district, yet I have visited some of the nearest stations. The last visit I made was to Bamman Dukri, on the 14th of June, when the thermometer was standing at 95°. I had the pleasure again to baptize eight believers here. This was fifty-two baptized so far this

he was to be the servant of the church and not the *sahibs*. The man that was chosen treasurer and also the Sunday-school leader at the beginning of the year, has since been in charge of the meetings, without getting any pay. I just received a report from him as treasurer yesterday, wherein he reports that the church and Sunday school have given Rs. 43, which is now in his hand. I say, praise the Lord! This only shows what these people can do if they are only taught.

Rev. P. H. Moore.

Nowgong, July 4, 1896.

Baptisms have occurred monthly during the first six months of this year, in the Nowgong District, and thirty-nine persons in all have been baptized.

The Naga Mission.

Rev. E. W. Clark.

MOLUNG, July 2, 1896.

Trust in God.—Allow me to express my hearty approval of the editorial in April *Magazine*, "Expect Great Things from God." The thoughts of that editorial should be iterated and reiterated. While many Christians and even missionaries freely admit that the conversion of the world depends on Divine agency, yet their arguments for the attainment of this end make the number of missionaries sent the important thing. So, too, while admitting that not by foreign missionaries but by native converts are nations to be evangelized, yet they will base their pleas on the need of missionaries rather than on the need of native agencies.

Need of Native Helpers.—As I wrote to one of our missionaries a few months ago, we all need to look most earnestly for help from above, but especially is it true for the older stations that the appeal for increase of workmen should be to the throne of God rather than to the Mission Rooms, Boston, because for these fields the real need is not more missionaries, but more native helpers who will work for the Master rather than the rupee. Of such helpers for the population—mostly Assamese—about the old stations, the missionaries at each place would be glad to

have three or four times what they now have. If a company owns a half dozen tea gardens and wishes to enlarge them, more laborers will probably be needed. But as long as the European staff on such garden is sufficient to manage two or three times the present number of native laborers, the European element will not be increased, because it is so much more expensive than the native and because its chief service is that of management and supervision. Why may not something of the same wisdom be wisely exercised in missionary operations? Why not let the principle be fairly recognized, not only at the Mission Rooms, Boston, but also in all other mission fields, that the evangelization of a people must be largely the work of the people themselves, that the gospel harvest is the Lord's, and that with him is the supply of laborers to be furnished on application by prayer? Let the expectancy rest on God rather than on America.

Rev. S. W. Rivenburg, M. D.

KOHIMA, July 7, 1896.

During the quarter we have had good health and been going on in the old way. I baptized one Naga who is well prepared for the work of an evangelist, which work he is now doing. We are hoping that much good may come of it. From June 18 to 30 I made a flying visit to Impur to look after their sick.

SOUTH INDIA.

The Telugu Mission.

Rev. John E. Clough, D. D.

ONGOLE, July 13, 1896.

Progress in Ongole.—We have just closed one of the most pleasant quarterly meetings ever held in Ongole. This is saying a good deal. Thirty-nine were baptized, quite a number admitted into the Boys' and Girls' Boarding Schools, and three fine young men, who have been successful teachers of village schools, and hold government primary school certificates, went to the Seminary, Ramapatnam. In June Professor Martin visited the church at Addanki to adjust the statistical tables he is getting out. While there the pastor baptized eighteen. Mr. Martin thinks the

Addanki church near the place where they can be considered a really self-supporting and independent Baptist church. We hope to have a score of such within five years. Addanki is twenty-three miles from Ongole.

The season has been very hot—the hottest since 1866. We have had rain now—the first since last November—and the fields are being sown, and we feel a great relief. Mr. Baker and Mrs. Baker were absent from Ongole for two or three weeks to get some dentistry work done, but all other Ongole missionaries have been at their posts every day, and perhaps are none the worse for remaining in their comfortable homes.

Our schools have all opened auspiciously, after the hot season vacation, and all is usually well with all in Ongole.

Rev. J. Heinrichs.

RAMAPATAM, July 21, 1896.

The Theological Seminary.—We opened the Seminary last week on Wednesday, the 15th inst., with the majority of the old and new students present. Their promptness is very gratifying, if we remember that in previous years it took them several weeks and sometimes over a month to return after the vacation. As compared with last year, moreover, the prospects open up more brightly. The number of students is not as large as a

sion, but had to refuse them on this account. To your Rochester representatives, Mr. Ferguson and myself, this is by no means discouraging. We shall succeed as Rochester Seminary has succeeded.

Secondly, the depleted mission treasury has undoubtedly caused several missionaries to hesitate about sending their men, for fear that they would be unable to support them, and the churches themselves are not yet ready to send us candidates for the ministry on their own responsibility.

Thirdly, the unusually large entering classes of the last few years have evidently militated against a larger number this year. The stock from which we can draw will remain somewhat small until our mission boarding schools and the Ongole High School and College shall furnish us with the new constituency of passed candidates.

So far, then, in regard to the new students, we are reduced to the holy number "seven," symbolizing the trinity by three, and the world united to God by four. The seven shall represent our motto for this our second year at Ramapatam, viz., "In the service of preaching a world-wide gospel we stand united with the triune God."

Later.—The number of students is now 119.

fields. To-day Mrs. Ferguson began with a class of school children, to give them their first instruction in English. It will be a help to the school, for no one hitherto has taught this branch; and it will also help to fix the Telugu in her own mind and give fluency in its use. If possible I desire to devote one hour a day in the classroom, beginning with the new term. Just at present I am doing a little extra work preparing an outline of History and Chronology to be used as a text-book preparatory to the study of Church History. As you know, the text-book question is one which has perplexed Mr. Heinrichs and others. He has done much since coming and is now engaged on an Introduction and Analysis of the New Testament.

The commencement exercises passed off well. The most unpromising-looking fellow in the class carried off the Downie prize of Rs. 10 for oratory. It was refreshing to see him applaud after receiving the prize. Yesterday I baptized four people in the pool near the garden. It was a joyous experience. Our prayers are constant for the work.

Rev. A. Friesen.

NALGONDA, July 14, 1896.

On Sunday, being the first of the month, we had an especially large number of Christians with us. From 7.30 to 8.30 A. M. we had a baptismal service, in which seven new converts appeared before the church, who were baptized on confession of faith in Jesus Christ. After our regular service, from 9 to 10, we gathered around the Lord's table to commemorate His dying love. It was a season of great blessings.

On Monday we had a business meeting in which the members of three districts of our large field took leave from the Nalgonda church to organize themselves into three new churches in their respective fields. The names of the new churches are the Mirrialagoodam church, the Sooriapett church and the Annarum church. The Nalgonda church, after having called Mr. D. Muttiah to be their pastor, decided to support their pastor wholly, as well as bear all the other expenses of the church, while the other three churches have promised to do as much as they are able.

Our aim is to make them all self-supporting (in the sense, of course, that the churches support their pastor, and not that the pastor supports himself).

Rev. William Powell.

NURSARAVAPETTA, July 21, 1896.

Self-support.—For some time I have been earnestly praying and planning to the best of my ability the all important subject of self-support on my field, and I have now decided to take action from October next—the beginning of the mission year—if the Executive Committee approves of my plans and gives me permission to do so. I have preached and talked about self-support to our members and workers here for eight years; and Mr. Burditt, while here, frequently called attention to this matter, but they have not done much in this direction so far. They listen to the subject, but many of them wonder why they are called upon to support their own preachers and teachers in the future after receiving assistance from America for so many years. Some of the members grumble at the prospect of having to bear their own expenses, incurred in support of their workers and churches, but we must expect this for a while.

People Are Able.—During the last eighteen months I have visited our people in the villages several times, and have made myself thoroughly acquainted with their circumstances, so that I know nearly every family and individual and their condition and what they are able to give for the support of their preachers and teachers. I am thoroughly convinced that nearly all our members are able to give from four annas to four rupees a year, and some are able to give more—especially if they give systematically, every Lord's day. There are a few who are unable to give anything, but there others who could make up for them. I no longer believe in the plea that our people are so poor that they cannot be expected to support their own workers. I firmly believe that the time has now come to withhold mission money from America from several of our pastors, and to throw the whole burden of their support upon the churches under their care. As long as the mission will pay the salaries of those pastors

their churches will not pay them. Therefore I propose, with the approval and permission of the Executive Committee, from the 1st of October next, to inform at least six of our ordained pastors that they must be entirely supported by their churches from that date. I have already told those pastors to prepare themselves for this new departure, and have also acquainted the churches under their care, especially the deacons and elders of those churches, that they must make themselves ready for the change, so that it will not come upon them as a surprise in any way.

Winnowing the Wheat.—Some of our workers and members have shown a little disposition to resent and resist this new undertaking, and may do so again. A few of the members may return to heathenism, and a few of the workers, who have more regard

for their salaries than the salvation of souls, may take to some other means of getting their living, but the mission will sustain no loss by the departure of such characters. I am thoroughly convinced that the majority of our churches will adapt themselves to this new plan, and willingly support their worker in the course of a few years. I have come to the conclusion in my own mind, and it is the opinion of several of our missionaries to whom I have spoken, that this matter of self-support must be ushered in at once and not allow it to be delayed for years to come. It is time for us to say to our members, "Brethren, the hour has come when you must support your own preachers and teachers and bear all the expenses connected with the Lord's work among you."

CHINA.

The South China Mission.

Rev. J. Speicher.

KITYUNG, June 25, 1896.

A joyful Sunday at Kityung June 21. Six men were baptized on that day. In all nineteen men had applied for baptism, but a rigid examination of the candidates proved that whereas there was no room to doubt their sincerity, yet it would be to the advantage of the church as well as to their own, if thirteen of them were not received for the present, until their religious convictions became settled and definite. Rev. H. A. Kemp from Hu City kindly came to Kityung to assist us in the examination. Several hundred natives witnessed the baptism. Our work at Kityung has won the favor and respect of the entire community in this vicinity. Natives are constantly coming into the chapel to inquire about the doctrine. Our chapel is decidedly too small to hold our Sunday audiences. I feel that I made a mistake in not asking for an appropriation to enlarge the chapel.

Rev. J. W. Carlin, D. D.

Kityung, July 17, 1896.

At our quarterly communion the following

July, out of more than twenty applicants we baptized seventeen. Three others were to come for baptism who doubtless would have been accepted as we know them to be worthy; but one had to guard his house while his wife came to be baptized; another was sick, but why the third did not come we have not heard. He has been desiring baptism for three months and he told one of the brethren who chanced to meet him two days before communion that he was certainly coming to apply for baptism.

A rejected applicant perhaps is worthy of remark. She has been a regular attendant at preaching and prayer-meeting for above two years, and she answered every question that was asked on examination, both doctrinal and personal to herself, most satisfactorily; but on being asked whether she had any fellowship with the worship of ancestors, she replied that she had not, but that her grandson was owing her \$70 borrowed money, and that he would not pay her except on condition that she would prepare food and spread on the table for their deceased ancestors, at the regular times for that service according to Chinese custom, and he would pay her \$7 a year until the \$70 was paid, and she alleged that she had agreed to do this, not that she fellow-

ancestral worship, but to recover her. When asked whether she deliberately led to deceive her grandson in order to get her money, she replied that she did, at it was wrong. Though she sincerely declared her intention to put the whole matter away as she was told that we could only accuse those who had put away all unrighteousness. We were glad of the opportunity to signalize the difference between those who had put away unrighteousness and those who were going to put it away, a number of unbaptized adherents were present to hear the examinations.

Many of the best class of people have requested me to register their names with us, some of them never having done before. They come dressed in silk, attended by servants. After much time it is discovered that all of them are from that China is about to go to pieces, or to pass under the authority of a foreign government, and they want to be prepared to stand well and protected, and have positioned themselves when the change comes.

able to the native ear, while I am to see that they do not depart from the meaning of the original in any changes they may make, and to correct mistranslations in the earlier edition.

Once a week I spend two or three hours in the boys' boarding school, reviewing the studies of the week. Mrs. Goddard has taken charge of the boys' day schools, thus saving me several hours each week. She also has charge of a girls' school, and instructs the children in singing. During the three months I have made two trips to Chusan and two to Jih-z-kong, spending a Sunday and two to four weekdays on each occasion. I have also held afternoon services at our chapel in the city whenever other duties permitted. A native preacher is there daily, whether I go or not. There is generally a good attendance, and of late a marked improvement in the attention and interest in the preaching.

The West China Mission.

Rev. F. J. Bradshaw.

YACHAU, June 5, 1896.

East China Mission.

Rev. J. R. Goddard.

NINGPO, July 3, 1896.

Translation Work.—Without any plan or purpose on my part, but by the leading Providence and the earnest request of the leagues, I have undertaken to complete translation of the Old Testament in the Romanized colloquial and a revision of the New Testament, the first edition of which is exhausted. This work necessitates remaining in Ningpo to a considerable degree, since I am able to carry on the treasury with but little loss of time. During the three months I have corrected the proofs of Genesis, Ruth and 1 Samuel, as they were sent through the press, and have made a revision of 2 Samuel and 1 Kings, and am now advanced in 2 Kings. The New Testament revision began only two weeks since. The burden of this work falls chiefly on a committee of native preachers, whose duty it is to correct harsh and unidiomatic expressions and give it a style that will be agree-

Our work at Yachau has been somewhat hindered through the kindness of the officials. They have been especially careful since our return and desire that we should suspend all work, when any occasion brings a larger number than usual into the city. The first occasion was the Chinese New Year, fifteen days. This was followed by the local military and literary examinations, and now by the general literary and military examinations which come once in three years. However, I have thought it well not to open up too quickly on our return, and especially as my time can be well spent in further study of the language (for many years). Meantime a little work has been done in a quiet way. A small room next to street chapel has been opened for those who wish to come in and chat. Here are books and tracts on the table for sale and for nothing. Beside them is my evangelist, Liu Ihien Sen, ready to testify of Christ to all who come in. Not many come; for one reason they are fearful and suspicious of us, as they were not before the riots.

JAPAN.

Rev. H. H. Rhees, D. D.

Kobe, July 7, 1896.

Recognition and Ordination.—In April the believers residing at Himeji, forty-eight in number, having received letters of dismission from the First Baptist Church in Kobe, of which church they were members, organize a separate Baptist church. On the 29th of April a council of Baptist churches, called by the Himeji Baptist church, convened in the meeting house of the church at Himeji, and organized by appointing H. Yoshikawa moderator and Mr. Wakatsu clerk. After hearing the articles of faith, and other statements from the representatives of the Himeji Baptist church, it was unanimously voted to recognize them as a regular Baptist church. Recognition services were subsequently held, the sermon being preached by the writer, the prayer of recognition being offered by Mr. Wakatsu, the charge to the church being given by Rev. H. Yoshikawa, and the hand of fellowship by Mr. Wakatsu. In May the church called Mr. Y. Fujinuma, who had served them for more than a year as evangelist, to the pastorate, and called a council of ordination, which convened on Saturday the thirtieth of May in the meeting

or before. Nevertheless the work goes on, if slowly, not altogether discouragingly.

The baptisms have been as follows: Himeji, 5; Ikuno, 1; Kobe, 4; Kumihama, 2; To-yo-oka, 2. One of those baptized at To-yo-oka was a young girl twenty or twenty-one years of age, a nurse in the hospital. She is now in the school at Himeji trying to obtain such knowledge of the Word that she may be able to work more efficiently for Christ in her chosen vocation.

Other Fields.—The evangelist at Ikuno reports a Sunday evening congregation averaging fifty, and a class of four or five inquirers who meet every evening for the study of the Scriptures. The evangelist at Fukuchiyama reports good meetings and one candidate for baptism. I hope to go out on a trip to the outstations in a few days. We have had so much rain for the last few weeks that travel in the interior was almost out of the question.

Prof. E. W. Clement.

Tokyo, July 18, 1896.

The Baptist Academy.—We closed the spring term on Saturday, July 11, a few days earlier than the printed calendar, because the increasing heat prevented good work in

aries. Of the ten who were practically self-supporting, one (who lacked only a little of complete support) has been teacher of Japanese to a teacher's wife; one has been teacher in a kindergarten; one has been teacher of calisthenics in the Academy; one (an "English special") is an evangelist employed by a missionary; one took care of the chickens and another of the vegetable garden; one had a profitable milk route, and three were school janitors.

Rev. J. C. Brand.

TOKYO, July 7, 1896.

A Growing Church.—We returned to Tokyo from our second evangelistic trip to Kofu, Yamanshi Ken, on the 9th of June. During our four weeks' stay in that city we had meetings twice a day, and as many as a hundred and fifty grown persons, and fifty children came inside and stayed all through the evening meetings. Matsuno San, the

evangelist stationed at Kofu, was ordained to the work of the gospel ministry June 7, and in the afternoon of the same day he baptized four converts, and July 1, two more, making twenty members of the church organized Nov. 24, 1895. There is, we believe, a good future for the Baptist church in Kofu.

We are now having very interesting meetings every night in our chapel in Shiba, Tokyo, many inquirers really desiring to know the true way. On Sunday evening, July 5, I baptized three women in the presence of a large congregation, gave the right hand of fellowship to seven new members, after which we had the Lord's Supper. The members of our Shiba church have collected thirty-eight *yen* towards repairing the chapel roof, and fifteen *yen* and ninety-five *sen*, and over three hundred pieces of clothing for the tidal wave sufferers. We are rejoicing in all the good things the Lord is doing for us.

AFRICA.

The Congo Mission.

Rev. T. H. Hoste.

LUKUNGA, June 2, 1896.

Results of Self-support.—I am cheered by the increasing kindness of spirit exhibited by the native Christians and appreciation of what is being done for them. Constantly in public prayer thanks are being offered to God for his goodness in giving the mission to them, which was a rare enough thing under the old system, the reason for which I take to be is the discontent which exists on the part of those not fortunate enough to have come into any of the mission emoluments, and the greater or less dissatisfaction felt by the more fortunate, who only want to be more fortunate still. Again, under the old system I always felt the pressure of the personal ambition of the native employees endeavoring to get the bit between their teeth. This was the fruit of misunderstanding arising from the fact that they thought, being paid by the mission, the mission was receiving some great advantage from their services. Perhaps very rightly and naturally they never thought we should pay them to do them good.

There is a very marked improvement in the general order of our churches. Last year's

severe treatment has had very wholesome effects, and our penitent class is an exceedingly happy institution. The penitents have to sit apart on communion Sundays for sixteen weeks. It is a very severe test to these people who abhor humiliation of any kind.

Rev. A. Sims, M. D.

LEOPOLDVILLE, June 10, 1896.

I am glad to report that our work prospers here. We have ten candidates for baptism, and Mr. Adams conducts the town preaching very actively in addition to the young Christians themselves.

All this region is in a violent ferment of change. The railway is beginning to make itself felt; it draws away our young people from us. We feel that we must be prepared for this for a time, till the railway is finished. In the towns the people have no peace; they must carry for the State or cater to its temporal wants. Many come for medicine, but at such irregular hours and in such a hurry that it is not often that I can get them into the daily service; those who remain for treatment attend that service. They now pay for their medicines in fowls and eggs or brass wire, so that it is no burden to the mission.

DONATIONS.

RECEIVED IN AUGUST, 1896.

MAINE, \$61.65.

Rt. Paris ch., 10.45; Charleston, Free Temple ch., tow. salary Kayami, care Rev. W. E. Story, 25; Lamaine, Miss Addie A. Clarke, for Rev. A. H. Curtis' use at discretion, 5; St. George 1st ch., 6.70; Sidney ch., 1.50; Caribou ch., 3; Portland, "a vacation offering," 10.

NEW HAMPSHIRE, \$45.80.

Concord, Swedish ch., tow. sup. Rev. E. V. Sjöblom, 15; Keene Y. P. S. C. E., to apply tow. sup. Dana, care Rev. E. G. Phillips, 5.80; Manchester Y. P. S. of Swedish Bapt. ch., 20; Meredith ch., 5.

VERMONT, \$108.35.

Pittsford ch., 5; Shaftsbury Asso., tow. salary of Miss C. A. Converse (Manchester Centre ch., 14; Y. P. S. C. E., 2; Wallingford ch., 33; Pownal, 20; Middletown, 11; Hubbardton, 11.35; Pittsford ch., 7); 96.35; Readsboro ch., 5.

MASSACHUSETTS, \$901.88.

Lynn, Washington-st. ch., tow. sup. Bible woman Peddala Ardevama, care Rev. W. R. Manley, 8; Cambridgeport, Broadway ch. Y. P. S. C. E., 11.17; Fall River 2d ch., 250; Springfield, State-st. ch., 68.16; do., B. Y. P. U., for tent for Rev. C. R. March, India, 66; Randolph 1st ch., tow. sup. of two nat. workers, care Rev. Jno. Newcomb, 12.50; No. Billerica Y. P. S. C. E., 9; Lanesboro ch., 3.50; Springfield 1st ch., F. M. Tinkham, tow. salary of Rev. C. E. Burdette and to constitute Florence Louise Tinkham an H. L. M., 100; Boston, Clarendon-st. ch., Mrs. A. J. Gordon and family for the Congo Mission, 100; West Acton ch., 12.20; Attleboro 1st ch., 12; Charlestown 1st ch., 37.47; Winchester 1st ch., 7; Boston 1st ch., 153.93; Globe Village, a friend, 5; Conway ch., 16.75; Weston ch., 12; Hudson, G. H. Caws and wife, for one quar. sup. of Sah Kler, care Dr. Bunker, 6; Billerica 1st ch., 4.90; Gardner 1st ch., 7.50; Holyoke, 2d Y. P. S. C. E., 30; Foxboro, Mrs. James E. Keves, tow. sup. Ko Kyan Nya and Ko Nyun, care Mrs. M. B. Ingalls, 10; Westfield Asso. for "M. S. S. East Boston, Con-

8.50; Y. P. S. C. E., 15; S. S., 5; Dryden ch., add., 1; Cortland, rental of Letts property, 15.50; 1st Y. P. S. C. E., tow. sup. Sava Timothy, care Rev. E. W. Kelby, 6.25; Blodgett Mills ch., 4.45; Virgil ch., 2.81; S. S., 1.40; Babcock Hollow ch., 70c.; Truxton ch. add., 1; Lansing & Groton ch., 1; Freetown ch., 1.50; Westport S. S., 6.94; Pavilion ch., 23.27; Wyoming S. S., 5; Batavia ch., 54.24; North River ch., 1; Hemlock Lake S. S., tow. sup. nat. pr. Baga, care Rev. E. G. Phillips, 12.50; Morrisville ch., 11.15; New Hartford ch., 9.76; Seneca Falls, Woman's Mis. Soc., 10; Carlton ch., 3.40; Y. P. S. C. E., 4; New Lisbon S. S., 1.50; Y. P. S. C. E., 1.50; Townshead ch., 2.50; Reading ch., 5.25.

NEW JERSEY, \$287.93.

Burlington Jr. B. Y. P. U., for Koodiah, 10; Penberton ch., 24; Hammonton ch., 16.56; New Brunswick, 1st ch., 153.25; Trenton, Central Y. P. S. C. E., for nat. pr., care Rev. W. A. Stanton, 12.50; Keyport ch., 47.09; Bridgeton, Pearl-st. ch., 17.33; Plainfield, Park-ave. S. S., for nat. pr. Eodius Augustine, care Rev. W. R. Manley, India, 7.

PENNSYLVANIA, \$546.98.

Williamsport 1st German B. Y. P. U., 12.10; Philadelphia, Dr. J. M. Siffer, 10; A. J., per do., 15; Grace ch., Miss Dietz, for student, care Rev. L. W. Cronkhite, 12.50; Richmond ch. Jr. Y. P. S. C. E., 3; Bethlehem (Nor. Co.) S. S., 5.52; 3d Germantown B. Y. P. U., for nat. worker, care Rev. P. Frederickson, 12; Waverly Y. P. Soc., for nat. pr., care Rev. W. S. Davis, 50; E. G. Clifton add., to make Mrs. M. C. Alexander H. L. M., 63; Mill Creek ch., 7; Milledgeburg ch., 5.30; Pughtown ch., 10; Falls City ch., 2.70; Franklin ch., 255.03; Bradford ch., 46.00; Alleghany, Sandusky-st. Y. P. S. C. E., 2; J. A. B., 2.13; Reading 1st Y. P. S. C. E., 14; Luzerne-ave., Pittston, Y. P. S. C. E., for nat. pr., care Rev. C. H. D. Fisher, 18.75.

DISTRICT OF COLUMBIA, \$20.

Washington 1st ch. Y. P. S. C. E., 20.
August, VIRGINIA, \$245.93.

INDIANA, \$185.71.

wood ch., 16; Junior Union, 1; Columbus. reensburg, 18.85; Lewis Creek, 4; Mt. Pisgah, d Creek, 3.10; Mt. Pleasant, 2d ch., 15.39; O. Duncan on L. M., 10; Sharon, 2.76; War- 16; New Market, 3.50; Gas City, addl., 53c.; sgah, 1.50; Cumberland, 6.25; New Bethel, S., 4.60; Bunker Hill, 2.50; Lauramie, 1.25; 21.19; Brushy Fork, Mary Rogers, 1; Center ch., 1; Patriot, 2.50; Veray, 5; Decatur, 5; c, 7.60; Liberty Centre, 4.02; Bear Creek S.; Hopewell, 6.50; Napoleon, 2.20; Otter Creek, oston, 1.03; Shiloh, 1.75; Union, 2.50; Zenas, Hg Cedar, 5.20; Cambridge City, 2.81; Con- Elkhorn, 4.

ILLINOIS, \$359.02.

Alton, Rev. and Mrs. D. Gilmore, 2; Belvi- lrs. L. A. Wood, 2; Atwood ch., 4; Chrisman Walnut Grove ch., 17.30; Big Spring ch., 2.40; r ch., 12; Chandlerville, Mrs. B. Gill, 5; 4th, J. B. Earle, tow. outfit Dr. Egbert and 0; Immanuel, W. I. Midler, 78; Anna ch., 2; a ch., 2.50; Effingham ch., 2.10; Carbondale, en, tow. sup. Telugu student, 6.25; Peoria ch., l. S. Sumner, 10; Belvidere So. ch., 30; Rose- S., tow. sup. Utloori Ramlah, 12.50; Galatia 10; Decatur Y. P. S. C. E., tow. sup. nat. Swatow, 15; Oak Park ch., 45; Chicago 1st 88.

IOWA, \$202.20.

ant Bluffs, Geo. A. Coombs, 10; Carroll ch., Iowa Falls Y. P. S., 2.25; Humboldt ch., 7; ch., 4.50; West Union, 50c.; Pleasant Corner 5; Lima, 4; Milford, 13.35; Dow City, 12.85; Emerson, 10; Malverne, 10; Northwood, 13; 10; Centerville, birthday off., 2.70; Murray New Virginia, 1.40; Ohio, 1.90; Bonaparte, ster," care Rev. I. S. Hankins, 11.50; do., for a, care Rev. I. S. Hankins, 1; Village Creek, Davenport, 6.75.

MICHIGAN, \$63.78.

City, 8.58; Bellevue B. Y. P. U., 1; Charlotte P. U., 3.70; Kalamazoo 1st ch., 5.50; Prairie- S., tow. sup. Jonsing, care Rev. S. A. D. Assam, 2.50; Sault Ste. Marie, 5.50; Reed 1, and Jr. Union, 3.85; Muskegon 1st, 6.15; Clinton-ave. ch. B. Y. P. U., 27.

MINNESOTA, \$100.

1st ch. Y. P. S. C. E., 8; Minneapolis, Chica- ch., a friend, 50c.; St. Paul, a friend for n China, 20; Duluth, J. B. Dye, for do., 5; Woodstock, Second Memorial for do., 5; Otto 4; Quincy, for Dassar Soorooviah, 10; St. Miss M. L. Bunnell, 2.50; Minneapolis, Mrs. Hunt, for Koria Pixley, care Rev. J. E. Clough, Paul, Sw. Birthday Soc., for V. Paul, care C. Owen, 15; New Auburn, 5.

WISCONSIN, \$25.86.

ington ch., 4.06; Marshall ch., 1.80; Racine Union Grove ch., 9; Ogdema, Mrs. O. Lind-

MISSOURI, \$75.17.

l of Home and Foreign Missions, 75.17.

KANSAS, \$184.18.

ca 1st ch. Y. P. S. C. E., tow. sup. Izing In- Rev. G. L. Mason, 21.70; Peabody ch., 10; 1.23; J. W. Forence, 5; Gypsum City ch., 2.23; Miller, 5; Marion, 14; Strong City, 1; Morgan, Canton, 25c.; Florence, Mrs. A. D. Phelps, 6; renola, 5.60; Laeygne, 1.20; Long Island, 6; 4; Riverdale, 95c.; Elm Creek, 4; Oleott, Mt. Pleasant, 1; Wellsford, 1.35; Pratt, 5.83; ad, 3.45; Mound Valley, 9.80; Altamont, 5.23; ch., 2.80; E. T. Read, 1; Erie, 1.39; Kansas P. S., tow. sup. nat. pr., 12.50; Concordia, El Dorado ch., 10.80; Y. P. S., 3; Oxford Y. 50c.; Wichita 1st, 5.94; Peter Murray, 1; West b., 10.25; Leon, 1.25; Leona, 75c.; Pleasant Little Walnut, 2; Wilmot, 1; Burden Y. P. 5; Augusta, 5.20

NEBRASKA, \$51.23.

Omaha, Beth Eden ch., 5; Lincoln 1st ch., Rev. and Mrs. F. M. William, 10; Mead, for mission work, care Rev. A. L. Bain, Congo, 15; Fairburg, 1; Chap- man ch., 2.25; S. S., 1.50; Tate, 2.40; Nemaha Asso. coll., 5.08; York ch., 9.

COLORADO, \$13.

Delta S. S., 5; Denver, Galliee Y. P. S., tow. sup. nat. pr., 8.

CALIFORNIA, \$96.08.

Oakland, 10th-ave. S. S. Birthday jug, 7.30; Sw. ch., 16.60; Pomona Y. P. S., tow. sup. nat. pr. Kon- diah, care Rev. I. S. Hankins, 12.50; Los Angeles Sw. ch., Rev. A. W. Backlund and W. Werner, tow. sup. Ko Chee, care Rev. E. Grigg, 12.50; Otay ch., 16.55; S. S., 4; Armona, F. P. McFee, 2.50; Santa Barbara B. Y. P. U., tow. sup. Rev. W. Wynd, 2; Gonzales ch., 12; Morgan Hill Y. P. S., tow. sup. Rev. Wm. Wynd, 3; Santa Clara ch., 2.13; Santa Cruz Y. P. S., tow. sup. Rev. Wm. Wynd, 5.

OREGON, \$12.50.

Portland, Calvary ch., Rev. J. O. Burroughs, tow. sup. nat. pr. A. Hee, care Rev. J. W. Carlin, 12.50.

WASHINGTON, \$72.46.

Seattle, Tabernacle ch., 68.21; Rolling Bay Miss. Circle, 3; Palouse ch., 1.25.

NEVADA, \$48.

Reno ch., 29; S. S., 19.

FLORIDA, \$10.

San Mateo City, Rev. W. E. and Mrs. Stanton and friends, 10.

ALABAMA, \$15.

Rosedale, Max J. Schimmel, 15.

OKLAHOMA TERRITORY, \$1.

El Reno, 1.

BURMA, \$25.

Thantone, Miss S. B. Barrows, for the debt, 25.

ASSAM, \$10.

Nowgong ch., for the mission work of Messrs. Up- craft and Openshaw, 10.

MISCELLANEOUS, \$557.50.

General Miss. Soc. of German Baptist churches of North America, of wh. 200 is specific for the Cameron Mission by J. A. Schulte, 557.50.

Total, \$6,287.33

LEGACIES.

Holyoke, Mass., Elizabeth M. Bat-	
terson, estate,	\$200.00
Janesville, Wis., Income of J. B.	
Crosby, estate,	1,253.14
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	1,453.14
	<hr/>
	\$7,740.47

Donations and Legacies from April 1, 1896,	
to August 1, 1896,	\$63,159.50

Donations and Legacies from April 1, 1896,	
to September, 1896,	\$70,899.07

Donations received to September 1, 1896, \$44,373.93. Maine, \$706.83; New Hampshire, \$191.47; Vermont, \$615.51; Massachusetts, \$5,409.45; Rhode Island, \$660.63; Connecticut, \$699.44; New York, \$9,069.81; New Jersey, \$2,324.06; Pennsylvania, \$5,486.37; Delaware, \$29.59; District of Columbia, \$669.30; Maryland, \$28; Virginia, \$3.50; West Virginia, \$431.52; Ohio, \$3,941.77; Indiana, \$961.71; Illinois, \$4,147.97; Iowa, \$826.45; Michigan, \$802.83; Minnesota, \$556.02; Wisconsin, \$1,272.65; Missouri, \$397.14; Kansas, \$589.78; Nebraska, \$306.28; Colorado, \$117.38; California, \$604.15; Oregon, \$128.20; North Dakota, \$54.44; South Dakota, \$129.02; Washington, \$243.08; Nevada, \$48; Idaho, \$5.28; Utah, \$12.50; Montana, \$12.50; Arizona, \$11.55; South Carolina, \$35.24; Kentucky, \$2; Tennessee, \$10; Louisiana, \$6.65; Florida, \$10; Alabama, \$15; British Columbia, \$89.95; Indian Territory, \$40.35; Oklahoma Territory, \$29.15; England, \$20; Burma, \$76.42; Assam, \$10; Alaska, \$3.66; Miscellaneous, \$2,261.93.

THIS MAGAZINE .

Will be sent to any new
subscriber the balance of this
year and all of next year for

== ONE DOLLAR ==



WILL YOU TELL YOUR FRIENDS ABOUT THIS?

THOMAS TODD,
JOB, BOOK PRINTER CATALOGUE

71 BEACON AND 1 CORNHILL STREETS, BOSTON



THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXVI.—NOVEMBER, 1896.—No 11.

EDITORIAL.

CONFERENCES ON SYSTEMATIC BENEFICENCE under the direction of the commission on that subject appointed at the Baptist Anniversaries last May, will be held at the First Church in Boston Nov. 17 and 18, in New York in December, in Philadelphia in January, in Chicago in February, in Detroit in March. This is the foremost thought before our Baptist churches at the present time. The ablest speakers of the denomination will take part in these conferences, and every pastor and layman who can make it possible should arrange to attend at least one of them. The instruction, inspiration and enthusiasm to be found in them pastors especially cannot afford to lose. Fix the dates in your minds and determine that you will go.

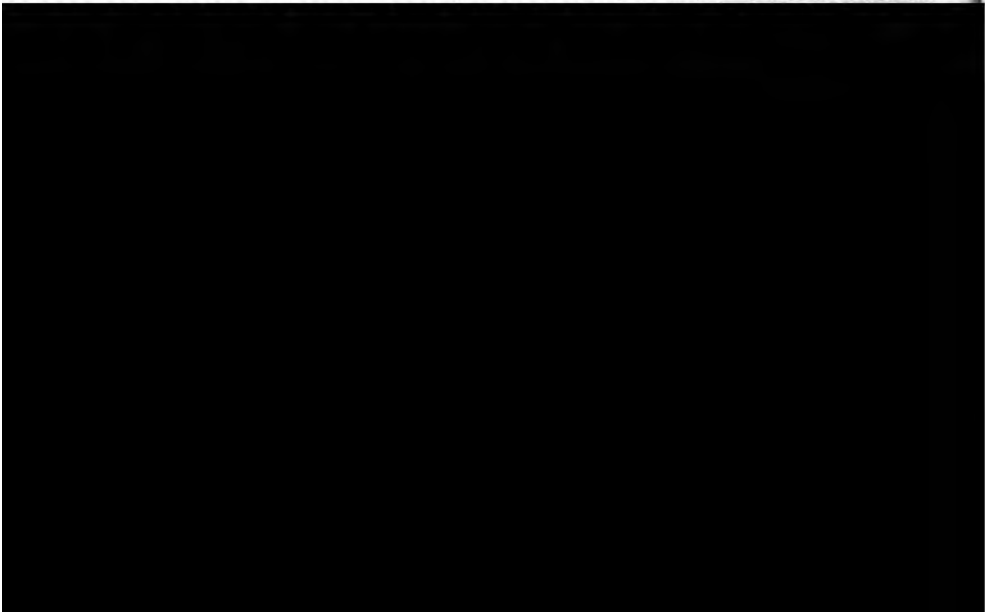
FOR BIBLE DAY a helpful and interesting programme has been issued, as usual, by the Publication Society. It is entitled "The Enlightening Word," and was prepared by Rev. G. F. Woodbury and C. Harwood Neal. Bible Day comes this year on Sunday, Nov. 8, and should be generally observed by our Sunday Schools. The exercises and material are furnished free on condition that offering is taken for Bible work at home and abroad and sent to the American Baptist Publication Society. In sending for a supply of exercises state the usual attendance of your school and your full postoffice address. Correspondence should be had with Rev. Robert G. Seymour, D. D., 1632 Chestnut St., Philadelphia, Pa.

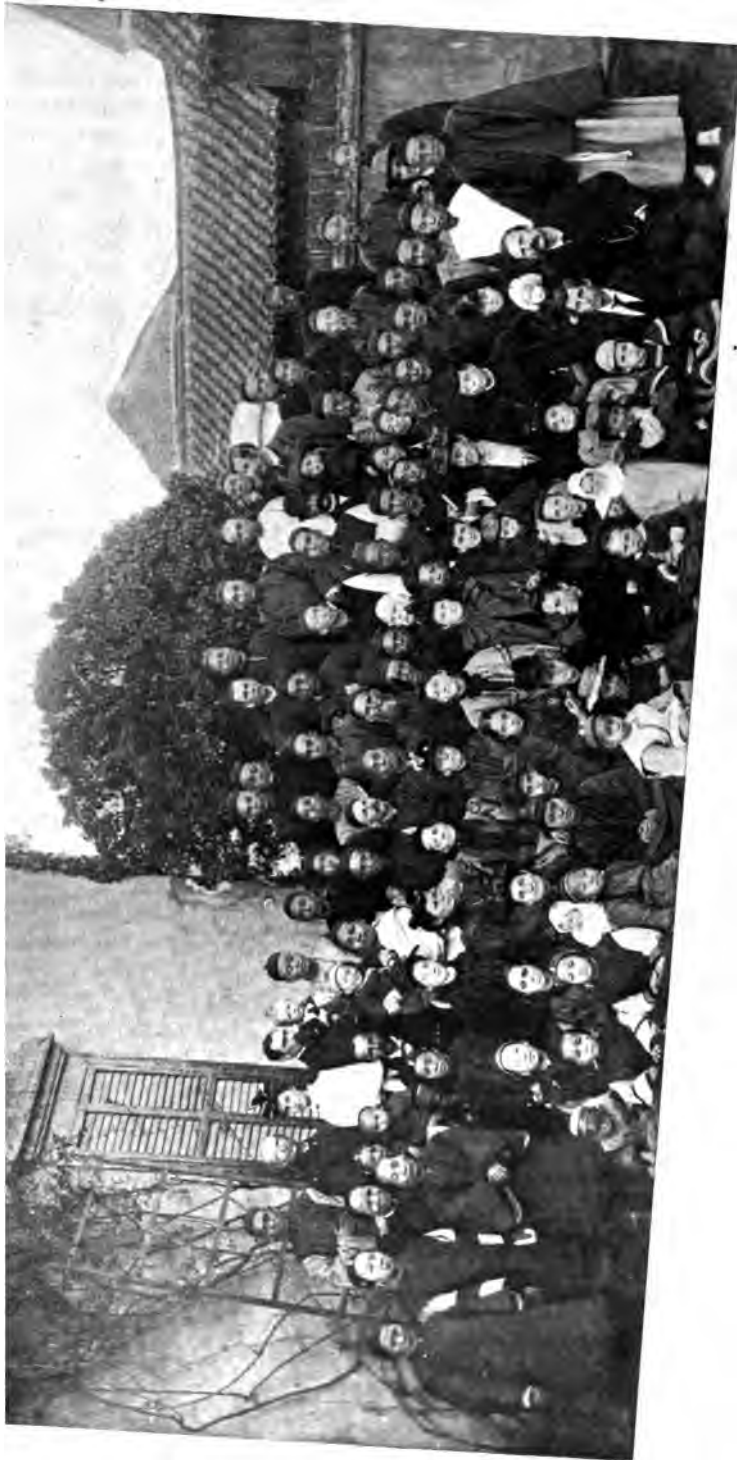
"HIS KINGDOM."—The Missionary Union has published an interesting Exercise for children's missionary concerts. It is prepared by Mr. Burton H. Winnow of Saco, Maine, whose name has become well-known for similar work of this kind, by his largely circulated concert exercises published by W. A. Gilde & Co., of Boston. "His Kingdom," while adapted for use about Christmas time, will furnish an interesting programme for a children's missionary concert at any time of the year. Copies can be obtained from the Baptist Mission Rooms, Tremont Temple, Boston, Mass., and will be furnished free to Sunday Schools and Missionary Societies which will contribute to the work of the Union. In applying state the number of copies desired.

MONTHLY MISSIONARY MEETINGS.—In response to the request of Dr. Mabie, Home Secretary of the Missionary Union, the following churches report regular monthly missionary concerts for prayer: First, Dayton, Ohio; First, Oxford, Pa.; Bergen, Jersey City, N. J.; Olivet, Hartford, Conn.; Tabernacle, Seattle, Washington; Hyde Park, Chicago, Ill.; First, Sharon, Vermont; Superior St., Cleveland, Ohio; South Lyndeboro, N. H.; Agawam, Mass.; Trinidad, Colo.; Cheyenne, Wyoming; Hot Springs, South Dakota, Wyoming, Ohio; Glenwood, Iowa; Maryland Ave., Washington, D. C.; West Swanzey, N. H.; Brandon, Vermont. Several of these have recently established these monthly missionary meetings in compliance with the request of the Commission on Systematic Beneficence. Other churches who are observing these monthly meetings or will immediately proceed to do so are requested to report to Dr. Mabie at the Tremont Temple, Boston, Mass., where a list of such churches has been started.

DUDLEY P. BAILEY, ESQ., of the First Baptist Church, Everett, Mass., has been chosen a member of the Executive Committee of the American Baptist Missionary Union to fill the vacancy caused by the resignation of Charles H. Moulton, Esq., of Waltham. Mr. Bailey is a graduate of Colby University of the class of 1867, and a lawyer of extensive practice. He is also chairman of the Finance Committee of the Massachusetts Baptist Convention.

PERSONAL.—Saturday, Sept. 26, a party of missionaries sailed from Boston made up of Rev. M. C. Mason and wife of Tura, Assam, Rev. I. E. Munger and wife going out to Tura, Mrs. F. H. Eveleth going to rejoin her husband at Insein, Burma, and Miss Alberta Sumner and Miss Lolie Daniels for Nowgong, Assam. Thursday evening, Sept. 24, an impressive farewell service was held in the Clarendon Street Church, to take leave of these brethren and sisters





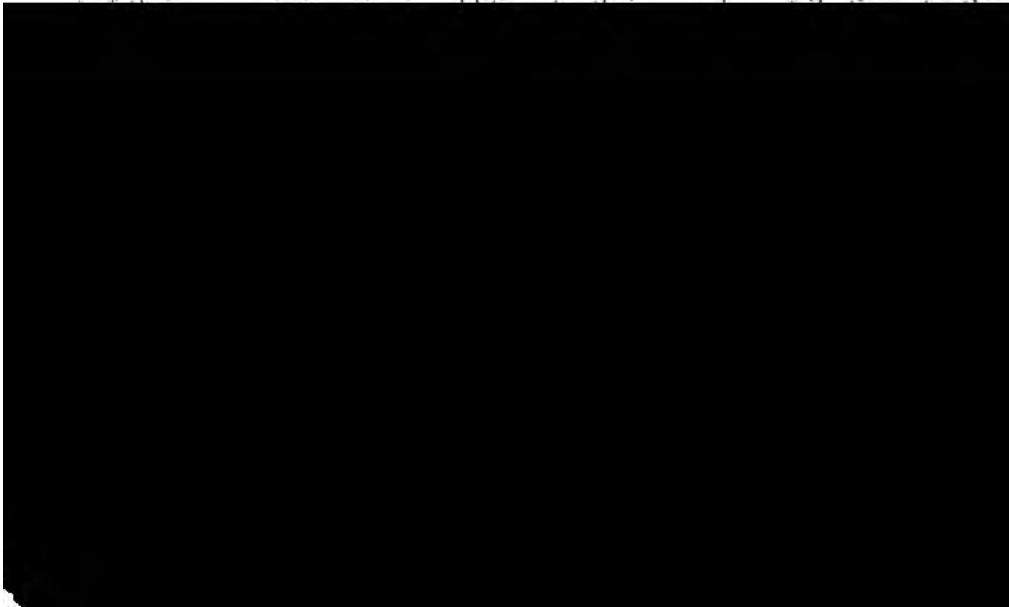
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years, but on account of the wide distances between many of the churches it has now divided and the churches of each mission meet in separate associations. It is proposed to publish other groups of missionaries as photographs are received which are sufficiently clear and sharp to allow half-tone engravings to be made.

THE "MINNEAPOLIS TIMES," we notice, has undertaken something of a crusade against Christian missions. It is far behind the times. A treatise on ancient history would be as proper to publish in a daily paper for news. The only opponents of Christian missions at the present day are those who are opposed to the Christian religion and cannot see any beauty or usefulness in any of its services or work. Several years ago the *London Times* made a careful investigation of the subject of Christian missions, and deliberately came out with a strong and convincing article in their support, on secular as well as religious grounds, and has been their earnest and able advocate ever since. It would be well for the *Minneapolis Times* to follow the example of its greater contemporary and namesake. In the present age of the world it is as antiquated to oppose Christian missions as it is to oppose railroads on the ground of the danger of running at a higher rate of speed than fifteen miles an hour. All the arguments which the *Times* advances have been answered over and over again and do not need a reply. Minneapolis is an enterprising city. The *Times* is probably the only thing within its limits which is a little musty.

THE CHURCH MISSIONARY SOCIETY of England still pursues its policy of sending out all duly qualified applicants for missionary appointment, in spite of a deficit of \$85,000 last year. Eighty new missionaries have been appointed this year. Of these fifty-five are provided for outside the general funds of the society, being mostly supported by churches which have undertaken the sup-



tion in any case of cruelty which may come to his notice, and to promptly report the same to the Governor General. They are also charged with the duty of reporting to the Government measures for the suppression of slave trading, and the liquor traffic, cannibalism and the administration of poison as a test of crime, and other barbarous and cruel native customs. A special code of instructions has been issued by the King to the officers of the State, giving particular directions regarding their conduct toward the natives. They are cautioned to avoid all oppression or acts of inhumanity, and to treat even those who are taken in arms against the State with kindness and proper attention. Every effort is to be made to avoid a conflict with the natives, and a penal code is established providing for the penalty of death for those who participate in the administration of the poison test and an imprisonment of two years for the mutilation of a corpse. We are glad to believe that the institution of this Commission of mercy will inaugurate a new era for the welfare of the people of the Congo State, and trust that its administration may soon bring about the total abolition of the oppression and cruelties from which the natives have suffered at the hands of State officers, European traders and enemies of their own race.

THE ADVANCE OF THE ENGLISH into the Soudan will be welcomed by all lovers of the welfare of Africa. The fact that they have established themselves in the province of Dongola gives them control of the best part of the eastern Soudan and will serve as a restraint upon the Mahdists and other natives throughout the adjoining territory. This advance gives promise of the day when English territory in Uganda and in Egypt will be joined and the power of civilized governments extended over the whole of the eastern Soudan and the Upper Congo valley. The native governments which rule in the Central Soudan are not the cruel and degraded powers that have held sway over the rest of central Africa, and may be expected to welcome and harmonize with the European powers in securing a merciful and peaceful administration throughout the whole of central Africa.

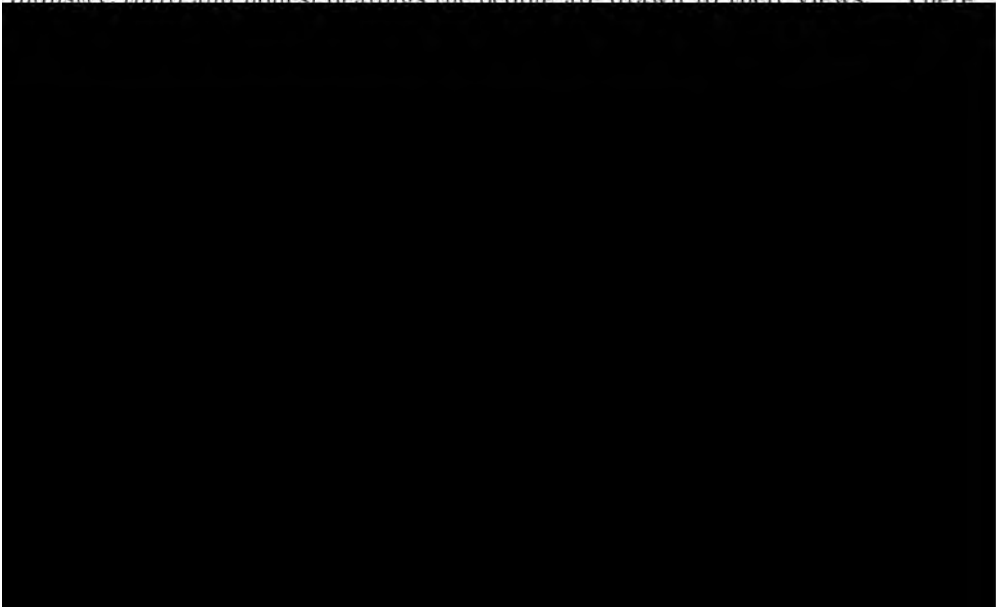
BAPTISTS AND STUNDISTS OF RUSSIA.

It does not seem to be as generally recognized as it ought to be that the Stundists of Russia are practically a Baptist body, and are as much entitled to be included among the Baptists of the world as any body of people bearing that name in any other country. The practice of immersion is universal among them, and very few of them hold to anything except adult baptism. Their views of communion are the same as of those Baptists, who hold the elements to be merely symbols. The New Testament is with them the sole authority of faith and practice in religion. In the language of Professor Godet, "It is the Scriptures alone that the Stundists search for truth; there, too, they find rules for everyday life, and they faithfully put them into practice. Thus they strive to realize among themselves the fraternity which marked the primitive church." The Stundists have but two offices in the ministry, that of elders or presbyters, and deacons. These do not form a clergy distinct from the peo-

ple, in the sense which is true in the State church. Their meetings are of the same general character with the meetings of Baptist churches. Professor Godet says, "To-day almost all the Stundists hold the beliefs of the Baptists, and in the south of Russia Baptists and Stundists are practically synonymous terms."

- The fact that this large body of people, estimated to number about 250,000, are really their brethren in the faith should make a more profound impression on the Baptists of the United States and of the world generally than it has. They have had a general sympathy in the severe persecutions from which they have suffered and are suffering still, but their trials have not come home to the hearts of our Baptist public, nor have they aroused that lively sympathy which they ought, if we fully realized that they are our very brethren and sisters in the Lord who are thus suffering poverty, imprisonment and exile for their love of the pure gospel of Christ.

A writer on the Stundists says that "for sobriety, industry and godliness they are the cream of the Czar's subjects. They send them off to Siberia; but they cannot abstract from the Stundist his religious belief, his love of God's word, or his love for proclaiming that word. So pure and undefiled religion penetrates into the prisons." A clergyman of the Orthodox (State) church writing to a Moscow paper admits that the oppressive laws against the Stundists are not only unsuccessful, but appear to have given an impulse to the growth of the body. The magistrates are becoming slow to convict them, the large employers pay no attention to the laws which forbid them to employ Stundists, and their views are making much progress among the intelligent classes upon whom the State church is losing its hold. This writer admits that a large number of intelligent and educated people are gradually adopting Stundist views who would otherwise become freethinkers. The Stundists do not proselytize, but by their exemplary lives, their high-toned morality, sobriety, industry, thrift and honest dealings the people are drawn to their views. There



ARTICLES

A DISCUSSION OF MARRIAGE QUESTIONS.

REV. WILLIAM ASHMORE, D. D., SWATOW, CHINA.

April communion, I had one of our gratifying experiences of a long life. It was listening to a discourse about twenty-five of our preachers who whole question of marital reformation men and women being heard and to express an opinion. These Christians now, the participants in the discussion have all been born heathen, brought up and many of them married heathen before they were converted. The notions of the heathen man and about the relations of husband and wife are abominably heathen. Life is a sort of chattel—bargained in and sold, treated much the same as a dog and can be disposed of like an animal. The girl is not consulted; she is not to have much mind of her own. She is the slave of her husband, and if she belongs in the husband's family, she is his nearest of kin, like any other piece of transmissible property. She is to be good, to be "awful" good, to be pink of perfection—a model of virtue that is gentle and modest and obedient and submissive; while he is to be brute and thrash her if he thinks fit; and yet be a first-class husband for all.

These outrageous heathen notions are the things we have to help them to get rid of. The old laxity of the marriage and the ease with which it can be broken and taken on, now and then make it a nuisance to us. We have lately had two cases in which new marriages were formed without sufficient pains being taken to know what they were about. I thought best to go into the whole question and take into consideration all the cases likely to occur, study them in the light of God's word and to lay down a settled policy.

Mr. Ashmore, Jr., and Chien Sui, one of our principal teachers, were appointed a committee to hunt up and arrange for ready reference all the passages in the Scriptures having any bearing on the subject. They were to have the next three months to pursue investigation and to classify facts and were to report at the next communion.

So we took up the subject at the time appointed. I did not suppose they could make such thorough work of it, and persuaded as I am of what our preachers can do when put to it, I was not expecting such splendid treatment of the difficult and delicate questions that arose. When we started out we thought that two sessions would suffice, but it took four of them. They went into it fully and frankly; there was a little old heathen sentiment cropping out now and then, but they were honest about it; they wanted to get at the proper view to take, and did not dodge an issue.

To me the sight was impressive, wonderfully so; I was deeply moved. There they sat, about twenty-five of them, every man with his Bible in his hand, to see whether these things were so, as the committee read off the citations. It was not like seeing twenty-five ministers at an association at home all with Bible in hand; for them there is no other standard. But these men were in a land where Confucius and Mencius are arbiters in all matters of social ethics, and they had been brought up to believe in Confucius and Mencius and to despise foreign teaching. Yet now here they were with backs turned on the dogmas of their childhood, all asking, not what Confucius said, but what Christ said, and Paul, and Moses, "of old time"—all of them foreigners of the foreigners. An explicit Bible statement with a clear interpretation was to them an end of idle controversy. In all my experience with our converts from the first

until now I never was so fully lifted with the conviction that they were building on bed rock. When a company of men and women like that can pitch overboard the traditions of their fathers for a hundred generations to make room for a "thus saith the Lord," then our hope of them standeth sure. The Bible—the Bible only is to be the religion of our Chinese converts. It would have made glad the heart of Chillingworth to have seen the way those Bibles were handled.

The range of topics considered during the four sessions was about as complete as could be: marriage ceremonies, divorces, betrothals, the rights of the wife, the treatment of wives, the rights of young girls to a voice in the selection of their future husbands, unbelieving wives and how to treat them, all came in for attention. I would have given a good sum of money to have had the whole four days' work reported. It would have filled a newspaper, but you would have read every word of it, for it would have been so fresh, original, unique and *Chinese*, and so truly Christian, even if some of them were a little slow in taking the advanced Christian view in, say, certain matters of family discipline.

could not command obedience in his own house, and some wives could be so perverse. Yes, and some husbands could be so heady and just as unreasonable; and so the debate seesawed to and fro. It was agreed that "we are all poor creatures," and that anyhow it was not Christian nor manly for a man to beat his wife; and so they all tided over that shoal without scraping the copper off.

One phase of this question was peculiar. If a man had a wife who did not believe the gospel and was a bit stubborn about it, would it not be proper to use a little compulsion to help overcome her lethargy? You may smile at such a question, and think the Chinese are indeed outlandish, but the question is as old as apostolic Christianity itself. Both Paul and Peter had to meet the hypothetical case, "if any obey not the word," and to discuss the remedy therefor; good behavior and chaste conversation and forbearance and patience, all have a place, but no mention is made of a fist or a broom handle. This the brethren recognized and gave it its full significance. One brother gave in his adhesion much in the spirit of Thomas who said, "Let us also go that we may die with him." He doubted, did that successor of Thomas, whether the thing was practica-

quite ready to enforce submission. Some of our Protestant missions assert control over the wife's ecclesiastical relations which so far as it goes is such a variation from Romanism.

This article must not be too long, but I refer to the discussion on the right of a young woman to have some "say" in her future husband. It is an unfortunate thing that betrothals take place at so tender an age. The boy and girl may be quite young, perhaps not more than seven or eight years old, and are incapable of a wise judgment in the choice of a companion for life. They are made for them by their parents on both sides. The Chinese think this is a sensible and judicious way, and it must be admitted, it is perhaps the best thing that could be done. It is not easy to shake off the custom. But it may be modified for the present, and, in the future, be made to give way. The greatest objection to it is that marriage is not an

affair of the affections, but merely of conventionality, and that will power impairs the quality of the home, taking from it its refining and elevating power over the heart and making it merely a place in which to stay when it rains, and where one gets his food cooked and washing done.

Our people see all this and are impressed by the evil. They are moving quite as fast as we could expect. They all say that betrothals should not take place so early, that they should wait until the children develop tendencies and character more fully. But better than that, they have recognized the propriety of the girl having some regard paid to her own wishes. Thus far it rather takes the form of a concession to her of a veto power. The advance is great. We have already had one or two striking exercises of this veto. The parents have acquiesced in it, which once they would not have done. We are moving.

A NEW STATION.

REV. P. FREDERICKSON, KIFWA, CONGO.

Our mission station at Kinjila on the coast has been removed to Kifwá, nearer the railway, and we are permitted to print these extracts describing the new station from a letter to Rev. J. C. of Quaker Hill, Conn., formerly of the Congo mission.—EDITOR.]

Letters from hence go via Tumba. There will be no station at Kimpesi. The station will be at Tumba, a day's journey on the east side of Kimpesi and four days' ride to Kifwa. All our goods and mails will come to Tumba. The station opens on Christmas. The railway will be at Kizantu on Christmas.

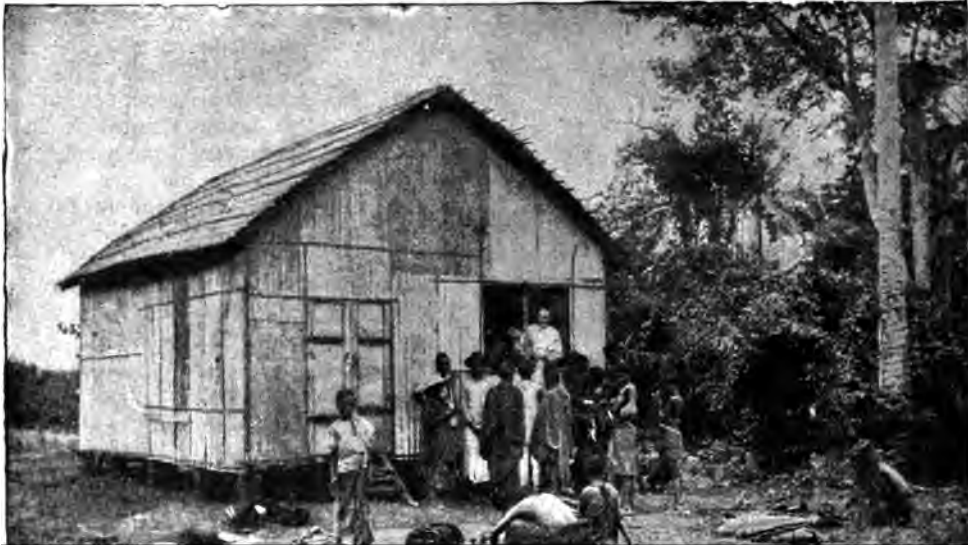
I would like to know something of Kifwa. I wish you were here, and I wish it would be to show you all. I take you a trip around in the garden to show you my plantain trees and banana trees, mangos and zinzafu trees, acacia trees, soursap, eucalyptus trees with their beautiful smell and my two English

oaks. We would have a look at the beautiful balsams with their many colors; my fine rose trees, pink, yellow and red, we would honor them with a smell, and then admire the oleander and French Champamun. Then we would pass along between the tomatoes, sweet potatoes and bitter Congo pepper bushes, crossing the little valley, and have a look at the brick-yard and a *mambu* with the boys. We should make a trip round the ground, take a look at the fire clay and pass on to the Ngru, where the crocodile live in its gentle waters. We would then sit down on the bridge under the shadow of the fine tree in which the bridge hangs and talk about old times up and down the Congo. At ten o'clock the little boy Mayamba would come and tell us the "*kimani kwandi*." After that we would make a trip to the wood and look at the planks, boards and timbers cut by the boys. We would then return, have a nice meeting with the boys and people

and some warm Congo singing. There would perhaps be one or two who would like to know Jesus, and your heart would feel warm and thankful to our heavenly Father who has done all things so well. After dinner we would make a trip to one of the villages, and there you will find plenty that will make your heart sad.

The Kifwa people are just going to bury

horns come with their melancholy tones full of sorrow and sadness. After all these the large calabashes full of palm wine are brought and all sit around to get a drink. The present of cloth brought by the stranger, to be put around the dead bodies, at the same time passes round to every one to look at and admire. When the palm wine is finished the drums for dancing



tic work, and they are taught
y in the word of God. Four are
at Kinjila. They come in every
and stay one week with me to re-

ceive teaching in the word. We have had
some inquirers lately; some of them will
I think soon be accepted for baptism.

RELATION OF THE PASTOR TO THE MISSIONARY SPIRIT OF HIS CHURCH.

REV. HENRY E. ROBINS, D. D., ROCHESTER, N. Y.

am The problem before us is,

How can the church as a body
ht to a sense of its obligation
e Great Commission? In aid of
a I am to speak of the relation
astor to the missionary spirit of
h.

"Like priest, like people."
on So the proverb runs. A pro-
verb grows, it is not made.
allized experience; it is condensed
t carries with it so the force of
. In the present instance, it tells
l what the relation of the pastor
missionary spirit of his church.
cely necessary to say that we as-
t a pastor has been long enough
people to impress himself upon
his being granted, we may af-
hout fear of successful contra-
at if a pastor possesses, or rather
sed by, the missionary spirit his-
ill be. The reasons why this
so appear if we consider that:
pastor is a mediate source, under
he spiritual life of his people.
pastor, in his function as teacher,
terpreter to his people of the
life.

pastor, in his character as an
e to the flock" (I Pet. 5 : 3), is
refer to his people of the spiritual

hen, the pastor is, under God, a
source of spiritual life to his

In discussing this point it is
al necessary at the outset to say
: ? just what we mean by "the
life." We cannot safely assume
is a term the meaning of which
ally well understood. It has, on

the contrary, by common use lost its
definite significance. As a friend sug-
gests, it is like a coin that by frequent
handling has lost the mint-stamp. Cur-
rent thought puts upon us the duty of dis-
tinguishing things that differ, since effi-
ciency of action depends upon definite-
ness of purpose, and that in its turn upon
definiteness of conception. Let it be said,
then, that by spiritual life we do not mean
that universal life of God common to all
created things, by which according to the
ancient doctrine of the church, they are
sustained, and by which they are bound into
unity—not that. We mean life in a far
higher sense; life on a higher plane. The
lower, universal life is indeed the basis
of that which we do intend, and makes
it possible. The life that we mean is that
declared by John when he says, "And this
is the record, that God has given to us
eternal life, and this life is in his Son.
He that hath the Son hath the life; and
he that hath not the Son of God, the life
he hath not" (I John 5 : 11, 12). The apostle
is here in accord with our Lord himself
when he says, affirming the purpose of his
mission, "I came that they may have life"
(John 10 : 10). Here is disclosed a life
distinct from all other kinds of life, the
distinctive Christian life, a life which, since
it is mediated by the Holy Spirit, is the
spiritual life of which we say that the
pastor is a mediate source to his people.

It is necessary to our present
purpose to inquire now for
the deepest secret of the spiri-
tual life of which those who
are in living union with Jesus
Christ by faith are partakers.
But life, of all kinds, defies definition.
Every attempt to define it only empha-

**The spiritual
life and the
missionary
spirit insepa-
rable.**

sizes anew the impossibility of the task. Its secret is disclosed only by its manifestations. Of this life of which we are speaking John says, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us" (I John 1:2). "I am the life" (John 14:6), said our Lord. In Jesus Christ, then, in his character and in his work, in what he was and in what he did, the spiritual life, whose deepest secret we are seeking, was disclosed. Now this life, this love and holiness, or, if you prefer, this holy love which our Lord personally was, was exhibited not only in his character but in his saving work. That work showed what the eternal life is in action. The very name given to him by the Father, Jesus, affirms it, and he himself expressly reaffirms it in such utterances as this,—"The Son of man is come to save that which was lost" (Matt. 18:11). This was the distinctive mission of the Son of God in this world. It is evident thus that the deepest secret of the eternal life is its saving purpose and efficacy. But the eternal life imparted to the believer in regeneration is itself the spiritual life of which we say that the pastor is a mediate source to his people:

(Acts 9:17, Eph. 5:18), "storage batteries," may I not venture to say, reservoirs of spiritual power. This must be his method of working, since the Eternal Life is not several, but One in Christ and his people. "It is no longer I that live, but Christ liveth in me" (Gal. 2:20), says Paul. Christ, acting in and through men filled with his Spirit, and just in proportion as they are so, must convey his life through such men to others also. Life begets life. A feeble life begets a feeble life; an abounding life begets an abounding life. We are not directing attention, then, to an anomaly in the Divine administration, but rather to the normal movement of the spiritual life. Accordingly, when our Lord had finished his work in the flesh and ascended up where he was before, in order to continue his life on earth he poured its saving current through chosen men: "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11, 12). Here was not the introduction of a new method of working, but rather a new emphasis, and augmentation of power, of a method as old as human history. Think of Abraham

the point I make would be to re-
the history of the church. To
now only of men of God standing
e immediate relation to our own
o not our hearts burn within us
fervor of the life imparted to us
m when we think of Carey and
and Judson, our fathers in the great
ise which engages our attention
Does not the ardent soul of our
d and beloved Gordon kindle
us anew the sacred fire of spiritual
ich consumed him? Are not many
us, receiving life from him, ask-
they too, according to their op-
ty and the measure of their gifts,
t be life-bearers to their flocks as
to his, and so attain more nearly
height of their privilege and meet
dly their great responsibility?
e pastor, in his function as teacher,
terpreter to his people of the spirit-

der to this, however—to attain to
ght of his privilege and meet his
bility—the pastor must not only
new vigor to the spiritual life of
ple, but, secondly, in his function
her he must interpret that life to
The late Doctor Broadus, in a
ary address of recent date, said,
aptist who stands up for believer's
and for the independence of the
s, and all those things, which I
in, and then isn't hearty in the
f missions,—well, the fact is, he
baptist at all." This, of course, is
al emphasis. Nevertheless, it must
itted that such a man is not the
estament ideal of a Christian, while
cannot say that he knows nothing
grace of God. We do not forget
ctor Ryland received with amaze-
Carey's proposition that it is "the
f Christians to attempt the spread
ospel among the heathen," rebuking
at pioneer as an "enthusiast" for
ining such an idea. Nor do we
that Dr. Ryland was a representa-
a generation of earnest followers
st. Let no one be heedless of these
of history. They teach a truth to

neglect which will be a serious hindrance
to our work; the truth that the spiritual
life in its beginning is
The spiritual life nothing more than capa-
in its beginning city for development. The
capacity for de- higher the life, the more
velopment only, helpless it is, the more ig-
norant it is of itself. It is the pastor's
function as teacher to bring the Divine
life of his people into their self-conscious-
ness, to instruct them in its meaning. The
child of a king has royal blood in his
veins and may feel the blind stirrings of a
royal destiny, but he must be trained to
a realization of his lofty station, the priv-
ileges which it affords and the obligations
which it imposes. The noble and vener-
able—noble in form and character—Dr.
Henry Jackson, of Rhode Island, with
whom, by the ordination of a gracious
Providence, I was associated at the begin-
ning of my first pastorate, as we were one
day walking in the streets of Newport
conversing upon things of the kingdom,
suddenly stopped, as if arrested by a re-
sistless thought. Turning himself toward
me, he drew himself up to his full height
with something of the lofty mien of a
prophet, and with deep impressiveness
suited to his message said, "Henry, it is
a great thing to be a Christian!" Great!
What loftiest flight of human thought has
reached the summit of that conception!
And yet in its beginning how insignificant
a thing it commonly appears to be! It is
a stupendous possibility: how shall the
possibility be actualized? We all admit
that there can be no right physical de-
velopment without instruction and train-
ing. Our system of schools and colleges and
universities testifies to our conviction that
the intellectual life demands for its fit
and best expression the most assiduous
culture. Why is it, then, that many seem
to think, or act as if they thought, that
the highest, the most important life of
all, may be suffered to take care of itself?
Your vine has life; but what will its de-
velopment be if you do not lift it up into
the sunlight, if you do not prune it, and
diligently cultivatè it? Your infant child
has life; do you leave it therefore to a

chance development? On the contrary, is not the whole household put under tax for its proper nourishment and training? Has the Holy Spirit then taught us in vain that the new-born soul is but an infant in spiritual things (I Cor. 3 : 1, Eph. 4 : 14)? To confine myself to the point in hand, if a Christian does not know that the life within him is the very life of Christ, and so, unless misconceived and suppressed, a missionary life, must we not say that his pastor is at fault? His pastor certainly has failed to impress him with the nobility of the Christian calling and with the imperativeness of his duty in this respect.

Uninstructed impulse cannot be relied upon.

It is true that every Andrew, following a Divine impulse, will find his own brother Simon, but this impulse cannot be trusted to interpret to itself all that the impulse implies. It was well that Andrew sought his own brother Simon, but Simon required to be taught by the vision of "the sheet let down to the earth" that the Divine impulse to save must not be confined within family relationships, or even national limits, but must go forth on its mission of mercy wherever man is found. Impulse, uninstructed, however strong and

the world. It must be carefully noted here, lest we fall into the error of current thought before alluded to, that the work of the Head and the work of the members are not in all respects identical. God was in Christ reconciling the world unto himself (II Cor. 5 : 19), by the blood of his cross (Col. 1 : 20). His work of atonement was through the eternal Spirit (Heb. 9 : 14), and could be shared by no other. It was absolutely unique, and in it "of the people there was none with him." All efforts for the welfare of sinful humanity have here their root, their justification and their ground of hope. This being said, it must with equal earnestness be urged that every one of the members of Christ's body should be able to say, with Paul, I "fill up that which is behind of the afflictions of Christ in my flesh for his body's sake" (Col. 1 : 24). The One Eternal Life of Christ must have congruous expression; there must be in every Christian, however undeveloped, the disposition and purpose to save man in the entirety of his being, in all his interests, for time and eternity. Let the pastor then know himself to be—must we not say it?—an artist in the Life of Christ, and so, inspired by an ideal of such beauty as neither painter nor sculptor ever saw, let him hold up before his

There was truth enough in the world to save men before the advent, but the Holy Spirit had not his supreme weapon for his conquests over human souls until truth was incarnate in Jesus Christ. Then the truth flashed out of the darkness of the ages with sun-like radiance and power. In order to its greatest efficiency it was necessary that the Eternal Life should be manifested, that men might see it with their eyes and handle it with their hands. In vain shall we seek to make conquests in the name of Christ if we rely upon the original incarnation alone. That introduced not, as has already been said, a new method, but gave rather a new emphasis and augmentation of power to the one method of God for human salvation. We must proceed along the line thus laid out for us by our great Leader. The world is weary of preachments without living demonstrations of the truth. It is an age of science. It demands the verification of experiment. Let it be so. Truth demonstrated in life was the secret of the success of the apostolic churches. It was the secret of the amazing conquests of Christianity during the first three centuries. It has been the secret of her success in every great onward movement of all the Christian centuries. The One Eternal Life is ever seeking manifestation, that men may see it with their eyes and handle it with their hands. For this reason the pastor must not be a mere doctrinaire, theorizing about missions. He must be a John G. Paton, whom the Great Captain has not commissioned to go to the cannibals of the South Seas, but has detailed for recruiting service at home. For this he cannot merely say, Go! in any path of duty. The example of his Master must here be his guide. He must say, "Follow me." He cannot lay burdens on men's shoulders which he himself will not touch with one of his fingers. During the Civil War a pastor in one of our cities was so conspicuous for his sympathy, manifested on all occasions and in countless ways, with the Union cause, that it was said of him by a competent observer among our public men that he was as efficient in the

service of his country as if he had been a general in the field. He kept himself informed of the movements of our armies, he rejoiced in their successes, he mourned in their defeats, his voice rang out in clarion notes of courage and hope in hours of crisis when the fate of the nation seemed trembling in the balance; it was impossible that those around him should not catch from his example the spirit of patriotism. Such men as he were the vital bond between the people at home and the embattled armies in the field. Such men as he furnished the moral sinews of the war, more essential to its successful issue than the sinews of war furnished by the treasury. Precisely this relation should the pastor hold to our missionary force in foreign lands. He should know what they are doing, and stimulate his people by contagious personal example to study missionary problems, to search for missionary intelligence, to pray and give as one whom the Great Captain has taken into his secret of love for all mankind; who repudiates the notion that the missionary spirit is something to be cultivated exclusively for export.

Does any pastor think that by reason of the obscurity of his position or the narrowness of his resources, he may be exempt from the obligations of this holy war? Let him consider that in this war there is no discharge. What a flood of light Paul throws upon this matter when, speaking of the efficiency of the body, he says, "Those members which seem to be more feeble are necessary" (I Cor. 12:22). However insignificant they may be held to be by a superficial judgment, they are necessary to the perfection of the body and the completeness of its work. Yes, *necessary*, indispensable, is the word. So the Spirit of God puts honor upon the humblest of Christ's own. Let no Christian undervalue himself. In whomsoever the One Eternal Life resides, that one is singled out and set apart as necessary to its full expression, its highest efficiency. This is a point of such vital moment in the prosecution of our missionary enterprises that

no apology is required for further reënforcing it by quoting the admirable statement of the truth by our beloved brother, Charles J. Baldwin, in a volume of sermons recently published by him. He says: "Many Christians do not come to the help of the Lord because they do not know that they can help him. They feel so poor and weak in themselves, that it seems incredible that anyone else can be helped by them. How can they render any desirable service to the Almighty? Can the absolute Holiness be helped by human infirmity, or the infinite wealth stand in need of our poverty? Such are the considerations which paralyze many true but feeble followers of Christ. And they seem founded in reason, do they not? No; there is no real basis for such pleas, because they disregard the express assurance of inspiration,—'God hath chosen the weak things of this world to confound the mighty; the foolish things, the wise; the base, the noble.' They forget that Jesus called and commissioned the fishermen as his agents, and said of even little children, 'Of such is the kingdom of heaven.' They contradict all the precedents of Christian history, in which the Lord has so often with a worm threshed mountains and raised out of the dust his champions." Our

of others, of the degree of self-sacrifice required of us which does not seem demanded of others, and so are inclined to turn toward some John near us, and say, "Lord, and this man, what?" let us listen to the rebuke of Peter from the Master's lips: "What is that to thee? Follow thou me." *Thou!* so is every one of us singled out and set apart from every other one of the Lord's followers. Upon you, upon me, rests the total obligation of the Great Commission with all its tremendous significance. My brother here is fulfilling his duty; who can tell? God knows; but "what is that to thee?" the Master asks; "Follow thou me." My brother there is not fulfilling his duty; who can tell? God knows; but "what is that to thee?" the Master says, "Follow thou me." What if Christ intends to exhibit in you the supreme mark of fellowship with himself, the utmost possible self-sacrifice of love. For this no vantage of opportunity, no resources save those of the heart, are essential. Let those who can bring their large gifts; the need is urgent; let the number be multiplied; but let us remember what we sing:

"Vainly we offer each ample oblation,

Vainly with gifts would his favor secure;

Richer by far is the heart's adoration.

The same lack of both people and supplies is characteristic of the country till Yunnanfu, the provincial capital, is reached. Here we have a fine clean and prosperous city of about eighty thousand people, built on an extensive plain with a beautiful lake reposing at the base of the surrounding mountains.

This is the focal point of three rival trade routes: one coming from the Yangtse on the north, the oldest and for a time the only way of receiving cotton goods and foreign imports of any kind—three months from Shanghai to Suifu by boat, thence twenty-six days overland by pack animals, having to pass several customs barriers by the way, a difficult enough route to strangle all trade. The second line comes from the west, thirty-three days overland from Upper Burma; while a third and more practicable route has just been opened through Tonquin along the Red River valley which gives access to the sea in less than three weeks. This is the coming trade route for Yunnan.

With the advent of the French in such near proximity, have come all kinds of reports regarding annexation and so on. It is the conviction in many well-informed quarters that the French advance into central Yunnan, and thence farther north to the Yangtse, is only a matter of time and convenience. The French boom has given an impetus to Catholic mission work which is now occupying in force the territory contiguous to Tonquin.

Evangelical missions are represented by the China Inland Mission, who have maintained a station at the capital for nearly twenty years, with little apparent result so far. The old question in modern garb is hurled at the persistent missionary: "Have any of the mandarins or the scholars believed in your Jesus?"

There is an arsenal at Yunnanfu for the equipment of the provincial army. Three times a day a steam whistle rouses the city, beside which it is difficult for outsiders to know what is going on inside the new concern. One cannot be sanguine about results when it is known that the smoke stack for the furnaces could not be

erected lest it interfere with the "feng-shui" of the city. But a smoke stack is indispensable to an arsenal, and in the evasion or compromise of the difficulty is shown the characteristic shuffling of the Chinese policy. The chimney was begun with bricks, and when it had reached a certain height popular prejudice called a halt,—the city is in danger. But the concern is ordered by the government, so something must give way, and this happy expedient was devised. "Erect the chimney, but don't use brick any further; put a sheet iron superstructure upon the part already built with brick and evil will be averted." All difficulty was avoided, everybody's face was saved, and the arsenal went on.

On the hither side of the lake is a famous temple, the favorite shrine of the country folk. On a certain day some of the city youths went over there for a day's outing. Among them was a son of the provincial treasurer, a high official, who in the heat of wine and daring of youth, reviled the idols and cursed the temple, then went home. On the way he was struck with a sudden chill and in a few days died. The father was inconsolable. The villagers were triumphant. The impious youth had cursed the gods and now their revenge had come. This attitude of the country folk was reported to the youth's father and as may be easily supposed added wrath to his grief. It was bad enough to lose his boy, it was worse to lose also his reputation, so he made representations to the governor of the province, who found a charge against the idols; they were condemned as "wicked gods" and then demolished. The villagers were astonished at this triumph of wickedness in high places, but the triumph was short lived. Only a few days had elapsed and the governor himself was seized with a fatal sickness and was called to pass over to the other side. Again were the gods vindicated. They can strike and strike swiftly. Their shrine is still desolate, the stumps of the idols' feet being all that remain of the gods themselves, but before these wasted emblems of power

so potent the villagers burn the daily incense and make the daily prostration. In due time new idols will replace the old images and superstition be stronger for the blow.

We have among the curiosities gathered on our journey one that possesses a peculiar fascination, representing as it does the most powerful of the hostile forces we meet with in China to-day—the in-

devil?" The "foreign devil" unmistakably, as the further comments made on the margins of the booklet reveal, where the foreigner is reviled and the most outrageous things charged to him. On the last page is a rude drawing, too indecent to name, and beside it the warning, "Foreigners, beware, you can't long escape the knife"; and this was thrown in at the front gate of the mission house, as one



as an adjective before anyone's name out here in China is to brand that one with a new "scarlet letter" which makes a man an enemy in his own household.

We left Yunnan somewhat reluctantly for the untried road towards Mengtze and the south. The rains were late this season and the road west was not yet open, hence we took this short cut to the sea and by way of Singapore to Rangoon, thus reversing the order of our going.

Yunnan to Laokai, in the French province of Tonquin, is thirteen days' journey. "Follow the telegraph line and you're all right," which we did as far as Mengtze, where are a French consul and an imperial Chinese customs station in charge of a genial, hospitable gentleman from North Carolina. Here we made a brief stay over Sunday, leaving on Tuesday for the last stage in China.

That night we slept in the grass by the roadside, tired and supperless; we couldn't

make the last three miles over an unknown mountain road in the dark. The men told hair-raising stories of tigers, (they always remember something uncanny when one is in a corner), but as we shook ourselves together in the earliest gray of Wednesday morning, we found all there, and pushed on to the little village in the valley, finding a solace for all "the bitter" (so the Chinese term our last night's experience) around the steaming rice tub.

And then we went down, down, down from the breezes and freshness of the upland to fever-stricken Manhao, on the bank of the mud-colored Red River, here about one hundred yards wide with a moderate current.

We bade farewell to land traveling as we stepped aboard the native boat that next day landed us at Laokai. Tonquin must be reserved for the next letter.

JAPAN'S LATEST CALAMITY.

REV. S. W. HAMBLÉN, SENDAI.

[This account of the recent tidal wave which swept the northeast coast of Japan and by which nearly 30,000 persons are supposed to have perished, will be read with deep interest. Mr. Hamblén is familiar with much of the scene of the disaster, the most terrible convulsion of nature since the explosion of the volcano Krakatoa in the Sunda Straits in 1883.]

Japan seems to be a land especially subject to calamity. Fire and flood, earthquake and volcano, typhoon and tidal wave, vie with one another in their work of destruction. The latest to gain the ascendancy is the tidal wave that rolled in on the northeast coast of the main island of the empire on the evening of the 15th of June. Little did our mission group in Sendai, gathered as we were in our weekly prayer circle—all but Brother Jones, who was touring in the southern part of the territory visited by the wave—think that such devastation, and that so near ourselves, was heralded by the trembling of

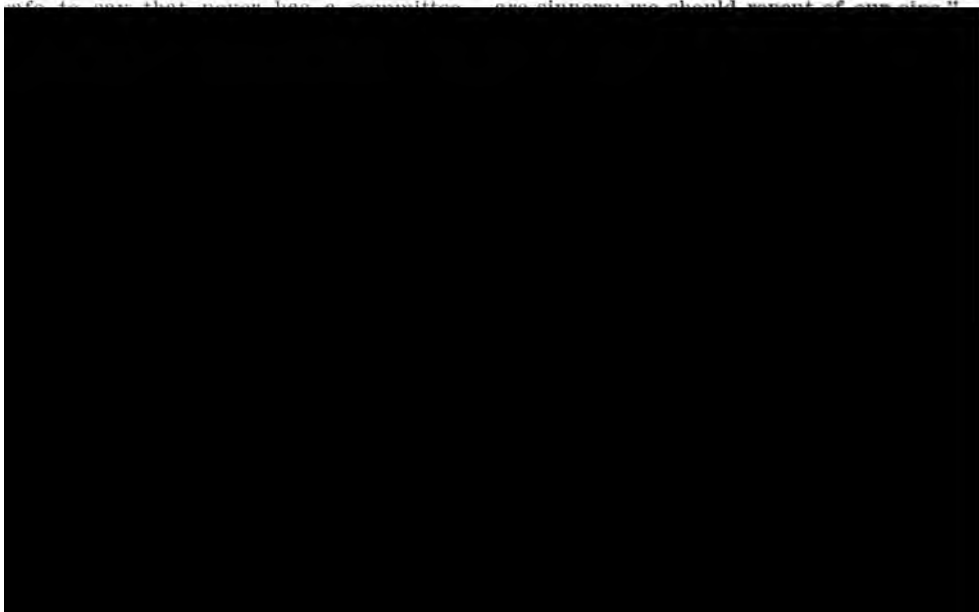
the earth which we experienced. Brother Jones returned the next day after the disaster, bringing the rumor that a tidal wave had come in upon some of the villages not far from where he had been, but his start was too early for him to hear of the terrible particulars. Indeed it was several days before the particulars became known which told of the devastation of two hundred miles of coast with the loss of 27,000 lives outright, the wounding of thousands and the total or partial destruction of thousands of houses, hundreds of boats and nets and much other property.

The territory was hard of access, for it was far from the railroad and mountains intervened, but so excellent is the organization of the police and of the Red Cross Society that but a short time comparatively passed before they had measures of relief well under way. The first foreigners to reach the scene found the hospitals set up in temporary quarters, often in temples, and their work going on sys-

tematically. For foreigners' hands there was no need. The Japanese in the number of helpers and in their ability fully sufficed for the demands that the exigency placed upon them. But for foreigners' money there was great opportunity. Destitution was on all sides; the hungry were crying for food, the naked were appealing for clothing, and there was great need of implements with which to gain their living, for fishing was the occupation almost wholly, and boats and nets had been swept away. Grants came from the government, and the Emperor and Empress led off in voluntary subscriptions. Papers, Japanese and foreign, and churches and societies of all shades of belief and unbelief set to work to raise money for the needy ones.

Then came the committees who had been appointed to disburse the funds raised, to investigate the needs and apportion the help. The money raised by the Yokohama and Tokyo communities was entrusted to a committee of missionaries of which our own Rev. A. A. Bennett was chairman, the other two being the Rev. G. Cleveland and the Rev. W. S. Worden, M. D., of the M. E. Mission, and well have they performed the duty assigned to them. It is

with the exception of our own in a few of the villages situated in its southern part. Only one of these villages was in the path of the wave, and none of our members suffered. It was with anxiety that we awaited news of individual members scattered along the coast, and it is with thanksgiving that we record their safety. Our work is in Miyagi Ken, the province in which Sendai is situated. Long have I wished to push out from Morioka to the east and open work in Iwate Ken in towns between Morioka and the sea and along the coast, for it is virgin soil as far as Protestant work is concerned; but men and money and strength have not sufficed. Roman Catholic influence is spread throughout the section, indeed one of the Roman Catholic missionaries lost his life at Kanaishi in the general destruction, and Protestantism should not be behind in devotion and zeal. This disaster must turn the thoughts of the people to the deeper problems of life and death. One of the sufferers at least looked upon the calamity as a visitation of the gods, and can we not say that he voiced the feelings of the multitude? Said he to one who was talking with him: "The gods have visited us. We deserved it, for we



LETTERS.

INDIA.

BURMA.

The Burman Mission.

Rev. Edward O. Stevens.

MOULMEIN, Aug. 8, 1896.

"Joyful news to Zion bearing" are the words which seem to be ringing in my ears, as I write. You will be glad to learn that the good work to which I referred in my last quarterly report, is still going on. On the 17th of May, eight more Talaings were baptized by U Reuben at Kamawet; and at about the same time two were restored to church fellowship. Two have since died; but we rejoice in the assurance that they were prepared for a happy entrance into the rest that remaineth for the people of God.

Nineteen is a larger net gain than the Kamawet church ever had before in any one half year. At the beginning of the rains most of the Christians, as well as the other villagers, went off to work their paddy fields; but when they meet together on the Lord's day in the chapel, there is that same spirit of harmony which has prevailed ever since the blessing came.

The cheering intelligence has reached us that the Talaing couple who recently were sent by the Burma Baptist Missionary Convention as foreign missionaries, arrived safely at Bangkok, after having been only fifteen days on the voyage from Moulmein via Rangoon and Singapore. They were favorably received whithersoever they went; and success was vouchsafed unto their evangelistic labors, so that applicants for baptism came forward from among the Mons, their countrymen, before they had been six weeks in Siam.

A Vacation.—On Monday, June 8, the prudential committee of the Moulmein Talaing-Burmese church voted three months' leave to pastor U Kangyi, whose cough has been very troublesome for some time. During the rest of that month the Sabbath services were conducted in the chapel by volunteers, only one of whom is employed by the

mission, and he on week days works hard at teaching school. It has filled my heart with joy to sit and listen to these lay sermons; for they have shown much care in preparation, fitness to the occasion, soundness of views and animation in delivery. This is the second time since my coming to Moulmein that the church has granted leave to U Kangyi. He is one of the men whom my father, of blessed memory, was permitted to train for the gospel ministry. Our prayer is that one of his sons or some other of our young men will be found ready to step in and fill his place, when he shall have been laid aside from the pastorate by the infirmities of age.

The Karen Mission.

Rev. H. Morrow.

TAVOY, Aug. 5, 1896.

I am getting along alone better than I feared. I feel that some one is praying for me, for my way opens up every day with such abundant mercies. I have parted with my wife for His sake, and His promise is more than fulfilled to me.

Last Sabbath I baptized six, and others are seeking the Savior. A deep seriousness prevails in the school.

We have had the greatest storm of wind and rain we have ever seen in Tavoy, and very great damage has been done to the crops. Not only has the paddy in the low land been killed by being submerged so long, but that in high land has been washed away. Our deputy commissioner told me yesterday, "My myokes are coming to me in tears. All the paddy has been killed." All this adds to our care and labor, but He knows what is best.

The Shan Mission.

W. C. Griggs, M. D.

BHAMO, Aug. 12, 1896.

The work looks much brighter here. Two young men, one a boy in the school, are

I think Christians, but at the mention of the word baptism their people raise such a tumult that the boys cower before it. They are not yet strong enough to face the storm, but I hope that before long the elder anyway will come out on the side of Christ. In our prayers every night we pray especially for him that the way may be smoothed for him. He came in a rush one day and said that his mother, who is the most bitter of the opponents to his baptism, had gone away

to a village, and could he not go to another jungle village at night and be baptized, so that they would not know anything about it? I advised him to wait till he felt strong enough to be baptized boldly and openly in the sight of all, so there it is at present. I feel deeply for him. When he comes to church his mother will work herself up into an hysterical fit of screaming till you can hear her for squares.

CHINA.

The East China Mission.

Rev. C. F. Viking.

NINGPO, July 18, 1896.

Chusan.—It is with a heart full of joy that I take up my work on the Chusan Islands. The same day that the American mail brought the letter, I received news that a steamer was to run regularly between Ningpo, Chusan and a few other places near by on the coast. As you want me to live in Ningpo for some time and help in the work here at the same time I look after my field, the news about the steamer is no bad news.

The work in the Ningpo mission is surely blessed by God. We have peace in our midst. The missionary prayer meetings are a kind of

N. N. W. of Kayin, where Mr. Whitman and I are staying for a few days. April was spent in Kayin. Each afternoon I was at the dispensary for a couple of hours talking with those who come to be treated by Doctor Bailey. I am sure I could not have spent the time to better advantage, though as far as any immediate response was concerned it was like bread cast upon the waters. During May I spent about a week at Kopi, where we have one member, Siau Loi, an old man of seventy. His wife is also a believer but not yet baptized. His testimony is bearing fruit, and I hope it will not be long before the household of faith there may be enlarged. The people in

pecially to accommodate visiting mandarins. Here we received swarms of visitors and sold a great many tracts. We both felt that our stay here was singularly profitable as well as pleasant. From Vu-p'in we took chairs to this place forty miles west across in Kiangsi Province. The balance of our tour will be in this month and be reported October 1.

Shonghong is ripe for a resident missionary, and I earnestly hope a family may soon be sent out to this important city, thus to begin Baptist work in Fuhkien Province. A good deal of the pioneer work has been done. It would be a pleasant place to live and one where fruit might be expected sooner than some other fields. Vu-p'in, another *hien* city not so large, is only thirty-two miles away and would naturally be in the parish of the Shonghong missionary. It too presents an attractive field thus far totally neglected.

I am happy to be able to report myself in perfect health and enjoying the work more than ever. On our tour thus far we have sold about a thousand tracts packed with Christian truth expressed so plainly that it seems one cannot read them without distinctly understanding the gospel message. These tracts will be carried by their purchasers into many a mountain hamlet where it might be years before a missionary might chance to visit them. Having paid for them they are pretty sure to read them, and Chinese reverence for books will save them from wanton destruction. The seed thus sown will not be lost. Our travels have led us through regions whose inhabitants are reputed to be rude and turbulent, but they seemed to me more hopeful cases than the haughty, self-satisfied city scholars, who look on them with contempt.

Rev. G. E. Whitman.

KAYIN, July 16, 1896.

Added to the Church.—The last of May an effort was made to gather together at the chapel at Munkeuliang all those who wished to become Christians, for a week of instruction in the truths of the gospel. The week was very profitably spent. In addition to the inquirers, the school at Munkeuliang

attended the exercises, besides many others who out of curiosity came in to listen. Each day we had three sessions. In the forenoon I took charge of the exercises, in the afternoon the native preachers. These two services were devoted wholly to instructing inquirers. In the evening we had a general service for all. There were twelve applicants for baptism, but it was deemed wise to receive only six of this number. Some of the others will probably be ready for baptism later on. There were three others ready for baptism, but for various reasons they could not be present. After the hot weather is over I expect to visit there again and hope to be able to report further baptisms.

A good Day.—Sunday, May 31, was a happy day for the little church at Munkeuliang, as well as for myself. In the early morning we had a prayer meeting. At 10.30 a large number from the surrounding villages gathered there for the preaching service and to witness the baptism. After service we went out to the baptistery, long ago provided there for Mr. McKibben, where for the first time on Chinese soil I had the privilege of baptizing those whom I trust God has called out of the gross darkness of this heathen land into the light of his saving truth. The right hand of fellowship was given to these, and the Lord's Supper observed in the afternoon. In the evening a prayer and praise service was held. I pray God that many more such days may be seen there.

New Ground.—Mr. Campbell and I have been touring in Fokien and Kiangsi provinces for a month or more. We have sold many books and tracts and have had abundant opportunity to tell the gospel story to many who never heard it before. In much of the region through which we traveled no foreigner had ever been seen before, and so we became to the people a sort of traveling show, never failing to draw an audience. When we went to any new place we always planned to get there long before night, so that we might give the people a chance to see us and ask all the questions they wanted to, thus allaying their curiosity in time to be allowed to rest in peace at night. We had to do this for our own safety as well

as for the safety of the inn-keeper with whom we might stay. To go at once to the inn and shut the crowd out would be simply to invite them to tear the inn down, for see us they must in spite of all opposition. A few hours of freely moving around amongst them, selling them tracts, answering their questions about our country, explaining to them the reason for wearing big pith hats, why we don't shave our heads and wear pig-tails, why Mr. Campbell doesn't shave his chin while I do, what we eat, when we eat and how we eat, and numberless other pertinent and impertinent questions, gives us a good friendly standing with them, and thereafter we can move in comparative peace and quiet, whither we will.

Oh, the depth of their ignorance in regard to foreigners and foreign ways! Most of the people whom we met actually believed that we foreigners could see three and a half feet into the earth. What an advantage that gives us in hunting for hidden treasures! As a consequence they believe that is our object in coming to China, and only a long and familiar acquaintance with us will cause them to give up that idea. But ignorance in regard to the foreigner is nothing compared with their ignorance of God, and the unhappy results of such ignorance upon themselves and upon their land. It is midnight

missionary work, but which is taken for what it is worth by those who are on the field. In Kiating some "sore-head," who doubtless thought he had a reason, tried to raise a disturbance to take place on the anniversary of last year's trouble, by pasting anonymous placards on the doors of the foreign residences saying that on that day the places would be torn down in like manner as last year. However his posters appeared at too early a date, which gave ample time to take the matter before the magistrate and have it properly attended to before the proposed eventful day. The official, who seems to have our interests at heart, whether willingly or otherwise, acted promptly, and when the day did come all was peaceful and quiet. In Chentu the officials also acted promptly and intercepted what might otherwise have been a repetition of last year's outrages. The officials doubtless feel that it is to their interests to do all they can at all hazards to preserve peace; and as long as this pressure is kept to bear upon them, I feel there is little fear of a repetition of former experiences. This condition of things I believe to be our perfect right to take advantage of for the advancement of God's work here. Otherwise we must succumb to insurmountable difficulties and retreat from the field of our plans and purposes in un-

tribe just at the back of us), were coming to fight the State at Irebu and kill the white men here; but seeing that the present commandant of the camp and the Locakani were on good terms I never believed that these treacherous people would join the Ntumba people in such an attack. The commandant himself did not believe it; but alas, on Sunday morning as early as 6.30 our station was thronged with painted warriors—no less than three hundred men, armed with guns and arrows, spears and knives, shouting wildly “Etumba! etumba! etumba!” (War! war! war!) I was not very well, but we tried to persuade them to pass us by,

but the more we tried the fiercer they became. They fired on us, but we entered the house just in time to escape the shots, or bits of iron, which pierced the door behind us, and all around us rang the yell of their war cry; they went about killing fowls, goats and taking others. Our store was broken open, and everything stolen or destroyed. We are in hourly suspense, and will write at length by the next steamer. God has spared our lives and we trust him for all the rest, and our hearts yearn over these who would enjoy our bodies to eat. Pray for us and for them.

EUROPE.

GERMANY.

Rev. J. G. Fetzer.

HAMBURG, GERMANY.

From a glance at the figures in the reports it will be seen that this quarter has been a time of some harvesting, for not only have the brethren aided, preached 1,034 sermons, conducted 1,262 other meetings and made 4,071 pastoral calls among the people scattered over 215 different places with 139 preaching stations, but they have also been permitted to baptize 223 into the Lord's death upon the confession of their faith.

Upper Rhenish Association.—At the farthest point west is the garrison town Metz on the French frontier, where our Brother Breidenbach is doing a good work. He reports conversions in Metz, Diedenhafen and Forbach, and speaks of the reasons why souls do not come out of the world sooner; one is the fanatical hatred of the Roman clergy. “We are,” he writes, “as far as influence in public and private is concerned, nearer Rome than most other places.” The city of Metz being so far from any other city with a church, the brethren have concluded to organize an independent church with forty-six members. The official recognition is to take place in July.

The church to which these have hitherto been attached is the one at Strasburg in Alsace. By this change the church at

Strasburg loses only in numbers but nothing in financial strength, for all along Metz has been able to do no more than what was needed at home. Hereafter we shall have a church in Metz, Lorraine, and two in Alsace—one at Strasburg and one at Mülhausen. Of the former Brother Grüber has nothing particular to report, but that false reports have been published about the city concerning our work; and that since the Salvation Army has also begun to work in Strasburg, the public press has been mentioning the work of the Baptists beside that of the Army, hoping thereby to injure the Baptist work as well as that of the Salvation Army. Brother Grüber hopes, however, that the words of Joseph (Gen. 50:20), “Ye thought evil against me,” etc., will be fulfilled in their case, for in this wise their place of worship became known everywhere. A city missionary told Brother Grüber recently that the Baptist work was better known in the city than he (Grüber) imagined, but that the people were afraid of the baptism.

Of the church in Mülhausen Brother Weidkuhn writes: “The condition of the church is on the whole a very good one. To the greatest advantage is the circumstance that the church is earnestly considering the practicability of enlarging their place of meeting. The hall, which has about two hundred sittings, proves itself too small,

and we are obliged to do something if our work is not to be reduced."

Northwestern Association.—At Bremen, the seat of the North-German Lloyd, Brother Wiehler has been doing a noble work during the last ten or twelve years. The church once rent to pieces by party strife is now a unit, with a beautiful house of worship, quite centrally located. The church has now a membership of 167; six of these have been added by baptism during the quarter. The venerable brother is full of joy and praise. He writes: "We truly have springtime in our church, which is especially noticeable in our prayer meetings."

From Bremen we first go to Wilhelms-haven, the Annapolis of the German Empire. Here Brother Winderlich has been steering the ship thus far safely through the difficulties. He has been permitted to baptize nine, but they were also compelled to withdraw the hand of fellowship from four, because of a disorderly walk.

The Prussian Association is the next one we come to on going eastward. Here we meet Brother Schieve at Templin. The month of May he spent according to his report in visiting Russia again. He spent some time in Lodz, Kertel, Hapsal, Rumm and St. Petersburg. In Esthonia, where most of these churches are located, he organized sev-

him, to so imbue them with spiritual truths, that they can withstand temptations come they whence they may.

In the province of Pomerania, Brother Nickel is still holding out and toiling on; his work is one richly blessed by the Lord. During the quarter he has been permitted to baptize thirty-eight, a larger number than any other in Germany. He has a large field, fourteen preaching stations and now 213 members. These baptisms were a part of the success of the winter's work. On several of the preaching stations he reports well-attended meetings and inquiring souls.

In the far southwest of this association is the church at Freiburg in Silesia. Here Brother Knappe is toiling on as faithfully as ever, and the Lord allows him to enjoy the fruits of his labors from time to time. Thus he now reports thirteen baptisms and continued interest in the cause of Christ. Other baptisms are expected at Neustadt and at Wernersdorf. The baptismal occasions are for him and his church especial feasts and always accompanied with many blessings.

The Elbe-Weser Association.—In this there are four missionaries assisted, viz., Späth in Magdeburg, Rode in Leipzig, Mascher in Dresden and Bauer in Chemnitz.

The church in Dresden had the pleasure

bodies,' because children of non-members had participated in the religious discussions of the Baptist sect. To prevent the like in the future, the royal ministry threatens in every case in which this is repeated a penalty of Mk. 50. I have replied that we should pay no attention to the rescript since it was alike unlawful and unchristian. We shall see how the matter will end."

Prague in Bohemia.—Here we meet Brethren Nowotny and Kralicek, whose parish has thus far been undivided Bohemia and Moravia. After a few months, however, the latter brother will take up his place of residence in Raudnitz. The work in Bohemia is no easy work, still they report accessions; six have been baptized and added to the church.

Brother Nowotny, the senior pastor, writes: "The six baptized have all come out of the Romish church. Two of them are really as brands from the fire. They had got on the way of sin so far that they were about to commit suicide. Their happiness is now really great. The words of Christ, 'Her sins which are many are forgiven, for she loved much,' are literally fulfilled in each case. It is natural, however, that such souls need especial care, but they give us great pleasure. Such people have to endure all kinds of temptation; thus for example one of these baptized had to submit to an examination as to her mind whether it be sound or not, because the priest of the place did all in his power to hinder her from leaving the church. But she remained firm and proved herself to be a Christian."

Brother Kralicek speaks of a missionary tour into the central Bohemian mountains. The object of this was to visit lonely brethren and sisters as they are scattered through the villages along the road. He found many chances to speak with others about their souls, and to read the Bible and pray with them. Of one young unmarried woman he writes: "I was surprised by her quiet missionary labor. When she first came to her parents' home she began to speak and testify eagerly for the Baptists, but thereby she wrought up the entire village against her. Nobody wanted to hear her or even speak to her. On seeing this she changed

her tactics and began to testify for Christ the Savior. This had quite a different effect. Married and unmarried women listened gladly, and now she holds devotional services in her home and the Lord confesses himself to her work. Two girls have been converted and one has begun to inquire. What was she further to do? was the question she put to me. I gave her the advice to continue to speak of Christ much and a little of the Baptists. This she promised to do. From this sister I went to another, several hours' walk, who is also with her parents. While she was still in Prague she desired to leave her position for a few weeks to do something for the Master. I advised her to go home and testify of Christ; she did so, and now speaks of Jesus and his love. She is ridiculed and laughed at, but also admired. I spoke with several inhabitants of this village and found that they are diligently reading the Bible. I thought of holding a service there, but the rooms were all so small that it was impossible. I was obliged to confine myself to conversations with single individuals. I promised to send them some Testaments and tracts."

The Theological Seminary at Hamburg-Horn. There were until the last week in June forty-four young men studying to prepare themselves for the gospel ministry. Three have been here for only one year. They have now gone out to take charge of some church. One goes to his home in Austria, where at Neunkirchen, he hopes to cast out the net to be a fisher of men, in a Catholic environment. Another has gone to Uslar in Hanover, and a third may probably go to Cresfeld in Rhenish Prussia. The remaining forty-one are expected back again on the first of September. Now they are scattered over all Germany almost.

During the year the Lord has been very gracious to teachers and students. No severe sickness has prevented any from attending to the duties expected from them, and all were performed quite willingly.

Progress has been made. Besides the regular professors, Professor Rauschenbusch has been lending some very efficient help during the seminary year. Then there were three other teachers at work (for a while even four) giv-

ing instruction in elementary branches, so that the time was quite well used and the intellectual strength of the brethren probed. Most of them have proved themselves very well, and we look back on the year not only as far as numbers are concerned, but as far as work is concerned also, as one of the most successful years the Seminary has had. May the Lord give us many more.

Financially the outlook is not so bright, still the churches have done very nobly, so that we have no great fear as to the immediate future. There is everything indicating that our churches will do better hereafter than they have done heretofore; and if they all put their shoulders to the wheels, the wagon will keep on going forward. Forty men require quite a good deal to be maintained ten months. The Lord will help as he has helped, and our work will not suffer.

FRANCE.

Rev. A. Cadot.

CHAUNY.

Belgium.—I am glad to be able to report good news from our field of labor in Belgium.

I have begun there a new work connected with our Boston Committee. A good brother from the Ougrée church, named Delilez, has undertaken to preach the gospel on the borders of the province of Luxembourg, in the Belgian Ardames. His way of working is not quite like ours. He goes from one place to another and when he has brought some souls to Christ he tries to unite them together, in order that they may assemble for prayer and preach to others; then he goes somewhere else, and comes back now and then to pay visits. Last year I visited him in his missionary field, and this year I gave him money to pay a man to accompany and help him in his missionary tours. I also sent to him Brother Meyer, who was greatly blessed there too. He reports that a dozen people or more have been brought to Christ during the time (about a week) he spent with Brother Delilez.

In Ougrée the work is still encouraging, though our Brother Brogniez continues to suffer. He is just now taking a little rest at his wife's father's, and came here for a week, while Meyer is in Ougrée where, I think, he baptized thirteen new converts last Sunday.

CONSTRUCTION OF THE BENGAL-ASSAM RAILWAY through the Assam valley has so far progressed that its completion in two or three years may be assumed. It runs between the Brahmaputra River and the hills to the south and passes through the tea-garden tracts, so it will be very convenient for visiting the Kols and Bengalis who are on the gardens or in villages near by. If there is a new mission bungalow built or bought in Upper Assam with a view to this work, it should be at a railway station—an important matter this. Another fact that may be assumed about this railway is that it will cross the southern hills or mountains of Assam, probably at the northeast corner of the valley, and connect with the Burman railway system. Mr. Upercraft has called attention to the fact that the government of India has sanctioned the extension of a Burman railway into the borders of China. British capital will probably soon push this on to steam navigation on the great Yangtse River of China. Then there will be a great Asiatic Continental highway from Bombay or Karachi across

India, through Assam and Burma, and across China to Shanghai. As if to facilitate such an enterprise the Yangtse makes a great bend toward Upper Burma. Unless England is crippled in some way this great highway is pretty sure to be an accomplished fact not many years hence. The part across India is nearly completed.—*Rev. E. W. Clark, Molung, Assam.*

CHRISTIANITY is more and higher than heathenism in that it makes us keep the law. It is heathenism *plus* life. By it alone the law-keeping becomes a possibility. It is the spirit of the law. It of all religions works from inside. It is what heathenism has been searching and groping after with much weeping. It not only shows us the good, but it makes us good by taking us right at once to the Eternal Goodness Himself. It provides us not only with the way, but with the life as well; with the rail as well as with the engine. I am yet to be taught by "Comparative Religion" of some other religion that does likewise.—*Kanzo Uchimura in "Diary of a Japanese Convert."*

NEWS.

WESTERN ASIA.—The massacres of the Turks in Armenia have almost put a stop to educational and evangelistic labors among the people, and have reduced all the Christians to extreme poverty.—Islam is said to be losing its hold on Persia, but mission work among the Mohammedans is still prohibited, and the attention of the Christian missionaries is chiefly given to the Armenians and mountain Nestorians. The Nestorians are believed to be descendants of the ten tribes of Israel, and became a Christian people soon after the time of Christ. Their Christianity has, however, become formal and corrupt.—The Turkish government has stopped the shipment of Bibles and Christian literature from the American Board's Publication House at Beirut, except under conditions which are practically prohibitory.

CHINA.—Sir Robert Hart, manager of the imperial customs of China, has been authorized by the Emperor to organize a postal system for the Empire. An imperial edict has also been issued looking to the establishment

of a gold, silver and copper currency for China.

KOREA.—The present minister of education, Yun Tehi Ho, is a graduate of Vanderbilt University, Nashville, Tenn., a devout Christian and a lay preacher in the Methodist church. His wife is also a Christian and they have named their firstborn, a little girl, after a Methodist missionary who was Mrs. Yun's teacher in Shanghai—"Laura Haygood Yun."

AFRICA.—The Congo Valley has been made a diocese by the Roman Catholic Church, and a bishop is to be appointed.—Rev. George Grenfel, English Baptist missionary, has been appointed a chevalier knight of the Order of the Golden Lion in recognition of his valuable services in connection with the delimitation of the southern boundary of the Congo Free State.

ISLES OF THE SEA.—M. Laroche, the French Resident-General of the newly ac-

quired French possessions in Madagascar, is a Protestant, and has announced that there will be complete religious liberty and protection to all in Madagascar as in France.—In spite of all the missionary labors which have been expended on the island of Madagascar nine tenths of the people are still outside of

the influence of the gospel.—All the people of the Samoa Islands are nominally Christian. There is not a heathen in the group. Four fifths are Protestants belonging to the missions of the London or the Wesleyan Missionary Society, and about 7,000 are Roman Catholics. Education is very general.

DONATIONS.

RECEIVED IN SEPTEMBER, 1896.

MAINE, \$349.62.

Hancock Asso., per W. H. Rice Treas. (Franklin, 4.40; Winter Harbor, 2.14; Bluehill, 7.89; East Bluehill, 1.60; Penobscot, 4; Northeast Harbor, 2.44; Sedgewick, 7.92; Surry, 2.80; Eden, 2.80; Deer Isle, 48c.; Trenton, 1.42; Gouldsboro, 1.60; West Sullivan, 2.82; Tremont, 2.40; Ellsworth, 8.52; West Ellsworth, 1.20; Bar Harbor, 3.41; Lamolne, 9.02; E. Lamolne, 80c.; Hancock, 40c.; Brooklin, 10.40; 78.46; Nobleboro 1st ch. S. S. Mission Class, tow. sup. nat. pr. Pa Hah, 6; Piscataquis Asso., 16.45; Levant ch., 1.20; Brewer S. S., 4.87; Rumford Falls 1st ch., 12.79; Yarmouth ch., 10; E. Winthrop ch., 5; Washington Asso., 5.50; Harrington Y. P. S. C. E., tow. salary of Willie L. Clark nat. pr., care Rev. Jos. Clark, Congo, 12.50; Paris 1st ch., 15.55; Fairfield 1st ch., 3.92; Oakland ch., 1.85; Wayne ch., 4.60; Fayette ch., 4; Ellsworth ch., 3.26; Charleston, Free Temple ch., to apply tow. sup. nat. pr., 6; South Aroostook Bap. Quar. meeting, 12.54; Freeport ch., 7; W. Gardiner ch., 5; Waterboro 1st ch., 3; Penobscot Asso., per A. G. Ray, Treas. (Bangor, 2d ch., 8.40; S. S., 12.81; West Hampden ch., 90c.; East Corinth, 1.50; Bradley, 1; Oldtown, 9.65; Lincoln Center, 1.75; Levant ch.,

a friend for nat. pr. Sungiah, care Dr. Downie, 20; West Acton ch., 12.78; Holyoke, 2d ch. Y. P. S. C. E., 20; Middleboro Central ch., Rev. M. F. Johnson, 12; No. Reading ch., 5; Newton Lower Falls, Miss Lizzie Davis, 1; No. Scituate 1st ch., 20.45; Newton Centre, A. W. Benton, 50; Harvard ch., 13.63; Bolton ch., 15; Winchendon ch., 22; Petersham ch., 10; Marblehead 1st ch., 10; Newton Centre ch., 222.06; Haverhill 1st ch., 31.29; Bernardston ch. (of wh. 1.50 is fr. B. Y. P. U., for Rev. W. H. Beeby, India), 14.09; Boston, 4th-st. ch., 4.10; South ch., 70.45; Winter Hill Y. P. S. C. E., 14; Middlefield, Mrs. Lucy S. Newton, 5; So. Chelmsford 1st ch., 16.25; Malden 1st ch., addl. to Jan. '96 coll., 2; No. Grafton ch., 40; Vineyard Haven 1st ch., 9; Melrose 1st ch., 14.32; Boston, Clarendon-st. ch. Y. P. S. C. E., tow. salary of Rev. Thos. Hill and wife, Africa, 125; Boston, North Asso., a friend, 30; Dudley-st. ch., extra contribution, 50; Brewster S. S., 12.66; Fells ch., 10; Springfield, State-st. ch. B. Y. P. U. bal. for the purchase of a tent, care Rev. C. R. Marsh, India, 34.

RHODE ISLAND, \$418.63.

Providence, Cranston-st. ch., 45.37; Wickford 1st

ooklyn, Marcy-ave. ch., Prim. dept. of S. S., alley Falls 1st ch., 3; Rochester, Park-ave. 74; Westerlo ch., addl., 1.10; Mount Vernon, Md., 4; a friend, 6; Williamsbridge, Mrs. for nat. pr. fund, 1; Brooklyn, Green-ave. ch., Workers' League' bal. for nat. pr. N. Chen-are Rev. A. Friesen, 2; Cornwall ch., 7.33; ig. Central Star ch., 50c.; Hyde Park ch., 1; ch., 43.25; North East ch., 6; 1st Stanford 32; Beekman ch., 4.60; Croton Falls ch., 41; end ch., 3.84; Holland ch., addl., 4.06; Eden Hamburg ch., 5; Alden ch., 5.45; Arcade, 5; ch., 25; Wales Centre ch., 3.05; Yorkshire ch., 5.15; Buffalo, Fillmore-ave. ch., 2.75; emorial ch., 3; Haskell Valley ch., 2; Hins-10; Sherman ch., tow. sup. Rev. H. Richards; R. Wellwood, 8; 1st Portland S. S., for do., sockton ch., for do., 6; Clymer ch., for do., livet ch., for do., 2.21; Chautauqua Asso. ch., Wellsburg ch., 11.45; Alpine ch., 1; Breese, 18; Southport ch., 6; Essex 1st ch., 5; 2d Lima ch., 5.25; a member of De Ruyter ch., 5; ch., in part, 30.70; Berean ch., 3.50; Tully Phelps 2d ch., 1.35; Seneca Falls ch., 13; ex ch., 2.50; Medina S. S., 16; Plainfield ch., ngton Y. P. S. C. E., 2; Mt. Vision ch., 6.71; New Lisbon ch., 5; North Hector ch., addl., ookton ch., 4.81; Covert ch., 5.55; Sloanville 5; Reusselaerville ch., 2; So. Bradford ch., o. Urbana ch., 3; Urbana ch., 2.70; Wayne ch., 2.75; Wayne ch., 4; Whitehall Y. P. S. 11; Branchport ch., 2; Hiram's ch., 3; 2d , 2.

NEW JERSEY, \$219.71.

ainfield, J. D. Lynde, 50; Camden Asso., a or sup. nat. pr., care Rev. C. L. Davenport, ainfield, East 3d-st. Mission, to apply tow. e Mer, care Dr. Bunker, 12.50; Atlantic City C. E., for nat. pr., care Rev. I. S. Hankins, n Y. P. S. C. E., for Rev. W. M. Upcraft's 50; Rev. J. R. Murdock, 1; Dias Creek ch., 1; n 1st ch. Y. P. S. C. E., 6.10; Plainfield, e. ch., 56.02; Newark, Peddle Mem'l. Miss onson, 15; Jersey City, Parnly Memorial ch.,

PENNSYLVANIA, \$804.50.

ord Y. P. S. C. E., for mission work, care E. Wayne, 16; Pittsburg, 4th-ave. Bible 41.30; Bingham and Spring Mills ch., 9; "W. r nat. worker, care Rev. H. Richards, Congo, fontgomery ch., 31.40; Gethsemane ch., addl., a. 2d ch. Ladies, for nat. pr., care Rev. D. and Rev. W. H. Cossum, 8; Friend, 200; S., 10; Upland ch., in part, 43.89; Trinity ch., A. Hammond, 1; New ch., Frankford, 1; 5th Y. P. U., for nat. pr., care Dr. Downie, 18; wn ch., 17.25; No. Wales ch., 12; Mt. Pleas-13; Abington ch., 25; Nanticoke ch., 1.10; ace C. E. and S. S., for Rev. L. W. Cronk-ork, 12.50; New Bethel ch., 2; Harmony ch., ar Y. P., 1; Sharon ch., a friend, 20c.; Unity 88; Mt. Zion ch., 17.15; Gibson and Jackson Cambridgeboro ch., addl., 27; Franklin ch., as, Miller, 30; Stone Creek ch., 25c.; Warrior's , 1; Mt. Zion, 2d ch., 50c.; Huntingdon B. , for Yah Pet, care Rev. W. C. Calder, 25; ch., 6; Orbisonia ch., 2; Altoona, Memorial , U., for special student in Bangoon Theo. 5; Everett ch., 3.50; Berean ch., 2; Mont-ille ch., 1.75; Pine Creek ch., 2.15; Leather- , 1.50; Union ch., 4.42; New Bethlehem ch., Flat ch., Rev. T. G. Conover, memorial Mrs. , 10; Monongahela, Union ch., 4.95; Olive ch., 2.50; Mt. Olivet ch., 1; Sugar Grove ch., City ch., 1.50; New Geneva ch., 1.50; Greens- , 3; Oak Hill ch., 4.25; Dunbar ch., 2; Mis- , 2.74; Union City ch., 12; Wattsburg ch., ville ch., 7; Pittsburg, Wyile-ave. Branch S. , Rochester 1st ch., 30; "J. A. B.", 4.05; Valley ch., addl., 55c.; Shippen ch., 1; h., 3; Wayne Asso. coll., 4.82; Aldenville ch., ple Grove ch., 3.50; Hawley ch., 17.81; Ten ver ch., 1.50; Tunkhannock ch., 7.54; Bustl

WEST VIRGINIA, \$589.09.

Churches Broad Run Asso., 32.82; Hinton 1st ch., 8.15; churches Goshen Asso., 35.15; Beulah Aun ch., 1.10; Bloomingdale ch., 2.57; Central City ch., 6.31; Elmwood ch., 2; Enon S. S., 50c.; Guyandotte ch., 6.25; Milton ch., 17; Mud River ch., 5; Olive ch., 1; Pleasant Hill ch., 1.50; Trace Fork ch., 65c.; Union ch., 2; churches Harmony Asso., 48.33; churches Harrisville Asso., 21.18; churches Hopewell Asso., 79.48; churches Judson Asso., 36.36; churches Kana-wha Valley Asso., 46.79; churches Mt. Pisgah Asso., 49.45; churches Parkersburg Asso., 66; churches Raleigh Asso., 43.11; Leon ch., 2.85; Hurricane ch., 2.60; churches Twelve Pole Asso., 3.75; churches Union Asso., 61.69; Elkins ch., 5; Faulkner ch., 50c.

OHIO, \$433.10.

Lawrence ch., 1; Ebenezer ch., 5.25; Wyoming S. S., 6; a friend, for work in China and to constitute Rev. G. P. Osborne H. L. M., 100; Toledo, Heston-st. ch. Junior Union, 2.75; one-third coll. at Cambridge Asso., 4.53; Salem ch., 1; Bethlehem ch., 55c.; Centerville ch., 1; Mt. Zion ch., 1.25; Lindale ch., 50c.; Mrs. K. A. Coombs, 5; New Richmond ch., 5.15; Stone Lick ch., 1.40; Seville ch., 1; Caesars Creek ch., 2.30; Greenfield ch., 16.05; New Vienna S. S., 6.25; Pleas-ant Valley ch., 4.65; Sugar Creek ch., 1.13; Washing-ton ch., 10.03; Xenia ch., 14.85; Alexandria ch., 9.37; Clark Township ch., 2.25; Dresden ch., 75c.; Dayton, Central ch., 35.22; Steele-ave. Mission, 1.40; Green-ville ch., 8.44; S. S., 2; King's Mills ch., 16; St. Paris ch., 21.77; Union ch., 8.82; Providence ch., 11c.; Siloam ch., 95c.; Norwalk, 1st B. Y. P. U., 12.01; Peru, Mr. and Mrs. J. Kingsbury, 2; Bethel ch., 8; Big Darby ch., 2; Ashland, Miss Jessie B. Hult, 1; Caldwell ch., 2.87; S. S., 73c.; Vanderhoof ch., 50c.; Madisonville ch., 7.75; one-half coll. Miami Asso., 10.15; Owl Creek B. Y. P. U., 6; Prospect ch., 6.30; Leatherwood ch., 28c.; Mt. Pleasant ch., 1.12; Solida Creek ch., 45c.; South Point ch., 50c.; Union ch., 33c.; Zoar ch., 49c.; Fairfield ch., 1.55; Toledo, Ashland-ave. ch., 49.15; Beaver ch., 1.20; Martins Ferry ch., tow. supplying literature to Finland, for Mr. Paloma, care Rev. E. Jansson, 10; Stillwater ch., 2.27; Union Valley ch., 7.73.

INDIANA, \$125.79.

Blue River ch., 1.15; Miss Etta Stalker, 50c.; Jeffersonville ch., 3; New Albany, Culbertson-ave., 2.78; Brightwood ch. and S. S., 4.03; Indianapolis, River-ave., 19.55; Eight-st. B. Y. P. U., 9.93; Leb-anon, 9.45; Southport, 3.05; Crooked Creek, 9; Eliza-ville ch., tow. sup. Sau Lee, 3; do., W. C. for do., 2; Frankport ch., 1.50; for Sau Lee, 4; Sharon ch., for do., 2; Moore's Hill, 1.25; Bethel, 1.70; Butlerville ch., 3; Graham, 2.80; Indian Kentucky, 5.60; New Marion, 1; Ryker's Ridge, 4.25; Morgantown, 2; Kendallville, 6.80; Lost River ch., 2.50; Aikman's Creek, 1.05; Alfordsville, 1.40; Coffee Creek, 2; Marion 1st ch., 2; Hopewell, 6.80; Lick Branch, 2.70; Newland's Creek, 40c.; New Prospect, 2.60; Scaffold Lick, 1.

ILLINOIS, \$1,235.79.

Aurora, Park Place, Jr. B. Y. P. U., 2.60; Alton "friends" in 1st ch., for Miss Inveen's return pas-sage, 150; Sparland, Robert Burnett, 1; Alton, Hunters-town Mission, 5.24; Morrisonville ch., 5; Alton S. S., 9.41; Collinsville, Mrs. M. Cook, tow. Dr. Egbert's outfit, 15; Greenville Y. P., 5; Upper Alton, Rev. H. C. First, tow. Miss Inveen's passage, 5; Ben-son ch., 10; Normal, Dr. E. C. Hewett in memory of Mrs. Hewett, 260; Gifford S. S., 3.32; Eldorado ch., 5; Jerseyville ch., 27; Y. P., for Miss Inveen's ticket, 50; Kane ch., 5; Carrollton Asso. coll. for Miss Inveen's passage, 28; Centralia Asso. coll., 1.28; Centralia, Mrs. W., for outfit of Dr. Egbert, 5; Chandlerville, Mrs. R. F. Gill, for do., 50; Clark's Chapel ch., 5.16; Forest City ch., 3; Hopewell ch., 1.03; New Lebanon ch., 3.35; Walkers Grove ch., 75c.; Chicago, Mrs. A. Cliff, Fairbault, Minn., for outfit of Dr. Egbert, 5; Calvary ch., 1; 1st Y. P., for outfit of Dr. Egbert, 19.15; Raymond Mission Y. P., for do., 33; 4th ch., for do., 40; Immanuel ch., S. S., (of wh. 66.06 is tow. outfit Dr. Egbert), 116.06; 2d, Onward

Mission, 2.25; Elgin Y. P., 12; Englewood Y. P., 10; Evanston, Mrs. Mary Pratt, 6; Irving Park, W. E. Moyle, for nat. pr., care Rev. W. I. Price, Burma, 5; ch., 4.48; Morgan Park S. S., 23.25; Oak Park Y. P., tow. outfit Dr. Egbert, 20; Windsor Park ch., 23.30; So. Chicago ch., 8; Woodstock, Miss J. E. Souderlecker, 1; S. S., for sup. Pariah, care Dr. Clough, 22.02; Ten Mile ch., 1.76; Williams Chapel ch., 1; Franklin Asso. coll., tow. outfit Dr. Egbert, 3.52; Gilman ch., 1; Fayette, Mrs. Laura Montgomery, for passage Miss Inveen, 1; Hart's Prairie, Eld. W. P. Hart, tow. pass. Miss Inveen, 1; Du Quoin, Rev. M. Teague, 5; Mrs. Willett, 5; ch., 12.35; La Salle, a friend, 100; Chillicothe ch., 8; Saxon ch., 3.17; Mounds, Y. P., 5; Mt. Zion ch., 1; Pittsfield ch., 8.75; Rockford 1st ch. Y. P., tow. sup. Takehastie, Japan, 5; Carthage S. S., 15.15; St. Mary's, Rev. E. Godwin and wife, tow. sup. nat. pr. in China, 25; Sciota ch., 2; Mt. Vernon, Pastor Harris, 2; Salem So. Asso. coll., tow. outfit Dr. Egbert, 10; Pleasant Point ch., 3.75; Decatur ch., 29.93; Pana Y. P., 3.71; Enon ch., 4.90; Martinsville ch., 4.50; Westfield Y. P., 1.50; Chicago 1st, a friend, 10.

IOWA, \$187.23.

Iowa City 1st ch. Y. P. Miss. Soc., 9; Washington S. S., tow. sup. M. Kotiah, care Rev. W. H. Beeby, India, 10; Lohrville B. Y. P. U., 2; Mineral Ridge, 4; Woodward, 3.40; Kendrick, 50c.; Burt, 2.50; Bancroft, 5.50; Sheldon, 13.25; do., for German Mission, 2.43; Matlock, 1.70; Cherokee, 17.20; Lake View, 1.25; Lemars, 5.51; Sioux Rapids, 2.65; North Union, 16.90; Bloomfield, Elder E. Kinmon, 1; Providence, 1.51; Plainfield, 3.75; Jessup B. Y. P. U., for sup. J. M. Carvell, Assam, 5; Pleasant Hill, 1; Parkers Grove, 2.78; Eldora B. Y. P. U., for J. M. Carvell, Assam, 10; Centreville Asso., for Abhadeb, Tongoo, Burma, 14.40; Kiron, for Yui-A Kue, Swatow, China, 25; Forest City, for Elia Abiah, Nellore, India, 25.

MICHIGAN, \$77.69.

Detroit, L. A. Long, 25; Macomb, 2.50; Richmond, 1; Grand Blanc, 15; Orionville, 5; Alpine and Walker, 1.52; Greenville ch., 8.75; B. Y. P. U., 1.85; Prim. class S. S., 1.07; Speaker, 1; Prairieville S. S., tow. sup. Jonsing, care Rev. S. A. D. Boggs, 1.25; Burr Oak, 2.10; Clinton, 6.65; Farmington, 5.

MINNESOTA, \$123.30.

Clarks Grove, 26; Quincy, for Dussard Soortvliet,

ville, 75c.; Bristow, 1.25; Woodston, 45c.; Fairport, 1; Wakeeney 1st ch., 2.35; 2d ch., 25c.; Quinton, 35c.; Hill City, 20c.; Collyer, 1.25; Mt. Pleasant, 10c.; Latham, 4; Fairview, 3.10.

NEBRASKA, \$23.56.

East Lincoln B. Y. P. U., 5; Nelson B. Y. P. U. and Jrs., 1.61; Ashland 1st ch., 1.25; Manley, 2; Weeping Water, 6.30; Carroll, 3.42; Red Cloud, 85c.; David City, 3.13.

COLORADO, \$5.80.

Central Farm Union S. S., 3.50; Trinidad Y. P. S., for China, 2.30.

CALIFORNIA, \$83.18.

San Francisco, Chinese ch., 34; Oakland 10th-ave. ch., 10; E. Los Angeles Y. P. S., tow. sup. Rev. Wm. Wynd, 4.35; Auburn Y. P. S., tow. sup. Rev. Wm. Wynd, 4.13; Petaluma ch., 4; S. S., 1.50; Sacramento, Grace Banks, 5c.; Vallejo ch., 3.20; Otay B. Y. P. U., tow. sup. Rev. Wm. Wynd, 5; Armona, R. F. McFee, 2.50; Balling Y. P. S., tow. sup. Rev. Wm. Wynd, 2; Aptos ch., 1.35; Salinas, Mrs. Johnson's S. S. Class, 50c.; San José, Emmanuel ch., Roy and Ruth Wood, 60c.; Santa Clara ch., 5; Santa Cruz 1st ch., Dea. S. B. Hatch, for debt, 5.

OREGON, \$25.29.

Carleton ch., 10.50; F. M. Soc., 10; Mt. Olive ch., 1.25; Forest Grove, Mrs. P. W. Chandler, 2.04; Portland, Third ch., Jrs., 1.50.

NORTH DAKOTA, \$6.50.

Bathgate, 1.55; Hamilton, 1.95; Langdon, 3.

SOUTH DAKOTA, \$14.50.

Warner, 4.50; Sioux Falls, Mrs. A. D. Godwell, for deficit, 10.

WASHINGTON, \$1.52.

Kirkland S. S., 1.52.

MONTANA, \$30.80.

Great Falls Sw., for Andrew Konyapogu, Nellore, India, 12.50; Helena ch., 18.30.

THE
BAPTIST
MISSIONARY MAGAZINE.

Vol. LXXVI.—DECEMBER, 1896.—No. 12.

EDITORIAL.

THE REPORT OF THE TREASURER of the Missionary Union to November 1 shows that the appropriations for the year, exclusive of the debt, stood at \$458,06.24, and the receipts from April 1 to November 1 were \$88,630.79. This leaves \$369,375.45 to be received before March 31 in order to cover the expenses of the year. The receipts last year from donations and legacies, from November 1 to March 31, were \$243,577.71 and the income from funds may be estimated at \$25,000.00. If, therefore, the receipts to March 31, this year, are no larger than during the same time last year there will be a deficiency of 100,797.74 which, added to the debt of \$163,827.63 at the beginning of the year, will make a debt of \$264,625.37. It is well to face the situation just as it is, and the simple statement of the Treasurer shows that there is the most urgent call for earnest and strenuous efforts that the debt of the Union may not be increased to crushing proportions. The political campaign is now over. Shall there not be an earnest and vigorous campaign to make Jesus king of all the earth? Let the people of God arise. Let their offerings be poured to his treasury. Let the name of the Lord be magnified among the heathen.


THE EFFECT OF RETRENCHMENT is a very real thing to the missionaries in the field. When we withhold the money from the work of the Lord, the present effects are not greatly felt by us, but it is a matter of the deepest consequence to the missionaries, as witness the following pathetic letter from Miss Anna R. Simons of Toungoo, Burma. They feel it now. Those who fail to provide grow poor in their Christian experience but are not greatly pinched now. Their distress will come on the great day of account. Miss Simons writes :

“The news that Mr. Crumb was not to return this year came to us last Saturday like the crash of a thunderbolt. During this year we have been saying, ‘We’ll get along the best we can this year. Next fall Mr. Crumb will be here.’ I have been advised to go home for the last two or three years, yet I have seen no time when it seemed right to leave. I should certainly have gone last March or April had there been even a fairly good

force of workers. Dr. Cross' hands are full with literary work, Mrs. Cross has about all she ought to do in helping him in the literary work, though in spite of poor health she has taken charge of the accounts and done much other work for the school. Miss Parrott is here for the first year and the climate is telling on her strength sadly (after getting acclimated we hope she will be much better). I am told that I was very near nervous prostration last March, but I grew better during the hot season and am staying. How much longer I can hang on I do not know. I have been saying all this year, 'Mr. Crumb will be here in December at the latest, and then I will give over to him my part of the work and get ready for home.' Two or three weeks ago he expected to start in September, and we have been counting the time until relief would come. Now — It seems to me that the Board's decision *must* be changed. Surely help cannot be needed anywhere — surely not anywhere in Burma — more than here, and I can scarcely believe that the Lord is going to allow us to struggle on another year as we have done in the past two years. I know that the funds are low and that the financial condition is discouraging, yet I cannot believe that the Lord means that this work shall take such a backward step as it surely will if help is not sent. Another young lady coming next fall might relieve me, but it would not help the work in the jungles and among the churches. And it would be very hard indeed for Miss Parrott after her short stay in Burma, to take charge of the school work. Please reconsider this matter and see if it is not possible for Mr. Crumb to be sent this year."

HOW IT LOOKS FROM THE FIELD — Rev. J. N. Cushing, D. D., president of Rangoon Baptist College, in view of a reduction of 1,000 rupees, writes as follows. It will do us good to see how the necessity for retrenchment looks from the point of view of the laborers on the field :

"I do not think that anyone regrets the present financial condition of the Union's treasury more than I do. When I look at the work to be done and



GLEAMS OF LIGHT appear even amid the sorrows and trials caused by the large retrenchments of the past three years. As the executive committee of the Missionary Union has been unable to grant appropriations for new houses, these missionaries in Assam, whose advance movements were to be hindered by this lack of funds, have resolved to build cheap houses at their own expense, for the advance stations they wish to occupy. For the sake of the work they make this personal sacrifice, and will live in these small uncomfortable houses of native construction rather than allow their work to suffer. The race of heroes and martyrs has not died out. The occasion only is needed to bring out the courage and devotion which shone so brightly in the early ages of the church and the pioneer period of modern missions. Read the letters from Rev. P. E. Moore, Rev. J. M. Carvell, and Rev. Joseph Paul found in the department of letters under the head of Assam. Rev. E. W. Clark has also just furnished nearly all the money needed to build his new house at Impur. Sometimes it is said that the great commission means "go or give." These brethren both go and give — and there are many others like them.

"THE TWENTIETH CENTURY'S CALL TO CHRISTENDOM."—The September number of *The Homiletic Review* has an editorial article under this heading proposing an immediate and aggressive and general movement for the evangelization of the world on the part of Christian churches everywhere. This is advocated on the ground that the human race has reached a crisis; that the means are at hand for the work, and that the glory of Christ demands a special effort to fulfill the great commission to preach the gospel to every creature before the two thousandth anniversary of his birth. From many letters received from leaders in the Christian world the *Review* makes the following suggestions regarding what should be done. They are worthy of thoughtful attention as what may be needed to usher in a day of more earnest evangelism on the part of Christians:

"1st. A new baptism of the Holy Spirit should be sought most earnestly by all ministers of the gospel, since upon them, as the divinely appointed leaders, rests the chief responsibility.

"2d. Arrangements should be made to set at work in our great centres the multitudes of ministers now unemployed, for which work such a fresh baptism of the Holy Spirit will consecrate and fire them.


"3d. For every church and Christian agency and association there should be sought a new consecration, and it should be given its rightful place and full play in pushing the movement for Christ in its own way and in its own sphere.

"4th. Every church-member should be roused to understand that he has been called of Christ to be a co-worker with him in evangelizing the world, and be set at work in his appointed place. Peter practically reads out of Christ's church all that are either *workless* or *fruitless* (II Peter 1:8). The entire membership must be roused."

AN EVENT OF SIGNIFICANCE to missions in Japan is the fact that the Shinto papers condemn the action of the Doshisha University toward the American Board. The Doshisha was established by the heroic Neesima under

the auspices of the Board, and has been fostered by the Board, which put about \$200,000 into its plant and supported its faculty for years, at a total expense estimated at \$750,000 Mexican. On account of Japanese laws the property was held by the Japanese trustees. Since Neesima's death the University has separated from cordial relations to the Board, and the trustees have repudiated the moral claims of the Board upon the property and the management of the University, and many of the teachers are openly opposed to Christianity. This dishonorable action has put an argument in the mouths of the Shintoists. They condemn the action of the Doshisha authorities, and cite it as showing that the moral effects of Western civilization and of Christianity have not been good, and say that to this must be attributed the waning power of Christianity in Japan. We believe the power of Christianity is not waning but waxing in Japan, and we know that the action of the Doshisha trustees is due to an imperfect assimilation of the moral principles of Christianity. We trust they will soon obtain clearer light from the Word of God, and restore the Doshisha University to the management and the work to which it rightfully belongs.

FRATERNAL SYMPATHY AND HELP.—Rev. Joseph Clark, of Ikoko, Lake Mantumba, Upper Congo, writes that when the news of the recent attack on Irebu and of the danger to our missionaries on the Lake reached our Bwemba station, the brethren there could not come to their help as the "Henry Reed" was undergoing some repairs. Mr. Billington at once left by canoe for the English Baptist station at Bolobo, and in a very short time their "Good Will" was getting up steam to go to their help. Mr. Field, the missionary in charge, kindly stayed for some days on the Lake while there was signs of danger. The missionaries sent the following communication to the Secretary of the English Baptist Missionary Society in acknowledgment of the prompt sympathy and



THE DEATH OF HON. LEVI K. FULLER of Brattleboro, Vt., removes one of the wisest and ablest of the supporters of our foreign mission interests. As a member of the Board of Managers of the American Baptist Missionary Union he always manifested a clear, calm judgment as well as a warm and intelligent interest in the affairs of the society. Mr. Fuller was a man of mark in many different ways, and his attainments in any one of several lines would have been sufficient to render him illustrious. As an inventor the Patent Office at Washington has a record of more than one hundred different inventions by him, many of them highly useful and in successful operation at the present time; as manager of the mechanical department of the Estey Organ Company the great success of its well known manufactures are largely due to his genius and ability. His term as governor of the state of Vermont was an administration of eminent usefulness to the people as well as honor to himself. As an amateur astronomer and a benefactor of religious and educational institutions he was also well known. But probably the most distinguished service of Governor Fuller and the one by which he will be longest and most widely remembered was the extended, exact and thorough scientific investigations which enabled him to become the author of the standard musical pitch of America. His address at the meeting of the Piano Manufacturers' Association, which led to the adoption of a 435 double vibrations pitch, has been said to mark an era in musical history, and was an inestimable service not only to musicians, but to all who are in any way interested in music. His death at his home in Brattleboro, on October 10, was an irreparable loss to science, music and education as well as political and religious life.

A MEMORIAL WINDOW to Mrs. Rena Webster Cummings has just been shipped to Henzada, Burma, the scene of her missionary life and sacrifice. It is 5 x 8 feet and the work of Messrs. Redding, Baird & Company, of Boston. It represents a cross and crown upon a background of delicate blue, and supported by a bunch of Easter lilies. The whole is surrounded by a graceful vine of golden amber upon a brown background. During her short missionary life Mrs. Cummings endeared herself to all her associates, and she is worthily commemorated by this beautiful work of art. The tablet at the base reads:

**IN MEMORY OF
RENA WEBSTER CUMMINGS.
1887-1892.**


PERSONAL.—Mr. Arthur Christopher, of England, sailed September 6 for the Congo Mission. He will be connected with the steamer "Henry Reed," on the Upper Congo, with headquarters at Bwemba.——Rev. C. B. Antisdel, of the Congo Mission, was married in Chicago Tuesday, October 27, to Miss Gardena S. Vander Kolk.——The party of missionaries which sailed from New York Saturday, October 24, included Rev. John E. Cummings, returning to his labors in the Burman Mission at Henzada, Miss Ella L. Chapman and Miss Julia G. Craft for the Kemendine girls' school, Rangoon, Miss Lisbeth B. Hughes for the English girls' school, Moulmein, Burma, Miss Dora C. Roberts who goes to join her father, Rev. W. H. Roberts, at Bhamo, Upper Burma, and Miss Etta F. Edgerton for Nalgonda, India.——Rev. H. P. Cochrane

and wife, of Toungoo, Burma, have returned to America via Japan and are in California.

THE BAPTISTS OF THE PACIFIC COAST are taking an increasing interest in the Home for Missionaries' Children at Burton, Washington, on Vashon Island. Recently forty visited the Home at the invitation of Rev. S. W. Beaven and his wife, who founded the Home and have conducted it thus far on their own responsibility. The visitors were greatly pleased with the beauty and healthfulness of the situation, its excellent educational advantages and the air of comfort and happiness which pervades the Home. Mr. Beaven has made a proposition to transfer the property to the denomination on very generous terms, and efforts are being made to raise the funds necessary to purchase it. The location is peculiarly convenient for the missionaries in China and Japan who are obliged to send their children to America.

JAPAN IN THE JANUARY MAGAZINE. — As the editor has in hand an unusual number of very interesting articles and letters from Japan, the January number of the *MAGAZINE* will be made a special number on that country. The usual current letters and information from other missions will appear, but the principal part of the number will be devoted to Japan. For this purpose some articles and letters which would appear in this number are delayed. As the January *MAGAZINE* will be so full on Japan the missionary concert for that month may very well be devoted to that subject.

THE MISSIONARY CALENDAR OF PRAYER is now ready, and is an improvement over last year. The size is increased, allowing four weeks for each page. One-fourth of the space of each page is devoted to half-tone cuts containing four faces—a missionary and wife, of the Missionary Union, and two ladies of the Womans' Societies. It is a credit to Mrs. H. N. Jones, the editor.



cheap and handy compendium on the subject which will be acceptable to many. It is especially suitable for Sunday-school libraries.

ECONOMIC VALUE OF MISSIONS.

The law of self-preservation demands that the Christian nations should bring heathen peoples to adopt the religion of Christ. With the present facilities for communication all nations are made neighbors. Intercourse is so frequent, so easy and so swift that every nation is affected in an essential and important manner by the condition of every other. Nations where a high degree of civilization prevails are seriously harmed by any people in any part of the world who may still live in a savage and degraded condition. Countries where a reasonable degree of comfort prevails, and where the people generally are in the possession of more or less property, cannot afford to allow their conditions in life to be degraded by those which prevail in barbarous nations. The heathen Chinese who live upon a few cents a day, work fourteen hours out of the twenty-four and spend almost nothing for the luxuries of life, are the greatest factor in the labor problem in all civilized nations to-day. The trade of the manufacturing interests of America, where the workmen are paid from one dollar a day upwards, is threatened with destruction by the import of manufactures from Japan and China where the workmen are paid twenty-five cents a day. Unskilled labor in every country comes into competition with coolies from India and China and imported labor from Africa and the Islands of the Sea. If many of the conditions of life in civilized nations are not to be reduced to the level of heathen peoples, the standard of living among the heathen must be raised. As Dr. William Ashmore of China said long ago, "Christianity means clean clothes, one day of rest in the week, better houses, better food and a higher standard of living in all respects." From a merely secular point of view, therefore, Christian missions are of the highest economic value to the nations of the world.

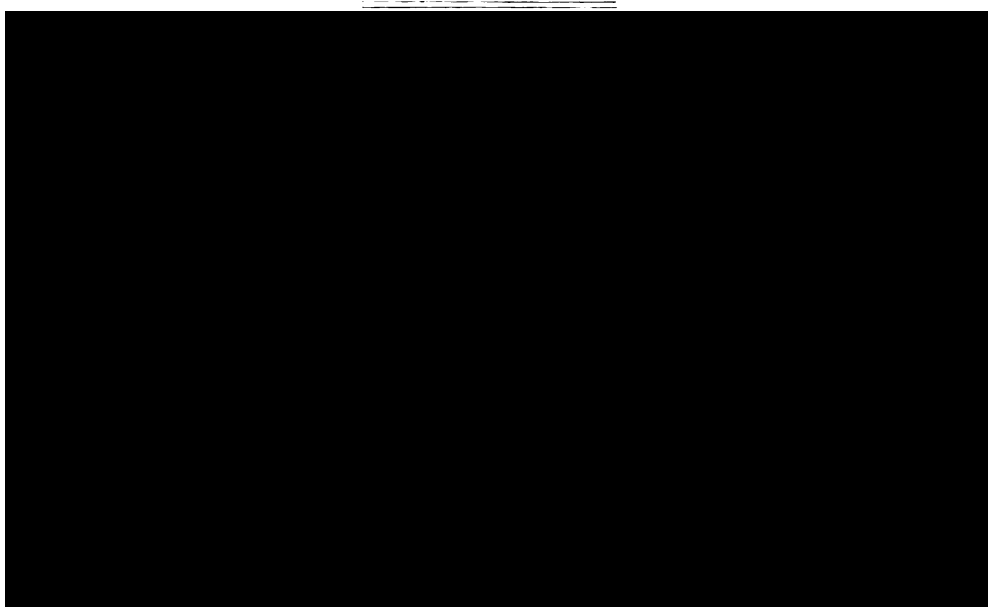
THE TAIPING REBELLION.

THE Taiping rebellion came near revolutionizing the whole condition of affairs in the East. It broke out in 1851 and was victorious in the entire southern part of China, and established its headquarters in Nanking on the Yangtze-kiang, which is known as the southern capital of the empire. The leader, Hung Sin Chuen, was a native of Canton province, a pupil in a Baptist mission school for a short time, and adopted many of the features of Christianity as he understood them. The conservatism of the Chinese is proverbial, but as far as Hung's influence extended he reversed the whole order of affairs. He and his followers threw away the Confucian precepts, discarded Buddhist doctrines and all other religious ideas of the Chinese. They changed the style of dress, dispensed with the pigtail, which was imposed upon the Chinese by the Manchu dynasty as a mark of subjection, and allowed the hair to grow in the natural way. They changed the spelling of many words in the Chinese language, replacing the radical for "devil" in the word "soul" with a sign which indicated "man." This they did because by the words of Christ, they believed that the devil ought to be cast out. They changed the name of the

sovereign from a word which would indicate that he was connected with the deity, to "wang" or prince, and the name of China from "Celestial Empire" to "Kingdom of Heaven," according to a scriptural phrase. Their name for their own movement was "Taiping," which means "great peace," indicating that they believed according to the Bible that the time was coming when "the nations shall learn war no more."

Hung was favorable to Protestant Christian missionaries and welcomed intercourse and alliance with foreigners. In the civil service examinations they banished the books of Confucius and substituted the Bible, the texts for competition being selected from the Word of God, an edition of which they published at their capital, Nanking. There is no doubt but what this remarkable movement of forty years ago would have been successful but for the interference of foreigners. The "ever victorious army" organized by Frederick Ward, an American, and after his death commanded by General Charles George (Chinese) Gordon, by the aid of foreign arms and discipline finally overcame the Taiping rebellion.

While the Taipings had but an imperfect idea of Christianity yet they were ready to learn more. They continued the bloody practices which they had learned from their ancestors, but would probably have been ready to accept the code of civilized nations if they had become acquainted with it. At that time it seemed as if the gates of China were about to be thrown open to the world, with the overthrow of the Manchu dynasty and the return of the power of the Chinese Empire to the Chinese people; but the gates were rudely shut by the very people who were invited to enter. Though no doubt most sincere in his efforts for the suppression of the rebellion, as he was in all his acts, yet in his victory over the Taipings it is probable that the Christian "Chinese" Gordon put back the clock of Asia for fifty years.



ARTICLES.

EVANGELIZE THE HEATHEN IN ORDER TO SAVE AMERICA.

REV. WILLIAM ASHMORE, D. D., SWATOW, CHINA.

We hear it often put, "We must save America in order to save the world." We raise no objection to this: there is a great amount of truth in it. But, as in geometry after demonstrating a proposition we go on to add, "The converse of this proposition is also true," so in the work of the world's redemption. We must evangelize other countries in order to save our own country.

There are many reasons for this—there is a communityship of human interest, human risks, and human outcomes. It is more manifest in our day than ever before in the world's history—people run to and fro the whole earth over. Such are our facilities for travel and so multiplied and varied are the incentives which send men hither and thither from region to region, from continent to continent and from zone to zone that ideas, principles and tendencies are diffused with extraordinary celerity, and levels become equalized, just as do the waters in the lakes of different altitudes the moment a channel is opened between them. A hundred years ago, nay half a hundred years ago, there was not much probability of such results. We did not know much about some nations and some nations did not know much about us. There were cordons around us all which kept us aloof. So healthful influences among us did not reach them and pestilential influences among them did not affect us; it was easy enough to maintain quarantine. But these days are gone forever and will return no more. Take our own nation as an example. We started out with a puritan element, and a puritan ancestry and we fondly expected that we should develop along puritan lines, but to-day we are a conglomerate of all the tribes and tongues and kindreds of the sons of men. Our land is mottled with the most diverse patches of humanity. Russians, Turks, Italians, South Americans, Japanese, Chinese, Asiatics of all sorts, Africans

of every variety, we are all mixed up together. We are struggling to assimilate but we do not know whether we can assimilate them or they will assimilate us. Some years ago we fought to the death over the slavery issue. To-day we are threatened by something worse than anything we have ever known—a flood of anarchistic socialism. This came to us from abroad, it has not been generated on our soil. We see how we are being affected by the peoples and nations around us. The seeds of discord and of evil, and of bad government, a heritage of half a hundred generations, is bringing forth its crops on our soil. We have to help save these corrupted European countries or there is no permanent safety for ourselves.

All that is granted. And yet that is not the strongest warrant for the proposition now put forward. The reason is to be found in the teaching of Christ and his apostles. We have quite generally fallen into a notion that the world is to grow better little by little until finally, after innumerable backings and fillings, and a succession of stages extending through unnumbered years, thousands and tens of thousands according to the particular exegete, it will gradually reach perfection—that little by little vice will be stamped out and little by little righteousness will come in. But now does Christ teach it that way, or do the apostles teach it that way? This brings us to the near edge of disputed territory, and looks suspiciously like introducing a sort of pre-millenarianism. But we need do nothing of the kind. Whether we be pre-millenarian, or post-millenarian, does not matter for the points we now make. Let us study our Bibles and see where the truth lies.

1. The idea that the Roman Catholic system will be slowly and imperceptibly frittered away, degree by degree, is contradicted by the eighteenth chapter of Rev-

elation. It is there taught that the downfall of Babylon will be sudden and unexpected. "In one hour is so great riches come to naught"—She will be enjoying unsurpassed preëminence when her overthrow comes. "I sit a queen and am no widow," she will be saying. Moreover that overthrow will be with violence and not by moral suasion; "thus with violence shall Babylon be overthrown"—and it will not be by the power of the Church, or the power of human combinations alone though the latter will enter in but by the intervention of divine power for "Strong is the Lord God who judgeth her."

2. The Kingdom of God will come in with a vastly accelerated speed at the end of the days. Take this proposition by itself apart from any other pre- or post-millennial ideas. Is the proposition true? Much time was spent in getting ready the materials for the temple. When the time came they were put together speedily without noise and tumult. There are to be great overturnings and great upheavals and great outpourings of the Holy Spirit and great ingatherings of whole cities and whole nations at a time. "Many people shall say: come let us go."

3. But, most of all, certain things are to be done. Until they are done the King-

dom and tongue—and established witnessing churches which shall be able to interpret the events of God's providence that will then rapidly unfold themselves. Witnessing churches means enlightened interpreters to the great masses of men and women who will be stirred to the depths by what is doing in the earth, for God will make bare his mighty arm before the eyes of all nations. He will hasten things—out of a state of awful confusion when men's hearts are failing them for fear we shall emerge into rapidly developed peace and quiet. The earth shall at length possess and enjoy her Sabbath.

Now all this is made dependent on our doing our duty. WHEN we have preached THEN shall "the end" come, not the end of the world but the *end in view*,—the consummation of the Kingdom spoken of. So now there is no full and final deliverance for any part of the earth until the whole has been evangelized in the New Testament sense of that word. We cannot save America unless we give the gospel to the heathen. Christ is to fully and finally set up his own Kingdom. It is not we that can do it for him. But when he sets it up it will not be in sections,—America or England, at one time, and the rest of the world a thousand or two thousand years after-

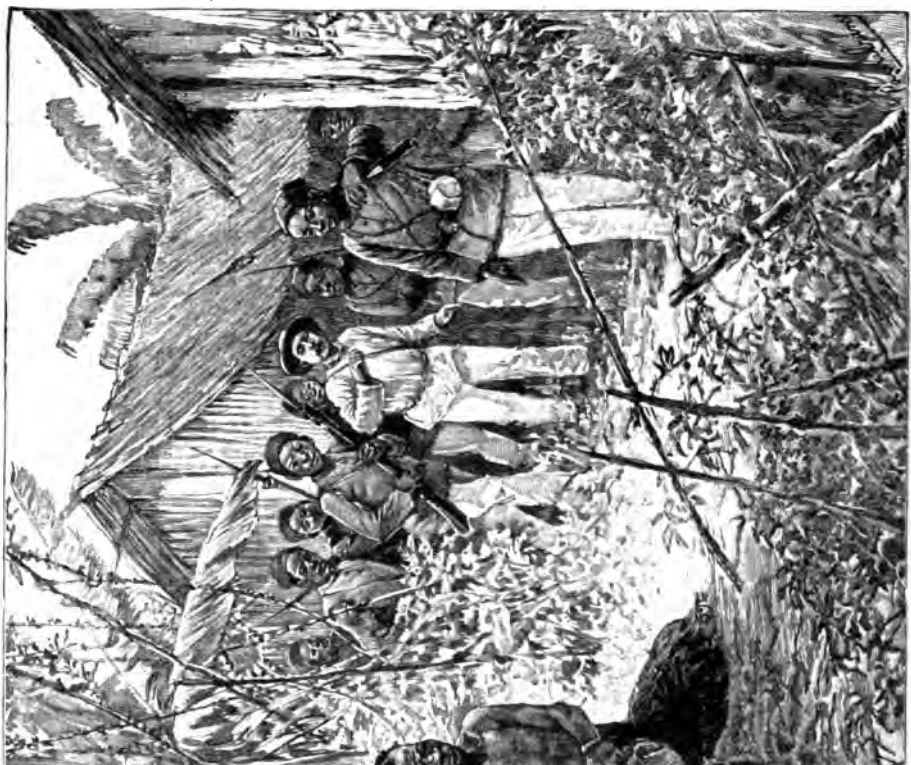
that they had killed, but though was great excitement for a time they came near us. I went out in the morning toward the place where they and while seated on a stone on the shore some of them came out of the bush

me. The Ikoko natives called to "That is the Englishman." All mistakes are called Englishmen ("Bangre-They said they had no "palaver" and passed on. They were well while I had no weapons. On an occasion, some from another town to Ikoko and desired the Ikoko people in an attack on the mission station. The Ikoko folks refused to do, and so were kept in peace. I feel sure that the people were very much excited and very few that would think of fighting us.

A state man stationed about six miles away went with a companion to fight the natives at the south end of the lake accompanied by about ninety soldiers. They were defeated—both white and black fully half the soldiers were killed, and two other white men with 150 soldiers have gone to the same place, and they have burnt the native town and the chief and some people, but I am sure of the report. Four days ago there was very severe fighting going on at the state station, and since then have heard that the natives of the same district wanted to attack us have made an attack on the state post, but that they could not get inside the palisade. I ought to mention that M. Durieux, the gentleman in charge of the lake, very kindly offered to send a guard of soldiers to our station but we did not think it necessary, declined the same with gratitude to his kind intentions.

We are going on with our work very much as before. We have no opportunity of traveling round the lake as we like to do, as in very few of the places would it be safe, and in others they would not wait our approach. All were excited to listen to anything but news." The cause of all this blood—the rubber tax imposed by the

state. Probably the natives object more to the way in which it is collected than to the task imposed on them. Sentries were posted in the various towns and they had to compel the natives under them to go out for the rubber. They had no one over them but the white man at the distant state station, and they did as they pleased. They had, or at least exercised, power of life and death over the natives, and exercised it so that there was no appeal. For example, Mr. Sjoblom saw a man shot by one of the sentries. Mr. Sjoblom had collected a few people round him and to them he was reciting the story of the love of God, when the sentry came and found fault with one man for the quality or quantity of his rubber, and ere Mr. Sjoblom could do anything to prevent it, he raised his gun and shot the man dead. Women and children are alike killed by the sentries, and when they are sent out to fight against any village they used to bring in the hands (right hands) of those they had killed as evidence to the white men that they had done the work they were sent to do. (This was under the rule of M. Fievez, the recent Commissaire of the district, who has now gone home. I think that the new commissaire is likely to change some of these things.) That they have killed the children we have had abundant proof without listening to the stories of natives, for we have seen two little children that had each the right hand cut off, and the little ones left to die from the injury. Notice these hands were cut off *living*, and otherwise uninjured, children. We have also seen the mutilated bodies of women as well as of men, and so know that these things are true. I reported one man that had tied up a woman that had yielded herself a prisoner, and stood the woman up on the beach not far from our mission station and shot her. M. Fievez professed to be very angry and said that the man would be shot for what he had done. But I feel sure that the state records show no note of his trial and punishment. As far as I could I kept note of the man's movements, and from the natives I gathered that he heard that I was



WHITE SOLDIERS IN A NATIVE VILLAGE.

port him for what he had done, and he said he would give some cause for firing him. In order to do this he shot 1 of the natives, and kept them in state of excitement that at last they and killed him, (on the same day followed some of his party into and the two previously mentioned, in and began the slaughter of these sted sentries. Of course I cannot this, as I am dependent on the na- tor the greater part of this report, l the same I believe that the only ment the man received was at the of the natives.

day I reported a man for cruelty infant. His white chief told him e would be flogged, and the man a great outcry about that and went shouting about the threatened flog- I moved some distance away from lite man, when I heard him say in ertone to another of his men to tell her man that he would not be

time after I was going to the state , and saw a canoe coming from it. we met, the soldiers in it asked if we en a man whom they named, as he erted from the state during the They told us that he had run away e he thought that the white man shoot him for killing some people. state station the agent told me the tory. The soldier had been sent to ith a certain village and returned veral hands. But it was found that gone to a friendly village and that shot the people there, and now that found out, he had run away for at the white man would shoot him. l that if he could get him he would y be executed, as it was a case of murder of several people. Three ter that I saw the man return in oe with the men that had gone to him, and as I saw him considera- ar that date and on duty, it was at he had not been punished as the an had at first intended. Since e man has fallen during the fight-

ing near the south end of the lake. Of course not all the agents are like that, for M. Sarrazyn, who is now commissaire of our district, very promptly took up one case that I brought under his notice, and I am sure that the one at present in charge at Irebu, a M. Grevisse, would not tolerate any such conduct on the part of his men.

How to collect a tax from these people without force is a puzzle. I do not think that it can be done, for the greater number of them have not the slightest idea why they should obey any one unless there is some dynamical argument pressing them on. If rubber must be collected from them in certain quantities and at definite intervals, force becomes a necessity. In the adjustment of this "force" lies the main trouble. The area is too widespread for the few white men that are in charge, and in consequence a great deal of power has been deputed to the native soldiery. They are savages, pure and simple, with all the evil rampant in them that naturally results from unlimited power of one savage over a weaker. Their training leads them to look on themselves as "killers" or "finishers," and their only delight seems to be in the exercise of their power. To collect a tax as of old by their means is certainly inhuman, but to collect the tax without them seems an impossibility. To me the only solution seems the throwing open all the country to trading companies, and greatly increasing the taxes on exports. While the state trades, and is supported in its prices by soldiers, natural and healthy competition is an impossibility. I feel sure from what I have seen of Africa since I came in 1880, that it will open up much more rapidly under the influence of legitimate trade and missionary effort, than under the awful state of affairs that have gone on during 1894 and to the present day.

Our work in Ikoko goes on with very little interruption, and there is certainly encouragement to go on. One of my best young men desires baptism, and he will very probably be baptized before long.

THE BRECS.

REV. ALONZO BUNKER, D. D., TOUNGOO, BURMA.

Four days' journey east from Toungoo city, the watershed range of mountains, between the Toungoo and Salwen rivers towers fully 6,000 feet above sea level. These mountains form the boundary between the older English possessions, and what was until lately independent territory. All these hills and mountain ranges north to the unexplored regions in southern Tibet and western China, are inhabited by a multitude of tribes of which the Karens in lower Burma form a part. East of the watershed above named, lives the Brec tribe. Their country is very much broken, forming innumerable mountain fastnesses in which the people take refuge, and from which they have since ancient days made prey upon surrounding tribes. In manners and customs, as well as in language, they undoubtedly form a branch of the great Bghai Karen family of which the Red Karens or Eastern Bghais, are most likely the parent stock, as they are by far the most numerous. There are within the limits of the Toungoo Bghai mission fourteen tribes, among which work has been done, and converts gathered into churches. The last to be reached are the Brechs, who

shed blood, and nothing edible comes amiss. Their morals are, unlike most of the hill tribes, very lax. Woman has no position save that of a menial, and immorality is carried to such an extent, that shame has become their honor. Honor, therefore, takes its flight after virtue, and we have a very degraded people to deal with.

Their religion is like that of all the Hill-men; the worship of demons, or a propitiatory worship. There is no love or reverence in it. They make sacrifices and offerings to the various demons of the fields, house tops, big rocks, waterfalls, and huge trees. They also, like other Karen tribes, divine by means of the bones of a fowl, pouring out the blood at the foot of a sacred post, and inspecting the bones for a favorable or adverse answer to their prayers. They believe in witchcraft, but do not carry their belief to the extent that the Red Karens do. In temperament they are exceedingly timid and excitable, which comes largely from their manner of life. There is, however, something noble about them, which has responded to the gospel, and which appreciates kindness. When once



SCENE IN TOUNGOO, BURMA.

formally gave up demon worship. Eight years after that a church was organized in this village, of about forty members. The name of the village was Saupelecho. There were then about five villages from this tribe which had accepted teachers and in three of them churches had been gathered. It was at the organizing of the church at Saupelecho, that it was first reported, that the heathen were going to make a test case to see if the God of the Christians was a living or dead God. The fear of the Lord fell on the people, and fifteen villages by their delegates sent for teachers. At one time more than thirty villages had joined the movement and twenty-five had received teachers. The work among the Brechs, however, has many

and serious difficulties to contend with, the chief being the liability to famine, as there are no food stores in the country. The people have always lived from hand to mouth and any failure of crops results in a famine more or less severe. At one time the young men, many of them who had volunteered for the work, were driven back to their homes, from want of food. Help was sent and many returned. The present condition of the work is hopeful, so much so, that we are sure of bringing in the whole tribe at no distant day if the missionary force is sufficient to give European oversight. The bringing in of the Brechs will open up a large tract of country, and bring peace and prosperity to many tribes.



ANSWERS TO PRAYER.

MRS. L. H. MOSIER, PROME, BURMA.

Since my last writing we had one baptism in town and two in the jungle. Mr. Mosier sent out his preachers two and two to look up the hopeful cases found last year, and an interesting report was brought in from the Shwe-Doung district. There they found a woman of seventy-five years deprived of religious privileges and companionship, but a staunch disciple still. She related the following marvelous experiences: She in company with friends went about forty miles from home to get herbs for medicine, and their cattle were stolen. Though they searched everywhere they could not be found, and they were obliged to return without them, carrying the burdens that were on the cart. The disciple said nothing more could be done, they must depend solely on prayer. After they had been home many days, one ox returned; the other ox was owned in partnership, and she paid the owner Rs. 15 for his share; after a month the other ox returned. As cattle stealing is one of the principal crimes of this country, and no ox can stray to the nearest village, two or three miles away, without being seized, butchered and sold by *some* one, the above facts are almost incredible.

But this is not all. Before her husband died, one planting time they were greatly troubled with rats eating their corn; as fast as the crops appeared the rats destroyed them. Again they resorted to prayer. Again they planted a crop, praying earnestly for its preservation. Is it strange that their prayers were answered and they had a good crop with Rs. 5 beside while their neighbors on either side in adjoining fields had *none*? They believed their deliverance was due to a jungle cat of which they occasionally caught sight, and which came to live with them after the corn was harvested.

The third marvelous experience is almost

as miraculous as the other two. One Sunday morning she arose early, planning to go fishing to exchange the fish for *coughym* (sticky rice). Her husband reproved her, saying, "It is Sunday." "Oh, I forgot, I was careless," she said, and stayed home, worshiping God. Next morning she started out for the fish. On the road she met two men who told her they had just found a lot of *coughym* on a bridge, but they were afraid to take it as they thought it might be an offering to the *nats*. She went on and found it as they had stated. She hailed the passersby and made inquiries in all the houses, but no one knew anything about it, so she took the rice for herself. On reflection she thought it would need cleaning, coming from a dirty bridge, but on examining it she found it free from dust and dirt.

If our faith were in proportion to this simple-minded woman's, we could pray believing and the cumbersome debt would be removed from the Missionary Union. Oh, for a faith to remove mountains! A closer walk with God would speed the day when our eyes would behold what our hearts long to see; but we are so listless and weak, so loath to take hold of his promises which are ours and He is able to fulfill; or is his arm shortened that he cannot save? In the Burman work alone we need, we *must* have, another man for Rangoon, Bassein, Prome and Toungoo. Can't you send our successor *now*? We are praying for him and for the Missionary Union and for the brethren who hold the Lord's money, that they may be faithful to their trusts. It is a glorious privilege to belong to him, to be co-workers together with him, and to give the best that we have and are; but oh, how many blessings we lose by selfishly trying to *keep* what is ours to *give*!

LETTERS.

INDIA.

BURMA.

The Theological Seminary.

Rev. F. H. Eveleth.

INSERIN, Sept. 15, 1896.

We have reached the middle of this last month of our long term, and though a little tired are much encouraged. This is a grand work, and while our department has not the numbers of the Karen, we find an opportunity of using all our strength, and I think much good is resulting from earnest efforts for the young men in our charge. Five of the ten who expect to graduate in January, are fine men, and they will doubtless be worth to the cause all that this department has cost the Union during the term of their study here. There are but few Burmans at present preparing for the ministry, but many of these Chins and Karens use the Burmese very nearly as well as the Burmans themselves, and they are quite as reliable, if not, on the whole, a little more so.

The Burman Mission.

Rev. Henry W. Hale.

TAVOY, Aug. 27, 1896.

The School and Sabbath school are so crowded that I am sending for two more settees. We have, when all are together, 90 to 100 on twelve nine foot settees. I wish our preaching services were also as well attended. I would like also when the chapel is reroofed to enlarge the building at an expense of about Rs. 500, so as to afford more and better accommodations for the classes. The Sunday-school attendance when we came here was about thirty or forty. By giving picture cards, by the urging of Moung Dwe, and by keeping those who did not come on Sunday after school to hear the lesson, the attendance has doubled. Moung Dwe is very active in the Sabbath School as well as in the school.

Miss Emily H. Payne.

PAOY, Oct. 3, 1896.

Work in the district is very encouraging

may be needed the coming year. I hope to give over charge of the school to the new ladies by April 1, 1897. I am waiting on the Lord to be shown clearly where He would have me labor after the above date.

The Shan Mission.

Rev. W. M. Young.

THIBAW, July 20, 1896.

The general outlook for the work is the best it has ever been. The bazaar meetings are not so well attended, but the house-to-house work was never so encouraging, and the mission is getting a stronger hold on the community all the time. The last jungle trips made the latter part of May and early in June were exceptionally encouraging. The school work, while it has been slow, shows better prospects now. The day pupils are by no means a success, as they have never attended long enough or with sufficient regularity to get much in the way of substantial results. A few pupils have done fairly well. I think we must rely on boarding pupils largely. The Shans are too shiftless and fail to appreciate the value of an education, but with boarding pupils the result is quite different. There has been considerable gain in the number of boarding pupils, with much brighter prospects for more. The general outlook for school work is much better, but there is a dark cloud now, but it will not injure the work seriously, although the case is very sad. The moral standard of the Shans is most deplorably low, and there will be many cases where the first generation of Christians fall into grievous sins.

The Financial Outlook.—I have been laboring for months to bring the church up to a high and better standard of giving, with but partial success. Then from January till May, when I was away most of the time, the collections fell off very badly. I have pressed the matter very vigorously recently, and now I hope the problem is settled and settled right. Almost all are giving one-tenth now; some are giving a little more. They seem to have taken hold of the matter in earnest. The collections for June, and so far in July, have been quite encouraging, amounting to about **Rs. 100**. There is a much deeper spirituality in the church in general. Some questions

have come up recently that ordinarily would have caused friction, but everything has been settled in a perfectly harmonious manner, with a strong desire to follow the New Testament basis in all difficulties. So on the whole the outlook is very hopeful for both school and hospital and evangelistic work.

Rev. W. W. Cochrane.

NAMKHAM, Sept. 14, 1896.

We expect to organize a native church here soon with probably not far from twenty members. We shall aim to raise the pastor's salary at least from the start. In truth I told Dr. Kirkpatrick that I did not favor the organization of a local church until it would pledge itself to support its own pastor. It is better to wait and start right. This station was never in so prosperous a condition as it is now—bazaar meetings thronged, little school growing, helpers increasing and permanent buildings in view.

The Chin Mission.

Rev. B. A. Baldwin.

THAYETMYO, Aug. 7, 1896.

Gathering the Harvest.—The Lord is giving us souls for our hire. Last month we baptized thirteen Chins, making for the year thus far, thirty-seven. We are asking the Lord for fifty souls and we believe we shall have them. Several more are now asking for baptism. Mrs. Baldwin and myself both are in excellent health. We are too busy to be homesick, and our labor of love to the Chins brings its daily reward. It seems to me that every department of our work promises the results. Our school has increased to twice the number of Chin boarders in attendance last year. Many of these come from districts where only a short time ago the Chins were positively afraid to visit us, saying that if they sent their children we would steal them and take them off and impress them into the English service. I have visited many of these places, assuring the people that we have nothing in common with the English government, and many have overcome their mistrust so much as to send their children. The object lesson of living Christ, which they see in our boarding schools, tells in conversions.

The industrial department bids fair to

aid us meet the boarding expenses. We have forty-five boys who work for two hours every morning. About ten acres of land have been brought under cultivation. We have four acres of corn planted in good style and well cultivated. It is a homelike sight to see straight rows, and my pony pulling the horse hoe, which I built with an outlay of four annas for an iron point. Besides the corn, we have four acres of sesamine and two acres of garden.

Rev. C. L. Davenport.

SANDOWAY, Sept. 23, 1896.

Your letter, containing notice of my appropriations for the next year, received. I will frankly confess that I was greatly disappointed, but I know that I am not alone in the disappointment. So I have no complaint to make, but rather offer you my sympathy in the distress it must cause you to feel your hands held back from answering our appeals for greater aid, because the Lord's people do not realize their wonderful opportunities, and pour out at least their "tithes" into the treasuries of the Lord's work. The Christian people of America have only as yet grasped the faintest conception of their possibilities in the Lord. Do they realize, as they ought, that their present growth in grace and their capabilities for enjoyment throughout an end-

could go to the teachers direct, in addition to what they gave. This will make a reduction of 400 rupees during the year. 2. Then some changes in my corps of workers will make a saving of 300. 3. Then an appeal to the workers themselves, I think, will result in perhaps 200 more. 4. I shall reduce my jungle expenses by making no extended tours, giving my attention to the unevangelized territory near at hand.

The Kachin Mission.

Rev. Ola Hanson.

BHAMO, Aug. 19, 1896.

Our work is slowly moving forward, in spite of all discouragements. The new Kachin Hymn-Book, containing one hundred hymns, has just been finished. I expect much from this. The Kachins love singing and we may sing the gospel into them, when we are unable to reach them with preaching. With the Spelling Book, Catechism, the Gospel of John and the Hymn Book all finished, it looks as though the Kachin literature was growing. Still it is only a small beginning. A part of the Kachin Grammar has already been printed, and in a few weeks I hope to have the first part of the Gospel of Luke in print. Help us to pray that this work may greatly advance the Master's cause among the Kachins. But our hearts long for conversions.

especial attention to their mother tongue. No less than four Assamese language improvement societies have started in this province. One of their express objects is the publication of books in Assamese. I hope that there will be better times this fall, and that the financial situation of the Union will be improved.

Rev. C. E. Burdette.

GAUHATI, July 25, 1896.

A large number of men have been in from the villages, and although they relieved me altogether of the care of the meetings last Sunday and Wednesday, such times are always full of extra calls on the missionaries' time and strength. One of the pastors was hindered from coming from sore feet, so I have not the detailed report of deaths from cholera from that part of the field. The other pastor reports forty-six deaths, comprising twenty-five church members, besides one excluded member. In the other end of the field sixteen or eighteen have died. One head man, one who though not called "Gaon-bura," was practically the head man; one second teacher, besides over a score of members of the age of twenty and upwards, have been taken from our little force of seven hundred.

The conduct of the little village in which forty-six died was a cheering monument to the praise of Christ's grace. This church has been for some years in the lead in organizing its work, and during this scourge the regular and special committees faithfully attended to the work assigned to them. All the sick were regularly visited, and the dead properly buried, though there were two, three, and even seven and ten deaths on some days. The heathen about them were so frightened that it was impossible to buy food, but those who had supplies dispensed to those who lacked, so that there was no suffering. A large heathen village quite near there was visited by cholera at the same time, and every body fled for his own life, leaving the sick and dying to their fate.

The young man appointed to help me in the Station School lived in the afflicted village, and was at one time taken with diarrhoea and nausea, but continued to assist others. His life was spared, and he came with the others last week and remains to help me, a most

grateful relief. We have been under the impression that he had failed in the teacher's examination this summer, but have lately been informed unofficially, but quite positively, that he has passed. If this is so he will be the first Garo to hold a government "Guru"—teacher-certificate, and will add quite a bit to the respectability of the educational enterprises of the mission.

The Director of Public Instruction for Assam, Mr. Wilson, visited my station school last Friday. My boys were very much frightened, of course, by the presence of so great a man, but showed a creditable general knowledge of ground passed over. I judged that he was pleased by his rejection of a complaint against the two nominees of the mission in the Government Normal School.

Rev. John Firth.

NORTH LAKHIMPUR, Oct. 2, 1896.

All missionaries are not alike. I have heard of men who could build houses, have charge of a station, keep many preachers busy, give medicine to the sick and put salve on them where needed, pat all the babies on the head and carry some of them around and at the same time learn the language. I am not one of that sort. Though I greatly enjoy doing all those things, and do them more or less, yet when it comes to study I am one who learns slowly and only as the result of hard work and much of it. It is impossible, thus far, to secure a good Hindi teacher.

As regards the work, the encouragements are so many that the discouragements are forgotten. Nathomael has been sick almost the whole quarter, and when he is well he, like the prophet Jonah, is very disagreeable. He is like Jonah in this also, that when he does get well and preach some, something is brought to pass. The Lord does bless his words to the conviction of sinners, and to their conversion.

In August I baptized eleven on Kuddum tea-garden. It was the most impressive baptism I have yet seen in Assam. The place was a little river which flows only a few yards distant from the Planters' bungalow. We now have seventeen Christians on that garden, all baptized within a year. They love the Lord, and how they do sing! Should

you ever visit North Lakhimpur, of course you will want to go out to a tea-garden and have a meeting with the coolies. Their voices will help swell the chorus of heaven.

Paulus, the other preacher, is pegging away over on the west side of the Ranga River in the darkness. But hard as his field is, I can see signs of encouragement. There are several inquirers there. Brother Swanson sent John, the ordained Bengali preacher, and an Assamese preacher from the Sibsagor field to work here through September. The Assamese man preached in Assamese, Miri, Daphla and Khampti villages. The Khampti King, who was so angry a year ago when I was in his village, was quite friendly this year and permitted the preachers to stay over night in his house. The Daphlas were very glad that any one thought enough of Daphlas to come and preach to them. They are untouched by any of the religions of Asia, and I feel confident will respond to the news of salvation when it is fairly told to them. They said: "Why, if we learn this good word, we can go up in the mountains and tell it to all the Daphlas up there! John has preached on many tea-gardens about here and has done much good among the Christians. I spent last Sunday at a village south of here and John baptized three. To-morrow—Saturday—

It indeed does look dark and somewhat discouraging when funds come in so slowly. But God still is our God, and I feel that with the Union's extraordinary need God will help in an extraordinary way.

Rev. P. E. Moore.

Nowgong, Sept. 10, 1896.

We knew before your letter came that there was no hope for a bungalow for us at present. We are happy in the expectation to build, with what appropriation we have and our personal salaries, temporary houses that will be good enough for summer and winter for at least two seasons, and put down some donation to the Union beside. Do not have one anxious thought for us.

The Miri Mission.

Rev. Joseph Paul.

PATHALIPAM, Aug. 27, 1896.

I wish to express my gratitude to God and the Committee for having made it possible, under such financial difficulties, to open up Pathalipam this year. Mrs. Paul will leave Lakhimpur station as soon as the temporary house, which according to my promise, is being built at my own expense, is finished. The meaning of the word Pathalipam is "out cultivation," and is very appropriate. May it prove to be the Lord's own field, and may it

pressed a large number. A congregation, composed of some who are seriously considering the subject of accepting Christ, and many who are as yet unbelievers, attended the evening service. After the meeting one of the new converts was seen pleading with a friend. Her testimony was "God, through Christ has cleaned my mind. All my sins are gone, and now I am very happy." Truly the Holy Spirit is at work in the hearts of this people, and may all the results glorify God.

SOUTH INDIA.

The Telugu Mission.

Rev. W. L. Ferguson.

RAMAPATAM, Sept. 14, 1896.

During the past three months we have been hard at work on the language, reciting with Munshi four hours per day. In addition, Mrs. Ferguson has conducted a class in English one hour per day, and I have, since July 15th, taught the two upper classes Homiletical studies. We find that this close contact with the work and people is very beneficial to our speech.

The compound native doctor has been sick for a long time and is now in Madras for hospital treatment. Since his departure Mrs. Ferguson has spent an hour every day in the Dispensary, treating such complaints as are most common among the people here.—fevers, sore eyes, boils, itch, etc. While not a physician, she knows a little about home medicines, and has been able to apply them with good effect. But we need a doctor for these more than two hundred people in the compound, to say nothing of the palem and the village.

The work in the seminary is moving along well. The attendance is almost as large as last year, and I think, on the whole, better work is being done. There have been very few irregularities to deal with, thus far, and we are hoping for a very prosperous year. Of course the financial outlook for the Union is carefully watched by us all, and we feel the changes of giving and withholding as readily as a thermometer does the temperature. In the present emergency, the cut of course is felt by us all. But I cannot free myself from the conviction: if one so young

in the service may venture an opinion—that great good will come to the Telugus as the result of "hard times" at home.

Rev. F. Kurtz.

VINUKONDA, Oct. 2, 1896.

Chapel Building—One village completed their chapel in August. This is the first one built this year. I had been urging the Christians to build, but my words seemed to have had no effect. However, when the other village Christians saw this chapel they were impelled to build also. I gave two others help and they began to build. When the people began to gather for the quarterly meeting, Christians from a large number of villages came. They wanted money to help build chapels. I was greatly surprised to see so many, but I could not give them all help for I had not sufficient money, hence the most of them went away without receiving any help. I hope the chapel building idea has now received such an impulse that the Christians will keep on building. Nearly every large village has had a chapel, but generally they have allowed them to fall down. I have made every village to which I have given help for chapels sign a contract on Government stamped paper that they will keep their chapel always in repair without mission money, in the same way as they do their own houses. So I hope that they will take care of their chapels hereafter without mission help.

The church collections for the financial year amount to Rs. 610. Since July 1 none of the ordained preachers receive any mission salary. They receive their former salaries but not from mission funds. A part of them are supported by the church and the rest we support out of our own salary. The church has now in its treasury Rs. 450. They have put this into my hands for safe keeping, and as soon as they get Rs. 1,000 raised the church has agreed to pay all the preachers' salaries without any other help and perhaps other workers also. I do not approve of raising the fund of Rs. 1,000 and have told them so. I wanted them to undertake the support of the preachers now, but they will not agree to this.

God's Tenth.—I cannot speak too highly of the workers who have now for over a year given a tenth of their salaries. If this con-

tinues, the money will be soon raised on the field for all expenses. Especially would I mention Pastor Jacobu who has in everything heartily coöperated with us in the work of self-support. I have seen no other Telugu like him. He has already brought upon him the derision of the leading preachers in some of the other stations, for engaging in raising so much money. They say he is trying to stop the money coming from America and so they fear for their salaries. Not all will act in this manner, but there are a great many preachers who don't want self-support. If all goes well I think that the fund of Rs. 1,000 may be raised before the close of 1897. I am sure the workers have learned many things about self-support during the year past and I am hopeful that they will learn how to expend the money in the Lord's work. This arrangement about the ordained preachers' salaries will fully cover the reduction of Rs. 200 made in the appropriations for 1896-7.

Rev. J. S. Timpany, M. D.

SECUNDERABAD, Oct. 7, 1896.

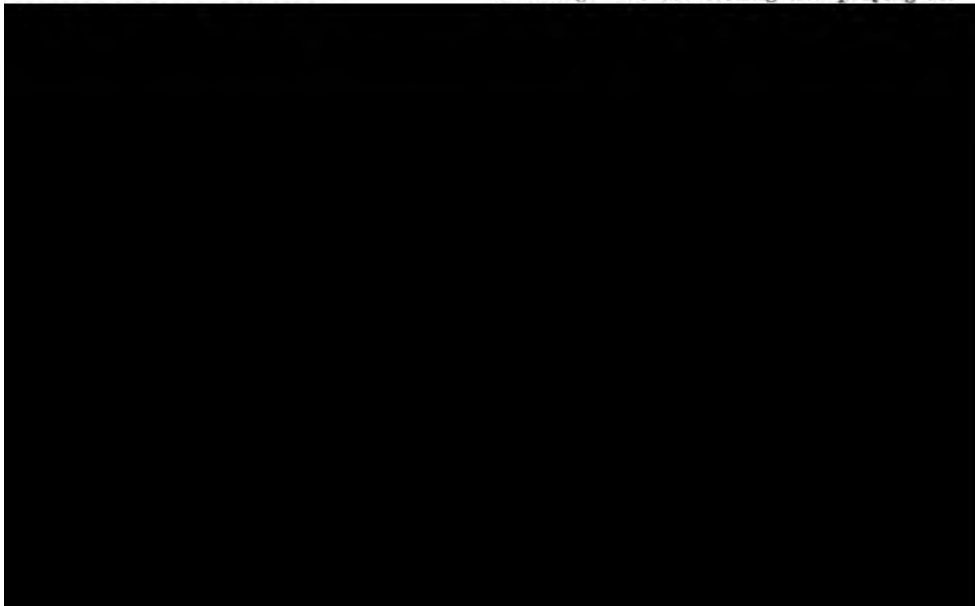
Medical Work.—We know the work and the helpers and the Christians of the Hanamaconda field better than any other mission-

ary here, and it seems fortunate that we can go there now at this needy time. I would ask your prayers that God will bless us and crown our efforts with success. It is a hard, hard field, but I am very glad to see already the expressions of pleasure so many have shown, from the highest Mohammedan official to the poorest Christian, at the thought of our coming. All these things cheer us, but our prayers are that God will keep us humble and near to Him, that we may be filled with the Holy Spirit's power, that the old and simple Gospel will find its way into the hearts of many; then, too, as I go among the sick and afflicted, that I may exemplify the life and character of the great Healer who went about everywhere doing good while on this earth. The Lord has wonderfully blessed me in my administrations to the sick, and I hope He will use me more as the years come and go. I think if I were to stay here long in Secunderabad I would make it known that I would practice medicine; it would not be long before I could make it quite paying. So far I did not care to make it known publicly, because I was afraid it would interfere with my mission work.

CHINA.

The East China Mission.

Shaohing! We are looking and praying for



lundered. They took whatever they lay their hands on, and afterwards open Mr. Hall's store, and took everything. The trouble lasted from 7 to 11.

At that time an officer from the State came with soldiers, and the natives fled the things and fled, so that afterwards Mr. Hall was able to recover some. There has been in a tumult for about a year but now things are quieted down. The ship "Good Will" came up very quickly to us, and we were quite relieved when she came. Mrs. Moody was in the Lake at that time and we could get no word either way. "Reed" was having a new awning put on then, so could not come, so the "Good Will" was a blessing to us.

We have just had a talk with the Governor here. I was here and met him when he came before in 1891. There has been a great deal of change since. They now compel natives to bring rubber and that makes a great deal of trouble. It was that which made the people flee to the French side, and now it brings plenty of trouble on the Lake and back of us. The Governor says that they must bring rubber, but not so much as we have had to do, and also they will pay more for it. So now we hope it will be a source of good feeling, and I expect things will be on better after this.

24, 1896—It is now two months since the palaver with the natives, and things improve much. We have had an interview with the Governor General and he says the people must bring rubber, and rubber

means trouble. I expect the Belgian policy will not change until 1900 at any rate, and then I do hope that there will be a brighter outlook. When the railroad is finished Congo will be the highway to the Soudan. Irebu used to have a population of 3,500. Busindi, 1,000, Bitunu, 500, making in all 5,000 people. Now we have at Irebu 250 and about 150 at Busindi. There are several small towns about a day's journey from here, and the Lusakani people at the back of us reach the Lake.

Rev. E. V. Sjoblom.

BOLENGI, June 21, 1896.

We are thankful to say that we see some sign of blessings around this station. It has been my aim all through to try to reach the surrounding towns, and many are the times I have sat in the shade of the palms telling of the love of God revealed in the death of Christ. Often I have returned tired, with my legs stiff and my feet aching from blisters, walking along in the burning sun. Still one soul would be a great reward for all inconveniences and labor. The people seem to be more and more interested to listen. Some are really seeking God, and a few I hope begin to trust in God. Even close to the station the people seem after this long time of indifference caused by the bad life of the professing station lads, to be more attentive and inquiring. I hope and wish more careful investigation and testing may be made, when the same will be baptized and the church be rebuilt.

EUROPE.

NORWAY.

Rev. P. Helbostad.

CHRISTIANIA, Oct. 27, 1896.

Fredrikshald and Tistedalen pastor and Mr. K. O. Tonnas worked together the first two months of the quarter, after the removal of Larson to Christiania. K. O. Tonnas has conducted the work as pastor for the church, being helped by good brethren in the church, the largest I think the best, too, in our country. There is a good spirit, souls have been converted and not less than 25 have joined the church during the quarter. The Sunday

schools are flourishing, and all branches of work in a good situation.

In Christiania Mr. E. S. Sundt completed his work as the pastor of the church in June last, and pastor A. Milh of Skien served the church during the month of July, and the missionary of the Southern Norwegian Baptist Association, Mr. A. A. Bronnum during August, and at the first of September Mr. S. Larson of Fredrikshald settled there as a pastor of the church on its calling, and he has striven hard for pressing forward the work, and it has not been in vain, souls having been saved, and a few added to the church. A

great step forward the church has taken just now, buying a fine and very good and central situated ground for a chapel which it intends to erect as soon as possible.

From Bergen pastor M. A. Ohn is writing the 28th of September: "During all the quarter there has been a good interest for the meetings, especially during the last month, a few souls have been converted and eight baptized, of which the six have formed a separated church, living far off from the town. About 130 prayer meetings and services have been held during the quarter, and we look forward to the autumn and the winter very full of hope."

As I conclude this short report, I am sorry to tell you that this is to be my last report, seeing no way of continuing as Secretary and Treasurer of the American-Norwegian Missionary Committee. After twenty years' work as an evangelist, pastor and editor of our newspaper from its beginning for more than fifteen years ago, of a hymnbook and tune book for our churches, together with much translation, I am compelled to take rest from the missionary work; and as I am to be much out of our country it is impossible for me to serve the Committee longer. It has been a great joy to me to have been connected with so excellent men and so honorable an Association as yours.

DONATIONS.

RECEIVED IN OCTOBER, 1896.

MAINE, \$100.61.

South Paris ch., 19.47; Alfred, 2.80; No. Alfred, 2; Hampden ch., 1; Lisbon Falls 1st S. S. for work care of Rev. J. L. Dearing, 25; Waterville 1st ch. S. S., tow. sup., Lombardum, care Rev. P. H. Moore, 17.49; Rockland 1st ch., 27.13; Baring ch., 1.79; Brunswick, from mite boxes, 3.93.

NEW HAMPSHIRE, \$118.96.

5.65; West Sutton ch., 2; Charlestown 1st ch., 31.47; Hyde Park 1st ch., 15.35; Beverly Farms ch., 16.86; Chelsea 1st ch., W. F. Smith, tow. sup. nat. pr. Syah Aung Bong or Um Pah, care Rev. C. L. Davenport, Sandoway, Burma, 75; Lawrence 1st ch., 7; Sharon Y. P. S. C. E., 6.

RHODE ISLAND, \$367.27.

Central Falls, Broad-st. ch., 50.72; Providence,

Co. care Miss E. R. Simons, 15; Albany, Em-
ch. Y. P. S. C. E., for salary Ongole Work,
J. Newcomb, 60; Rochester, J. A. Hadley,
roe Association, per A. H. Cole, treas. (Church-
60; Belcoda, 50c.; W. Henrietta, 35; Ogden,
Clifton, 13.25; United Henrietta, 3; Hamlin,
Pittsford, 39.25; Penfield, 20; Rochester, Ply-
ive., 7.70; 1st ch. B. Y. P. U., 15.90, 169.23;
aville Y. P. S. C. E., for education of Aung
care Rev. F. H. Eveleth, 15; Rochester, Park-
S., 14.73; Lebanon B. Y. P. U., tow. sup.
Arderiah, care Rev. W. R. Manley, India, 11;
er, Rev. David Gilmore, 2; Benton ch., 21.50;
ckinson ch., 2.70; New York, Mt. Morris ch.,
dison-ave., for debt, from "Friends of Foreign
S." 75; Central ch. Miss. Soc. of S. S., for sup.
r. Po-Tan-Sing, care Rev. W. F. McKibben,
16.50; New Rochelle, Salem S. S., 10; Mt.
a friend, 4; Mt. Vernon, a friend, 4; Brooklyn,
-place ch., for work in Japan 300; Emmanuel
J. S. M. B., "In memory of one who loved the
2; Huntington S. S., 3.02; Shenandoah ch., 5;
own 1st Swedish, 3.90; Clayton ch., 7.09;
Valley ch., 14; Binghamton, Calvary Y. P. S.
5; Memorial ch., in part, 7.30; Hinsdale ch.,
0c.; Auburn, Emmanuel ch., 7.85; Moravia ch.,
S. S., 3; Genoa ch., 2; Throopville ch., 8.10;
Springs ch., 22.27; Hornellsville 1st ch., 18.66;
Berlin ch., 3.79; Cortland 1st ch. Y. P. S. C.
sup. Saya Timothy, nat. pr., care Rev. E. W.
Rangson, 6.25; Masonville ch., 10; Hancock ch.,
W. Colesville ch., 1.51; Attica Y. P. S. C. E.,
1; Rev. M. C. Mason, Turn, Assam, 7; Catskill
1; Rev. Chatham ch., 3; Fenner ch., 1; W.
ch., 1.47; Chittenango ch., 3.25; Little Falls
H., 10; Parma 2d ch. Y. P. S. C. E., 5.28;
e ch. addl., 11; Utica, Calvary ch., 9.33; North
s ch., 5.50; Bethel ch., 15.73; Naples ch. addl.,
unius and Tyre ch., 2; Plainfield S. S., 1;
s, Rev. W. D. Lukens, 5; Lebanon Springs ch.,
a ch., tow. sup. nat. pr. Tong-Kwee-Zioo, care
V. H. Cossum, Ningpo, China, 12.50; total
Less 25 entered twice from Albany, N. Y.
iel ch., 1422.03.

NEW JERSEY, \$367.78.

held ch., Primary Dept. of S. S., for sup. of
3 mos. to Oct. 1, 1896, care Rev. H. Morrow,
ew Market S. S., 15; ch. addl., 2; Roselle ch.,
nton Hill ch., 5; Merchantville ch. 53.70; Spring
ission, nat. pr., care Rev. L. W. Cronkhite, 12.50;
Camden, 82.99; Tabernacle ch., Camden, 10;
mington ch., 150; Croton ch., 3.65; Sewell ch.,

PENNSYLVANIA, \$368.94.

Rev. L. G. Jordan, for work in China, 1.50;
ch., Phila., for nat. pr., care Dr. Downie and
ssum, 8; New Britain ch., 23.26; Temple ch.,
10; Grace Temple Y. P. S. C. E., Sec. F. 8.75;
"In memoriam," J. D., 20; 1st ch., Mrs. H.
s, 2; Lehigh-ave. Y. P. S. C. E., spec. work,
W. Cronkhite, 20; Chester-ave. ch., 20.66;
lara Hardy, missionary to Mexico, 2; Had-
ch., 1; North ch. addl., 1.50; 1st Harrisburg
3d ch., G't'n in part, 14.78; 3d ch., G't'n B.
U., for nat. pr., care Mr. Frederickson, 12;
ch., 8.25; Hollidaysburg Y. P. S. C. E., 25;
eld Sunday School, 3.15; Linesville ch., 1.13;
w ch., 2.70; Shiloh ch., 1; Bethel ch., 2.60;
Valley ch., 1; Mahoning ch., 7; Cookport ch.,
town S. S., 1; Picture Rocks ch., 9.25; S. S.,
Vindell Y. P. S. C. E., 2; White Derr Y. P.,
ane ch., 3; Monongahela 2d S. S., 1; Mononga-
P., 1; Duquesne ch., 14.70; Beulah ch., 16.90;
iem ch., 3.25; Brown's Mem'l ch., 2; E. Bethle-
h., 1.30; Goshen ch., 6.05; Jefferson ch., 4;
nia ch., 8.25; Mt. Zion ch., 1; New Freeport
Pursley ch., 2.50; Waynesburg ch., 4; Mis-
ous, 2.30; Brown T'sp ch., 1.50; Dorranceton
; Immanuel ch., 4.81; Sec. Waynesburg ch., 5;
Brook ch., 2.08; Jackson C. E., 1; Lake ch.,
ake C. E., 1.54; Union ch., 1.25; Meeker C. E.,
fodea ch., 14.44; Martins Hook ch., 32.05.

DISTRICT OF COLUMBIA, \$18.

ington 1st ch. Y. P. S. C. E., 18.

WEST VIRGINIA, \$14.53.

Burnside ch., 1.40; Jarvisville ch., 45c.; Lansing ch.,
1.70; Rush Creek ch., 1.70; Two Run B. M. League,
2.04; South Fork B. Y. P. U., 3.15; Mt. Moriah ch., 4.

OHIO, \$1,034.88.

Forest, Blanchard Valley ch., 1.75; Toledo, S. Munro
Rhoades, to apply tow. sup. D. Swamidas or substi-
tute, care Prof. L. E. Martin, 15; Dayton, 1st Regular
ch., 749.95; Akron, 1st S. S., to apply on salary H. S.
Khalpo, care Rev. A. Bunker, 25; Cleveland, East
End Y. P. S. C. E., 40; New Hampshire ch., 1.22;
Waynesfield ch., 3.63; Bedford ch., 17.86; Cleveland,
Euclid-ave. ch., 56.92; Euclid ch., 5; Wilmington ch.,
16.88; Sandusky, Wayne-st. ch., 3.60; Allen Centre
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Owl Creek B. Y. P. U., 93c.; Mt. Vernon ch. bal.,
2.50; S. S., 18.72; Madison ch., 7; Duncan's Falls ch.
and band, 6.20; S. S., 91c.; Union Valley ch., 1.83;
Pulpit Supply, 5.

INDIANA, \$92.39.

Indianapolis, R. L. Van Deman, 14.83; Franklin,
S. V. B., Franklin College, 9; Boggs' Creek, 1.20;
Pleasant Ridge, 1; Brownstown ch., 1.22; S. S., 1.03;
Prairie Creek ch. 1st, 3.32; Curry's Prairie, Associa-
tion coll., 2; Eel River, 1st, 2; Washington, T. P., 1;
West Union, 3.04; Goshen, 1; Harveysburg, 1; Zion,
1.25; Martinsville, 5.55; Middle Fork of Sugar Creek,
for Sau Lee Fund S. S., 9; Ebenezer, 13.45; Antioch, 2;
Bluffton, 17.50; Hopewell, 2.

ILLINOIS, \$2,250.26.

Chicago, Mrs. M. E. Ranney, tow. sup. nat. Karen
pr., care Rev. E. B. Cross, Burma, 10; Upper Alton
S. S., for Congo Mission, 5.38; Aurora, Claim-st.
church, 3.51; Kaneville, D. Hanchett to apply on
note, 123.50; Pavilion ch., 4.51; Y. P., 2.49; Soma-
nank Y. P., 2.25; Sulphur Springs ch., 1.50; Clinton
ch., 6.31; Hudson S. S., 4.45; Lexington S. S., 5;
Mason City ch., 23; Mahomet ch., 12; Bethany ch.,
for Miss Inveen's ticket, 4; Pearl ch., for Miss
Inveen's ticket, 5; Girard ch., 2.40; Jerseyville ch.
S. S., 13.22; Chicago Centennial, Rev. C. T. Roe, 65c.;
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sale of eight lots University land, 1.00; 4th S. S.,
for Dr. Egbert's outfit, 10; 2d A. M. Bible class, sup.
nat. pr., care Rev. J. M. Foster, China, 10.40; Dr.
John Byrne, bal. for medical order of Dr. Leslie,
Africa, 50; Downer's Grove ch., 20; Dundee ch., 42-
32; La Grange, C. J. Dorr, 5; Lily Lake Y. P., 5;
Broughton ch., 1; Carmi ch., 1.60; Macedonia ch., 1;
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Bend ch., 20c.; Gilman ch., 2.79; Sims ch., 1.72;
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ch., 5.50; Nine Mile Asso. coll., 5.50; Dundas ch.,
50c.; Ingraham, 1; Shiloh ch., 50c.; Union ch., 50c.;
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memory of her mother, 5; Marseilles S. S., sup. Ong.
st., 6.75; Bethany ch., 1.80; Yale ch., 1.50; Berwick
ch., 13.88; Galesburg ch., 1; Y. P., 3; Monmouth ch.,
10.50; Payson, E. C. Scott, 10; Pittsfield Y. P., 1.25;
Moline ch., 18.70; Rockford, State-st. Y. P., 5; ch.,
4.50; Stillman Valley, A. J. Ranney, sup. nat. pr. in
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Chevliatt, 50c.; Rileyville ch., 50c.; Saline Co. Asso.
coll., 10.30; Assumption ch., 7.75; Shelbyville ch.,
6.21; Taylorville ch., 20; New Salem ch., 50c.;
Clarksville ch., 8; coll. at Williamson Asso., 3.65.

IOWA, \$296.71.

Osage, Rev. E. L. Benedict, 50; 625 is special for
mission work, care Rev. A. Bunker, D. D. and 25 for
mission work, care Rev. Wm. Ashmore, Jr.; Ames ch.,
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Dodge, 11.11; Goshen ch., 50c.; Sioux City, Laura
Larson, 4; Blakesburg, 2.07; Mrs. W. A. Erasbeck,
25c.; Livermore, C. Brooks, 5; Livermore ch., 6.10;
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MINNESOTA, \$313.46.

Harris, 4; Brockton, for Mah Leh, care Rev. F. H. Eveleth, Sandoway, Burma, 12.50; Fish Lake, P. Silele, 5; Annendale, 4; Otto Larson, 3; Willmar, for J. Nazzagga, Bapatia, India, care Rev. W. C. Owen, 20.80; Quincy, for Dassori Sooriviah, Cumbum, India, 15; Harris, H. P. Johnson, 5; Cambridge Soc. for Venhatastasri, care Rev. W. Powell, 20; Albert Lea Soc., for A. Khim, Swatow, China, care Dr. Carlin, 15; Cambridge, 2; St. Paul, Freda and Eva Swenson, 1.50; New Duluth, 18.50; St. Paul, 1st Amer., 65.44; St. Paul, Miss Bunnell, W. China, 2.50; St. Paul Dan, Y. P. S., 1.15; Minneapolis, 4th ch., 21.57; A. D. Williams, 1; Minneapolis 1st ch. S. S., for Rungiah, care Rev. A. H. Curtis, 50; Brook Park, 3.50; Red Wing, Rev. and Mrs. W. E. Barker, tow. sup. Luxmlah, Nellore, India, 15; Red Wing ch., 2; W. A. McQuillon, tow. sup. Jolsin, care Rev. E. G. Phillips, Tura, Assam, 25.

WISCONSIN, \$94.38.

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Fargo Scand. Wom. Soc., 2.75.

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Proro, 3.

WYOMING, \$4.20.

Cheyenne ch., 3.20; Y. P. S., 1.

OKLAHOMA, \$11.55.

Perry S. S., 2.30; Sad ch., 9.25.

INDIAN TERRITORY, \$6.

Caney Valley ch., 2; S. S., 4.

NEW MEXICO, \$3.

Weed, 3.

BURMA, \$20.

Henzada, Rev. Nell D. Reid, for the debt, 20.

JANUARY, 1896.

The Baptist Missionary Magazine



VOL. LXXVI

NO. 1

CONTENTS.

EDITORIAL.

A Very Important Crisis	1
The Larger Part of Asia	1
The American Board	2
The Northwest of China	2
The Past Year	2
The Lord's Supper	2
A Missionary Conference	2
The Missionary Calendar	4
The Death of Mrs. Wierman	6
Criticism on Missions	6
Samuel Francis Smith (Obituary)	7
Missionaries of the A. B. M. Union	9
Missionary Council Programme	15

GENERAL ARTICLES.

Notes from Oregan (Illustrated)	15
Rev. John E. Clough, D. D.	15
The Situation in China, Rev. Wm. Ashmore, D. D.	15
The Situation in Korea	20
A Taste of Romance, Rev. C. D. King	22

LETTERS FROM THE FIELD.

BUENOS AIRES: From Rev. E. G. Stevens, Mrs. L. Crawley, Miss L. M. Dyer, Rev. A. Barker, D. D.	21-24
ABRAM: From Miss A. J. Rind, Rev. I. Paul	24-25
SOUTH INDIA: Rev. T. P. Goddard, Rev. A. C. Fuller, Rev. G. H. Brock, Rev. F. Kurtz	25-27
CHINA: Rev. W. Ashmore, Jr., Rev. G. L. Mason, Mr. A. Corp.	27-28
JAPAN: Miss H. M. Brown	29
AFRICA: Rev. T. H. Hoste	29
MISSIONARY OUTLOOK.	
Causes of Armenian Persecution: Russia and Japan; China: Success in China; The Oriental Monk	29-30
DONATIONS IN NOVEMBER, 1895	31

PUBLISHED FOR THE

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VOL. LXXVI.

2.

CONTENTS.

	PAGE		PAGE
EDITORIAL.		ASSAM: Rev. C. E. Burdette	59
A Matter of Money	33	SOUTH INDIA: Rev. W. R. Mauley	57
What the Debt Means	34	Rev. W. C. Owen	57
What Can be Done	35	SIAM: Hans Andersen, M.D.	52
Missionary Statistics of the World	35	CHINA: Rev. H. A. Kemp, Miss Mary K. Scott	53
The French Occupation of Madagascar	35	Rev. George Campbell, Rev. J. B. Goddard, Rev. G. L. Massey, S. P. Barbet, M.D.	53
CHINA:		Rev. W. H. Coatsworth, Mr. George Warner	53
The Outlook in China	35	Rev. J. B. Adams	53
The Execution of Mr. Edward Stokes	37	JAPAN: Rev. J. H. Scott	56
A Notable Meeting	39	AFRICA: Rev. T. H. Hoxby	56
Rev. Chas. Hadley (Obituary)	40	EUROPE: Rev. Hubert Salmons	57
Mr. James A. Finch (Obituary)	41	Rev. Aug. Brinkman	57
Missionary Concert Programms	42	OUTLOOK.	
ARTICLES.		Missions in Every Sphere; Chinese Conversionism; South Africa; The Salvation Army; On the Upper Congo	58
Stirring Times at Shwagyin. Rev. E. B. Jarvis (Illustrated)	43	NEWS	59
The Second Baptist Church of Paris. (Illustrated.) Rev. Hubert Salmons	44	DONATIONS IN DECEMBER, 1895	60
Leaves from my Note-Book. Rev. John L. Dearing	45		
LETTERS.			
BURMA: From Rev. L. W. Cronin, M.D., Rev. M. E. Fletcher, Rev. W. M. Young, A. H. Henderson, M.D., Rev. Ole Hanson	49, 50		

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MAGAZINE

VOL. LXXVI.

No. 3.

CONTENTS.

EDITORIAL.

The Financial Situation	63
The Loss of the Publication Society	63
The Horrors of the Armenian Massacre	64
The Most Remarkable Thing	64
Lord Palmerston's Prophecy	64
Hanpoo Baptist College	65
The Interior of the Congo State	65
A Week-day Prayer Meeting	66
Books for the Tokyo Baptist Academy	67
Maschine House	68
The American Board Deputation to Japan	70
Missionary Concert Programme	73

ARTICLES.

Missionary Conference in Amam, Illustrated. Rev. E. G. Phillips	79
Some Religious Geometry. Rev. A. B. Hobart, D. D.	70
China's Need. Rev. William Ashmore, D. D.	77

The Kachin Religion. Rev. O. Halden	72
The Fire at Namuro. Rev. W. B. Farshley	80

LETTERS.

BURMA: Rev. E. W. Kelly, Rev. L. W. Crankshire, Rev. W. M. Young	81, 82
INDIA: Rev. Frank Korts	81
CHINA: Rev. W. E. McKibben, J. S. Grant, M. D., Rev. P. J. Bradshaw, Rev. J. B. Adams	82, 83
JAPAN: Rev. H. H. Rhems, D. D., Rev. R. A. Thomson	84
AFRICA: Rev. W. A. Hall	84
EUROPE: Rev. J. G. Petron, Rev. K. O. Brady, D. D., Rev. P. Helbouts	85-87

OUTLOOK.

The Bible, Chinese Benevolence, Africa, in Africa	84
---	----

DONATIONS in JANUARY, 1896	89-92
----------------------------	-------

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VOL. LXXVI.

No. 4.

CONTENTS.

EDITORIAL.

The End of the Fiscal Year	93
The Financial Situation	93
Death of Dr. Edwin Small	94
Conference of Missionary Officials	95
Russia and Turkey	95
Mission in Protestant Europe	95
The New Testament Temple (Illustrated)	96
Expect Great Things from God	98
Change in the Anniversaries	100

ARTICLES.

Good Tidings from Ongole	Rev. J. E. Cough, D. D.	101
Interest in Missions and Spiritual Life	Rev. O. P. Gifford	101
Our Quarterly Communion Week (Illustrated)	Rev. Wm. Ashmore, D. D.	102
Shwe Nu	Rev. D. A. W. Smith, D. D.	102
Progress and Work among Caste Hindus	Rev. A. C. Fuller	107
The Mohammedan Rebellion	Rev. J. E. Adams	108
Rev. Samuel F. Smith, D. D.		110

LETTERS.

BURMA: Mrs. M. B. Ingalls, Rev. J. E. Case, Rev. P. P. Sutherland, M. D., Rev. D. L. Brayton, Rev. A. Bonarr, D. D., Rev. W. M. Young	110-112
ASSAM: Rev. C. D. King, Rev. John Perth	112
SOUTH INDIA: Rev. W. B. Rogers, D. D., Rev. G. H. Brock	112
CHINA: Rev. T. D. Holmes	112
AFRICA: W. H. Leslie, M. D.	112
EUROPE: Rev. J. G. Patzer	114

OUTLOOK.

The Noble Army of Martyrs: The Awakening of China, China's Decline: Chinese Prospects: No Growth in Self	115-117
--	---------

NEWS

NEWS	118
------	-----

DONATIONS in FEBRUARY 1896

DONATIONS in FEBRUARY 1896	119
----------------------------	-----

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MAGAZINE

VOL. LXXVI

No. 5.



CONTENTS.

EDITORIAL.

The Outcome of the Year . . .	143
The Financial Prospect . . .	154
The Annual Meeting of the Union . . .	161
The Death of Mrs. T. P. Poole . . .	168
Critics of Missions . . .	178
Shall We Obey God or Man? . . .	185
The Opportunity of the Century . . .	193
An Important Memorial . . .	198
The Opening of China . . .	198
Daybreak in China . . .	198
Martyrs for Christ . . .	198
Missionary Concert Programme . . .	198

ARTICLES.

An Old Motive brought to a New Problem. Rev. B. A. Greene, D. D. . . .	198
My Dutch Teacher. (Illustrated.) Mrs. M. B. Ingalls . . .	197
A Chinese Missionary in Burma. Rev. William M. Upcraft . . .	198
The Karens and the Wild People of China. Rev. C. A. Nichols . . .	198
The Nonconformist Movement in Russia . . .	198

Testimony of a Sea Captain . . .	198
Prayer to be Offered . . .	198

LETTERS.

BURMA: Rev. A. T. Rose, D. D., Rev. A. Hunter, D. D., Rev. H. Murray, Rev. M. E. Fletcher, Rev. C. L. Davenport . . .	198
SOUTH INDIA: Rev. J. E. Clogh, D. D., Rev. J. Newcomb, Rev. G. H. Bosch, Rev. Wm. Powell, Rev. W. E. Hopkins . . .	198
SIAM: Rev. H. Adamson, M. D. . .	198
CHINA: Rev. G. L. Mason, J. B. Grant, M. D., Rev. W. F. Gray, Mr. H. J. Openshaw . . .	198
AFRICA: Rev. Henry Richards, Rev. Joseph Clark . . .	198

OUTLOOK.

Bible Reading Nations, The Bible and the People, Clean Missions, Testimony of a Naval Officer . . .	198
---	-----

NEWS

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CONTENTS.

EDITORIAL.

Strenuous Work a Year	153
Time is Money	153
The Quinquennial Telugu Conference	158
Dr. Nathan Brown's Ability	157
Self Support in Missions	158
Fredman A. Smith (Obituary)	159
Missionary Concert Programmes	160

ARTICLES.

From Rangoon to Bassin (Illustration). Mrs. A. H. Downie	161
Living and Working on the Congo. Rev. J. C. Hyde	164

LETTERS.

BUENA: Mrs. L. H. Mosier, Mrs. M. B. Ingalls, Rev. L. W. Crombie, Rev. W. H. Roberts	166
ASHAM: Rev. P. H. Moore, Rev. C. E. Burdette	167

SOUTH INDIA: Prin. L. E. Martin, Rev. A. Priem	167-168
CHINA: Rev. J. R. Goddard, J. S. Grant, M. D.	168-169
JAPAN: Rev. J. L. Dearing, Prof. B. W. Clement, Rev. G. W. Hill	169-170

OUTLOOK.

The Enthroned Lord: The Missionary Problem: Chinese Conversion	170-171
--	---------

DONATIONS IN MARCH.

1895	171
----------------	-----

THE GORDON MEMORIAL FUND.

1895	171
----------------	-----

DONATIONS IN APRIL.

1895	171
----------------	-----

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MAGAZINE

VOL. LXXVI

No. 7.

CONTENTS.

	Page
Eighty-second Annual Meeting of the American Baptist Missionary Union	187
Eighty-second Annual Meeting of the Board of Managers	200
Eighty-second Annual Report	211
Home Department	211
Foreign Department	212
Bible Work	213
Burma	213
Assam	214
The Telugu Mission, India	215
China	215
Japan	215
Africa	215
France	215
Germany	215
Spain	215
Sweden	215
Russia	215
Finland	215
Denmark	215
Norway	215
General Statistical Tables	297
Report of the Treasurer	312

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Vol. LXXVI.

No. 8.

CONTENTS.

EDITORIAL.

A Critical Year	431
The Commission on Systematic Christian Beneficence	433
The Donations Last Year	433
Baptist Missionary Periodicals	434
The Dowager Empress of China	435
The Riot at Kiang Yeh, China	435
Rev. Jonathan Noble (Obituary)	436
Death of Rev. David Smith	437
Rev. William Scott McKenzie, D.D., (Obituary)	437
Rev. A. T. Ross, D.D. (Obituary)	439
Missionary Concert Programme	440

ARTICLES.

New and Strange Events at Koko (Illustrated), Mrs. J. C. Brand	441
The Hill Tribes of Burma (Illustrated), Rev. A. Denker, D.D.	441
Annual Meetings in Japan, Rev. E. W. Hamlin	445
A Baptist Prayer Meeting in Paris	447
Bible Distribution in Burma, F. D. Phinney	448
Changes in Japan, Rev. E. H. Jones	448
A Chinese Proclamation	449

A Visit to Russia, Rev. C. E. Patrick	450
Touring in Nelson District, Rev. F. H. Levering	457

LETTERS.

BURMA: Rev. E. O. Stevens, Rev. W. C. Calder, Rev. L. W. Crook-hite, Rev. O. Hanson	451-454
SOUTH INDIA: Rev. F. H. Levering, Rev. A. Prudden, Rev. J. Dunsen, Rev. I. S. Hankins	454-455
CHINA: E. Bailey, M. D., Mr. W. F. Deaman	455
JAPAN: Rev. Wm. Wynd, Rev. J. H. Scott	456
AFRICA: Rev. J. Clark	456

OUTLOOK.

To those sending money directly to Native Christian Workers in Japan; The Students of Russia

NEWS	457
DONATIONS IN MAY, 1896	458
DONATIONS IN JUNE, 1896	458

PUBLISHED FOR THE AMERICAN BAPTIST MISSIONARY UNION

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VOL. LXXVI.

No. 9.

CONTENTS.

EDITORIAL.

The Latest Massacre	445
Appeal from East China	445
Where Are the Nine?	445
Our Missionaries in Japan (Illustrated)	445
The Life of Dr. A. J. Gordon	445
Not an Act of Desecration	445
Specific Donations	445

ARTICLES.

Kamaputani Theological Seminary, India. President J. Heinrichs (Illustrated)	449
Pope and Pagan. Rev. W. Ashmore, Jr.	471
A New Baptist Church and its Founder. Mrs. H. E. Carpenter (Illustrated)	475
The Purpose of the Ages. Rev. T. J. Vickers	475
The Pahu Karon Association. Rev. E. B. Cross, D. D.	481
Hans Again in West China. Rev. R. Wallcut and Rev. C. A. Salquist	483
Visiting the Hebrides Karen Association. Mrs. W. L. Price	484

LETTERS.

BURMA: Rev. D. A. W. Smith, D. D., Rev. E. O. Stevens, Rev. C. L. Daymont, Rev. A. Benson, D. D., Rev. W. H. Roberts	485, 486
ASSAM: Rev. F. H. Moore, Rev. C. E. Bardette	486, 487
SOUTH INDIA: Rev. A. Prinsen, Rev. A. H. Curtis	487
CHINA: Rev. G. L. Mason, Rev. J. W. Carlin, D. D., Rev. J. Spatcher, Rev. G. E. Whitman	487, 488
JAPAN: Rev. W. E. Story	489
DENMARK: Rev. Aug. Bruhn	489
FINLAND: Rev. E. Jansson	489

OUTLOOK.

In Western China. George Muller and His Work; Japanese Women; The Blindness of Giving	489, 491
---	----------

NEWS.

DONATIONS IN JULY, 1896	491
-----------------------------------	-----

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done, should be drawn up by letter. Printed instructions giving full information for filling up guide to missionaries are mailed on application to the Treasurer.

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VOL. LXXVI.

No. 10.

CONTENTS.

EDITORIAL.

The Visit of Li Hong Chang	391
The Interview with Li Hong Chang	395
Li Hong Chang	396
Chau Han	396
The Immanuel Baptist Church, Rangoon	397
Misc	397
The Russian Standists	397
Baptist Missionaries in Assam III	397
Local Notices	398-399
Missionary Contact Programme	399

ARTICLES.

Across Yunnan, Rev. Wm. M. Upcraft (Illustrated)	397
Systematic Benevolence, Progress of the Commission	397
The Work at Mokimvica, Congo, P. P. Lynch, M. D. (Illustrated)	398
Living like the Natives, Rev. J. H. Portman, and Rev. S. A. Perring (Illustrated)	398
Four and Fifteen in Sweden, Rev. A. Drake, D. D.	399
The Beasts, Richards Memorial Hospital, W. C. Driggs, M. D. (Illustrated)	399

Rev. A. T. Ross, D. D., Rev. Edward O. Stevens	399
--	-----

LETTERS.

BURMA: Rev. E. W. Kelly, Rev. P. P. Sutherland, M. D., Rev. C. L. Davidson, Rev. E. H. Cross, D. D., Rev. A. Bunker, D. D., W. C. Griggs, M. D., Rev. G. J. Goss	399
ASSAM: Rev. O. L. Swanson, Rev. P. H. Moore, Rev. E. W. Clark, Rev. S. W. Eversburg, M. D.	399
SOUTH INDIA: Rev. J. E. Clough, D. D., Rev. J. Heigrids, Rev. W. L. Ferguson, Rev. A. Frissen, Rev. Wm. Fowler	399
CHINA: Rev. J. Boucher, Rev. J. W. Carlin, D. D., Rev. J. R. Gossard, Rev. F. J. Bradshaw	399
JAPAN: Rev. H. H. Kline, D. D., Prof. E. W. Clement, Rev. J. C. Strand	399
AFRICA: Rev. T. H. Hoate, Rev. A. Sims, M. D.	399
DONATIONS IN AUGUST, 1896	399

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VOL. LXXVI.

No. 11.

CONTENTS.

EDITORIAL.

- Conferences on Systematic Benevolence 577
- Monthly Missionary Meetings 530
- A Chinese Baptist Association (Illustrated) 528
- The Church Missionary Society 530
- Crusades to the Natives 530
- The Advance of the English 531
- Baptists and Students of Rhetoric 531
- Missionary Concert Programmes 534

ARTICLES.

- A Discussion of Marriage Questions. Rev. William Ashmore, D. D. 537
- A New Station (Illustrated). Rev. F. Frederickson 531
- The Relation of the Pastor to the Missionary Spirit of His Church. Rev. Henry E. Robins, D. D. 577
- Across Yunnan (Illustrated). Rev. William M. Upcott 544
- Japan's Latest Calamity. Rev. E. W. Hamblen 531

LETTERS.

- BURMA: From Rev. E. O. Stevens, Rev. H. Morrow, W. C. Griggs, M. D. 544
- CHINA: From Rev. C. F. Viking, Rev. George Campbell, Rev. G. E. Whitman, Mr. W. F. Newman 544-52
- AFRICA: From Rev. W. A. Hall 544
- EUROPE: From Rev. J. G. Potter, Rev. A. Cadot 551-52

OUTLOOK.

- A German Officer's Testimony: Construction of the Bengal-Assam Railway: Christianity 554, 55

NEWS

- DONATIONS in SEPTEMBER, 1896 551

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VOL. LXXVI.

No. 12.

CONTENTS.

EDITORIAL.

The Report of the Treasurer	524
The Effect of Retrenchment	527
How it Looks From the Field	528
Gleanings of Light	529
The Twentieth Century's Call to	
Christianity	531
An Event of Significance	532
Paternal Sympathy and Help	534
The Death of Hon. Levi K. Ful-	
ter	534
Memorial Window to Mrs. Cum-	
ings	535
Personal Notices	537
The Missionary Calendar of	
Prayer	538
Economic Value of Missions	539
The Talmudic Rabbinism	540
Missionary Concert Programme	541

ARTICLES.

Evangelize the Heathen in Order	
to have America. Rev. Wm.	
Anderson, D. D.	547
Fighting on the Upper Congo	
Illustration. Rev. Joseph Clark	
The Bronx Illustrated. Rev. A.	
Bunker, D. D.	552

Answers to Prayer, Mrs. L. H.	
Mosier	553

LETTERS.

BURMA: From Rev. F. H. Bogle	
Rev. H. H. Tice, Rev. H. W.	
Hale, Miss E. H. Payne, Miss E.	
J. McKim, Rev. W. M. Young,	
Rev. W. W. Quinlan, Rev. B.	
A. Baldwin, Rev. C. L. Davis-	
son, Rev. O. Hanson	557
ASSAM: Rev. A. H. Gurney, Rev.	
C. E. Burgess, Rev. J. F. Fitch, Rev.	
J. M. Carroll, Rev. P. E. Moore,	
Rev. J. Paul, Mrs. J. Paul	558
SOUTH INDIA: Rev. W. L. Per-	
cum, Rev. F. Korte, Rev. J. S.	
Imray, M. D.	559
CHINA: Mr. Alfred Clegg	560
AFRICA: Rev. T. Mundy, Rev. F.	
V. Subram	561
NORWAY: Rev. P. Heibonstad	563

DONATIONS IN OCTO-	
BER, 1896	564

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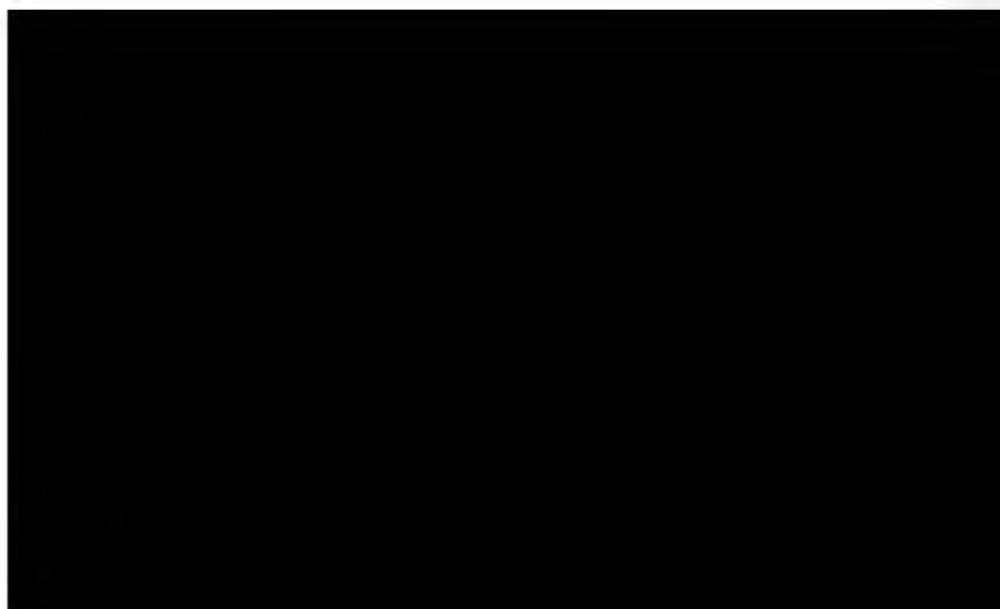
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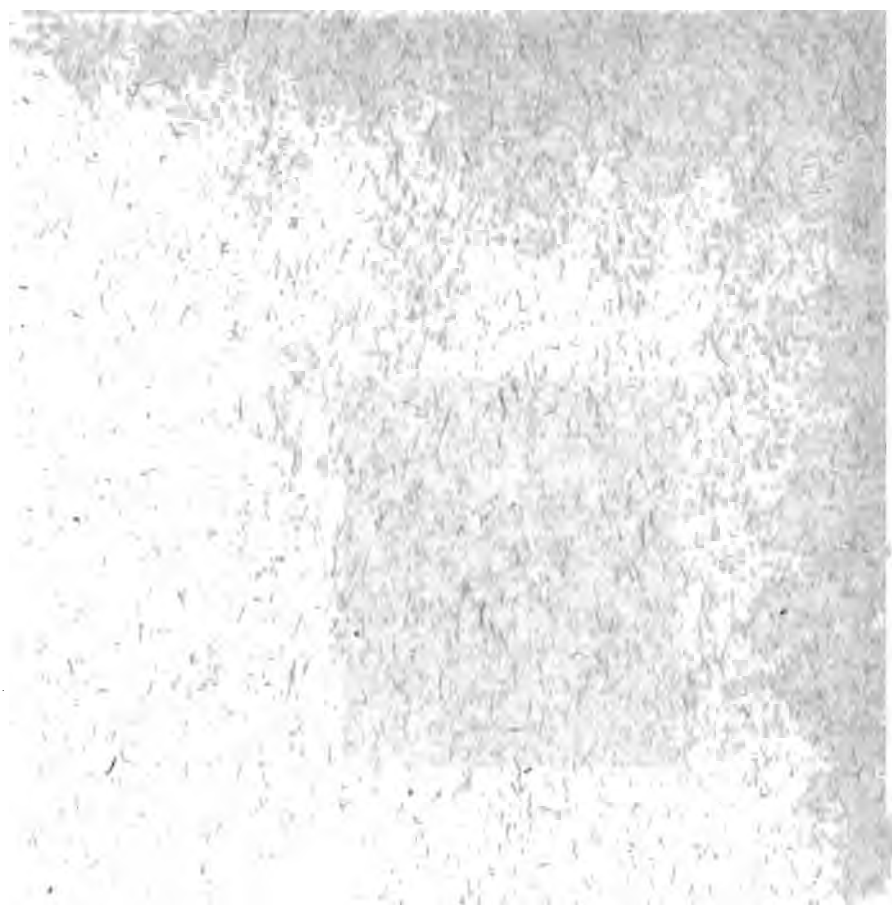
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